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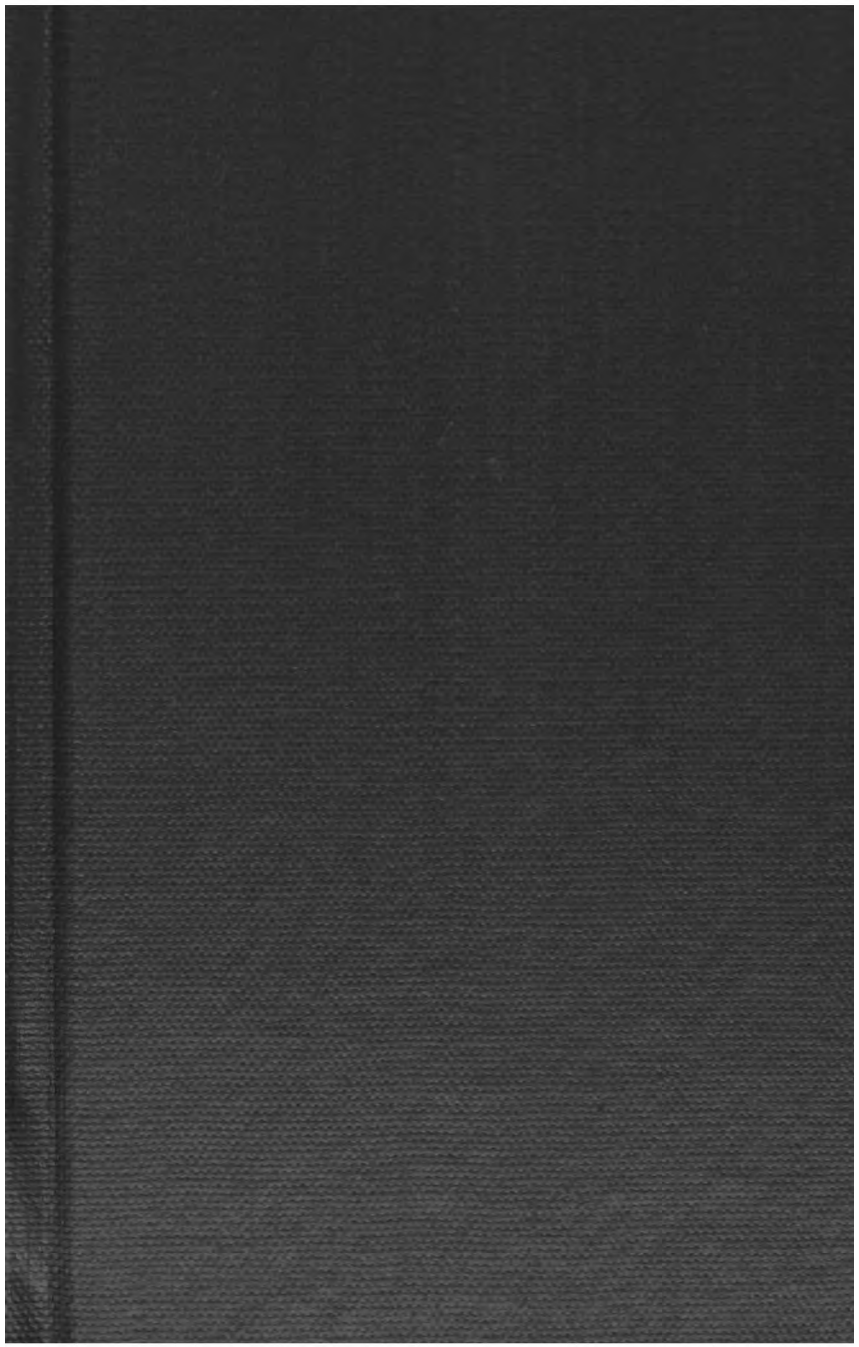
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ERRATA *in this* VOLUME.

Page 3, par. 4, l. 14, for 'made to it,' r. *made to the Linnæan Syſtem.*
— 14, par. 3, l. 3, for 'by the *Flora Danica*,' r. *by Oder's Flora Danica.*
— 22, l. laſt, for 'Latin,' r. *Later.*
— 23, par. 2, l. 5, for 'artifice,' r. *article.*
— 55, l. 5, for 'ever,' r. *even.*
— 87, note, laſt line but 3. for 'police', r. *pollice.*
— 93, par. 2, l 6, for 'cauſe,' r. *courſe.*
— 96, par. 2, l. 2 ,for 'do,' r. *deny.*
— 119, par. 6, l. 3, for 'Forſter', r. *Foſter.*
— 121, l. 24, for 'do,' r. *dito*; and put a full ſtop at 'goodneſs.'
— 122, l. 22 for 'tænor,' r. *tenor.*
— 123, l. 29, for 'views,' r. *veins.*
— 153, at the end of Art. 27, put a full point.
— 170, par. 3, l. 11, for 'morality confuſed,' r. *morality have been confuſed.*
— 173, par. 2, l. 14, put a comma after '*defined.*'
— 182, note 2, l. 3, for 'moderns,' r. *modern.*
— 201, par. 6, l. 2 for 'has been,' r. *have been.*
— 203, par. 3, l. 5. put a comma after '*them.*'
— 204, l. 4, for 'in a ſtony land,' r. *in ſtony land.*
— 208, Art. IX, l. 1. for 'Samoſatenian,' r. *Samoſatenian.*
— 209, l. 26, for 'Of,' r. *On.*
— 237, l. 1, for '*Dederot*,' r. *Diderot.*
——— Art. 41, l. ult. for 'Superſtitation,' r. *Superſtition.*
——— 42, l. 5, for 'an,' r. *on.*
— 249, l. 14, for 'expanſive,' r. *expreſſive.*
— 252, l. 43, for 'critical,' r. *oriental.*
— 258, note 2, l. 1. for 'laſt month,' r. *February.*
— 267, l. 20, for '*patara*,' r. *patera.*
— 268, l. 21, for 'Clopoydra,' r. *Clepſydra.*
— 274, l. 6. from the bottom, take away the comma after '*drill.*'
— 281, par. 4, l. 4, for 'marbles,' r. *tables.*
— 293, l. 26, for 'has,' r. *haſt.*
— 305, Art. 24, l. 23. for 'to convert,' r. to *commit.*
— 312, l. 30, for 'light,' r. *right.*
— 313, note, l. 2, for 'he,' r. *here.*
— 314, Art. 41, l. 9. for 'from,' r. *for.*
— 327, l. 26, for 'anſwer,' r. *anſwerer.*
— 341, l. 3, for 'are,' r. *is.*
——— l. 7, for '*parts* of,' r. *parts.*
——— l. 9, for 'Madame Almane's,' r. *Madam d' Almane's.*
— 342, l. 42, for 'found this,' r. *found in this.*
— 356, l. 17, for 'idea of the place,' r. *idea to the place.*
— 375, l. 29, for 'ſuch reaſon,' r. *ſuch juſt reaſon.*
——— l. 31, for 'opinion,' r. *opinions.*
——— l. 34, put a comma after '*England.*'
——— l. 37, for 'his ſpirit,' r. *this ſpirit.*
— 379, par. 4, l. 6, for 'contracting,' r. *contrauling:*
— 393, l 12, for 'world,' r. *would.*
— 396, laſt line but one, for 'chriſtening,' r. *chriſm.*
— 397, l. 11, for 'Gill,' r. *Gale.*
——— Art. 48, l. 6, for 'conviction,' r. *correction.*
— 412, l. 28, for 'formed,' r. *formed.*
— 415, l. 7. from bottom, for 'was,' r. *has.*
— 418, l. 24, for 'Reynall,' r. *Reynal.*
— 466, l. 2. of the note, for 'Indians,' r. *Eſquimaux.*
— 474, laſt line but 11, for 'his,' r. *this.*
— 479, l. 3, for 'has characters,' r. *has two characters.*

THE

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THE
MONTHLY REVIEW,
For JANUARY, 1784.

(The Second Edition.)

Art. I. *Flora Londinenſis.* By William Curtis. Vol. I. Folio. 4l. 10s. in Sheets, plain; or, coloured, 9l. White.

THIS accurate, uſeful, and ſingular work appears occaſionally in Numbers: each Number contains ſix plates, and each plate repreſents one plant according to its natural ſize and habit: occaſionally two plants, when very ſmall, as is the caſe with ſome of the *Muſci*, are engraven upon the ſame plate. A page of letter-preſs accompanies each plate, reciting the ſynonymes of authors,—a moſt minute deſcription, in Latin and Engliſh, of the plant in all its parts;—and laſtly, the author's own obſervations on the place of growth, the time of flowering, its uſes, &c. &c. The plates are to be had plain, or coloured after nature, under the Author's inſpection, according to the fancy, or rather *pocket**, of the *amateurs*. The volume before us contains *thirty-ſix* numbers, and of courſe exhibits *two hundred and ſixteen* plants; the parts of their fructification are all minutely diſſected and laid open, and when, from their ſmallneſs, it was neceſſary, highly magnified.

This publication will appear, to any perſon who will take a retroſpective view of what has been done heretofore towards furniſhing ſound materials for *fixing* botanical knowledge, to have ſingular merit.

Solomon, we know, ſpake of the whole vegetable ſyſtem, "from the cedar of Lebanon, to the hyſſop which ſpringeth out of the wall."—But all is loſt; neither is there any particular account extant of his excellence in this point. The Scriptures themſelves record plants by names, but not by any particular deſcriptions; ſo that to this day, perhaps, the very thiſtles which are mentioned in Geneſis, are incapable of being decidedly named. See Hillerı *hierophyticon*, Celsii *hieribotanicon*, &c. &c.

* The Numbers are 5s. each, *coloured*; the uncoloured half a crown.

Ariſtotle may be reputed the father of natural hiſtory. He had advantages which no other man ever enjoyed: a munificent King to patroniſe him, and three thouſand attendants to miniſter to his curioſity. The effect was ſuch as was to be expected. The moſt accurate and enlarged ſyſtem of natural hiſtory, with reſpect to the animal creation, was conſtructed, and an entrance gained into the boundleſs extent of nature. Still one thing was wanting, to render his obſervations of general and laſting uſe, viz. *ſpecific deſcription.* Who can pretend to aſcertain one fiftieth part of the exact ſpecies, with which Ariſtotle's accounts immediately correſpond? Perhaps the mode of life among the ancients, *ſub dio*, made the knowledge of the *names* of things eaſy and familiar, and rather the effect of habitual obſervation than of ſtudy, ſo that the *hiſtory* of them was all that was required. Though Ariſtotle's hiſtory of animals has, *apparently*, but little connection with the ſources of botanical knowledge, yet it muſt be dwelt upon to a certain degree; for it may fairly be preſumed, that Theophraſtus, who ſucceeded Ariſtotle, followed his plan, and confining himſelf (probably for the ſame reaſons) to the natural hiſtory, let alone all ſpecific deſcriptions of the plant, of which he was ſo elaborate in marking the uſes, &c. Dioſcorides, who lived ſome centuries after, obſerved ſtill the ſame method. Pliny, his contemporary, affords but little additional light, retailing chiefly what various authors had obſerved before. We may remark, that the powers of the mineral kingdom were unknown to the ancients. Hence their whole attention was naturally enough led to the vegetable tribes, whoſe medicinal virtues were eagerly ſought after, and through that eagerneſs, not unfrequently magnified.

Curioſity was exiled during the long uſurpation of ignorance which ſucceeded. The buſy clamours of religious cavil, and the barbarous ſhouts of bloody victories, ſeized upon the deluded ſenſes of mankind, and diverted them from all other purſuits. At length better times prevailed, and uſeful as well as elegant knowledge regained their ſtation.

But what a tantalizing proſpect preſented itſelf! The rich territories of Ariſtotle and Theophraſtus ſeemed inſulated in obſcurity. They had promiſed indeed a ſtore of ſovereign excellencies; but where could they be found? The work was to be begun again, and the thankleſs reward conſiſted in obſerving, as men proceeded, that they had followed others in diſcoveries, at which, for want of proper documents, they could not arrive, through the aſſiſtance of thoſe who had gone before. So that other Ariſtotles muſt ariſe to retrace the œconomy of nature, and communicate it in more ſpecific language.

The neceſſity of ſpecific deſcriptions ſoon became apparent, and, in a natural progreſs, recourſe was had to the limner's aid.

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The

The rude but natural figures of a Brunsfelsius, the nobler designs of a Fuchsius, soon taught a new mode of perpetuating botanical knowledge. The sixteenth century gave life to botanical pursuits. Description and figure went on hand in hand; while the curious observers from Brunsfelsius to Columna, and the laborious Bauhin *, laid that solid foundation, on which their successors have raised so improved a building.

The more refined abilities of the 17th century watched, with the utmost assiduity, nature in her genuine exertions. They described with all the accuracy necessary for *their* arrangements, they were correct in their delineations, and aimed at establishing systems, which, by giving a comprehensive view of the science, might facilitate the investigation of its several parts; the want of which they plainly saw, had very considerably retarded their progress. Among others, the immortal Ray, the zealous Rivinus, the ingenious Tournefort, invented their sagacious methods †.

Yet amidst all these renowned labours, satisfactory conclusions could no where be found. No method was sufficiently striking to obtain *universally*; of course, no descriptions could *sufficiently* express the subject. The *minutiæ* of the science were neglected —the bold outline caught the eye, while the lesser parts were considered, if at all, as needless and uninteresting.

To the 18th century we must turn our eyes, if we would wish for truth and unerring certainty. The great Linnæus added (comparatively speaking) *perfection* to the science. With wonderful sagacity he marked the errors of former times. The sexual system, though not altogether unknown before, was certainly a fabric of his raising. Here nature is observed to follow eternal laws, and to afford those constant differences, which will, to the very end of time, be characters of constant discrimination, and will serve as one common guide, by which all future researches may be directed to proceed. In a word, all other systems have nearly perished before it. From Linnæus, then, and his disciples, all future knowledge in botany must be acquired. Did not its own intrinsic merit, yet the immense additions made to the Linnæan system by the *indefatigable* Sir Joseph Banks, and other peregrinators, would sufficiently warrant this assertion.

* *Felici fidere* C. Bauhinus, *Fundator Rei Herbariæ verè magnus, in lumen prodiit, qui annis quadraginta in Pinace suâ conscribendâ, consumptis, fundamentum Botanices jecit.* Amœn. Acad. vol. vi. p. 306.

† He who would with for a more particular account of the progress of the Botanical science, may consult Tournefort's *Isagoge*, *Linnæi Philosophia Botanica (opus verè aureum)*, the *Reformatio Botanices* in the 6th vol. of the *Amœn. Acad.*—or the *Bibliotheca Botanica* of Seguier, Haller, or Linnæus, or many other authors who have set forth accounts taken from some of these.

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However reſpectable the group of the Linnæan diſciples may be, Mr. Curtis may juſtly claim to himſelf an honourable place. If accurate deſcription, and faithful delineation ſhall determine the palm, who may ſnatch it from him? The *Flora Auſtriaca* of Jacquin ſhall not look down upon him; nor Oeder's *Flora Danica*, though patronized by royalty (happy Oeder!) preſume to call itſelf his equal. Yet theſe are, as yet, the boaſt of the Linnæan ſchool.

Botanical illuſtrations, then, attain their *ultimatum*, when, in addition to accurate obſervation of the œconomy of a plant, juſt deſcription, and ſtriking figure preſent ſuch perfect images to the eye, and ſo correctly faſhion it, that the real preſence of the object, ſhall readily coincide with the ideas which have been previouſly raiſed concerning it.

Let the *Flora Londinenſis* be judged of by this rule.

All the graſſes which have been yet figured merit the higheſt recommendation. The families, *Verbena*, *Solanum*, *Conium*, *Euphorbia*, *Polygonum*, *Ranunculus*, *Agaricus*, &c. &c. deſerve particular notice.

That the Reader may be enabled to judge of the method in which this work is conducted, we will preſent him with Mr. Curtis's deſcription and annotations upon the Vervain:

'VERBENA OFFICINALIS. VERVAIN.

VERBENA *Lin. Gen. Pl.* DIDYNAMIA GYMNOSPERMIA. *Raii Gen.* 14. SUFFRUTICES, ET HERBÆ VERTICILLATÆ.

VERBENA *officinalis*, tetrandra, ſpicis filiformibus, paniculatis; foliis multifido-laciniatis, caule ſolitario. *Lin. Syſt. Vegetab. p.* 62.

VERBENA foliis tripartitis rugoſis, ſpicis nudis graciliſſimis. *Haller. Hiſt. v.* 1. *p.* 96.

VERBENA communis cæruleo flore. *Bauhin. Pin.* 269. mas, ſeu recta et vulgaris. *Parkinſon* 674. communis, *Gerard* 664. *Raii Syn.* 236. *Hudſon Fl. Angl. p.* 505. *Scopoli Fl. Carniol. p.* 433.

RADIX perennis, lignoſa, craſſitie digiti minimi, raro major, in terram profunde penetrans, fibroſa, luteſcens, ſapore ſubamaro.

ROOT perennial, woody, about the thickneſs of the little finger, ſeldom larger, running deep into the earth, fibrous, of a yellowiſh colour, and ſlightly bitter taſte.

CAULES plerumque plures ex eadem radice, erecti, pedales aut bipedales, quadrangulares, duo latera excavata, duo ſubconvexa, ſulcata, idque alterne,

STALKS: in general ſeveral ariſe from the ſame root, upright, from one to two feet high, four ſquare, two ſides hollowed out, two roundiſh and grooved,

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ternè, aculeis brevibus armati brachiati.

FOLIA opposita, sessilia, venosa, profundè dentata, aut incisa, ad basin angustiora.

FLORES in spicas longas, filiformes, erectas dispositi, BRACTEA ovato-lanceolata, acuminata, calyce breviore suffulti, *fig.* 11.

CALYX: PERIANTHIUM monophyllum, angulatum, quinquedentatum, *denticulo quinto minimo*, persistens, *fig.* 1, 2, 3.

COROLLA monopetala, inæqualis purpurascens, TUBUS cylindraceus, incurvatus; FAUX villosa, *fig.* 5.; LIMBUS quinquendus *laciniis* rotundatis, subæqualibus, *fig.* 4.

STAMINA: FILAMENTA quatuor brevissima, viz. conspicua, ANTHERÆ quatuor, quarum, duæ breviores reliquis, ejusdem formæ cum Didynamiis, *fig.* 6.

PISTILLUM: GERMEN tetragonum, STYLUS filiformis apice paululum incrassatus; STIGMA obtusum, *fig.* 7.

PERICARPIUM nullum, Calyx continens Semina.

SEMINA quatuor, oblonga, obtusa, internè planiuscula *alba*, externè fusca, convexa, *sulcato-reticulata*, *fig.* 8, 9, 10.

ved, and that alternately, armed with short prickles, the branches alternately opposite.

LEAVES opposite, sessile, veiny, deeply indented or cut in, narrowest at bottom.

FLOWERS disposed in long filiform erect spikes, supported by an oval pointed FLORAL-LEAF shorter than the Calyx, *fig.* 11.

CALYX: a PERIANTHIUM of one leaf, quinquedentate, *the fifth tooth exceedingly minute*, continuing, *fig.* 1, 2, 3.

COROLLA monopetalous, unequal, purplish, the TUBE cylindrical and crooked, the MOUTH villous, *fig.* 5. the LIMB divided into five *segments*, which are round and nearly equal, *fig.* 4.

STAMINA: four FILAMENTS very short and scarce conspicuous, four ANTHERÆ, two of which are above the others of the same form with those of the Class Didynamia in general, *fig.* 6.

PISTILLUM: the GERMEN four square, the STYLE filiform, growing thicker towards the extremity, the STIGMA obtuse, *fig.* 7.

PERICARPIUM wanting, the Calyx containing the Seeds.

SEEDS four, oblong, obtuse, on the inside flattish, and *white*, on the outside brown, convex, *grooved and reticulated*, *fig.* 8, 9, 10.

' The Vervain may be considered as a kind of domestic plant, not confined to any particular soil, but growing by the road sides, pretty universally at the entrance into towns and villages.

' It produceth its blossoms in the months of August and September.

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' There

'There is only one Species of this Genus which grows wild in this country, but in different parts of the world the species are numerous, and what is remarkable, some have four and others but two Stamina; hence LINNÆUS ranks them among his *Diandrous* plants, making a division of them into such as have *flores Diandri* and *flores Tetrandri*. As our species hath four stamina, two of which are above the other two, as the Style proceeds from the centre of the four united Germina, and as four naked seeds follow, which are contained within the Calyx, we have placed it with SCOPOLI among the *Didynamia Gymnospermia* plants, a Class to which the botanic Student, who had been instructed in the Linnæan principles of Botany, would readily have been induced to refer it.

'The seed of this plant has something remarkably curious in its appearance, on the inside it is of a snowy white, externally brown, and beautifully reticulated.

'The Plant which the Romans called *Verbena*, appears to have been used on particular occasions at a very early period, as a token of mutual confidence betwixt them and their enemies. It was also constantly applied to the purposes of Superstition and Enchantment, in making wreaths and brooms for their Altars, and chaplets for their Priests. It is probable from *Pliny*'s account, that the plant which we now describe was the same with that of the Ancients, but in a larger sense, they called the Laurel and Myrtle, or whatever was bound round the Altar, *Verbena*. The dry harsh nature of this herb, agrees but ill with the *Pinguis Verbena* of Virgil; perhaps it acquired that title from being anointed with the fat of the sacrifice.

'In latter times Vervain has been accounted a sovereign remedy in a multitude of disorders; SCHRODER recommends it in upwards of thirty different complaints, on which Mr. Ray judiciously observes, "*Mirum tot viribus pollere plantam nulla insigni qualitate sensibili dotatam!*" strange that a plant which inherits no remarkably sensible quality should possess so many virtues!

'Mr. Morley, a late writer on the Vervain, considers it as extremely useful in the cure of the Scrophula, or King's evil, and in his Essay on the nature and cure of schrophulous diseases, has given us a figure of the plant, with particular directions for its use, which consists in hanging the root (which is to be of a larger or smaller size according to the age of his patients) tied with a yard of *white* sattin ribband round the neck, there to be worn till they recover.

'Those who know any thing of the effects of Medicines on the human body, will not easily be persuaded that such a kind of application can produce any very wonderful effect in this case, even making the greatest allowance for the powers of the imagination; and Mr. Morley, as if sensible of the inefficacy of his Vervian Amulet, calls to his assistance a number of powerful medicines, among others we find Mercury, Antimony, Hemlock, Jalap, &c.; and by a repeated and oftimes a long continued application of Baths, Cataplasms, Ointments, Poultices, Plasters, &c. and the exhibition of gentle purges and alterative medicines, some have been relieved and others cured; but can any one hence infer, with any degree of reason, that the Vervain root had any share in the cure? certainly no; out of all Mr. Morley's cases there is not one which proves it, and the virtues

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of this plant ſtill remain to be aſcertained by rational experiments.

'It ſhould be obſerved, that the ſcrophula is a diſeaſe which, at certain periods of life, and at certain ſeaſons of the year, is liable to be much worſe than at others, and frequently exceeding bad caſes of this kind have been cured by the moſt ſimple applications.

'Many people have no doubt applied to Mr. Morley, from a ſuppoſition that his motives were perfectly diſintereſted; and it muſt be confeſſed, that there are Empirics much more mercenary and infinitely more dangerous; yet it does not appear but Mr. Morley acts nearly on the ſame principle with other Practitioners in Phyſic, with this difference indeed, that they receive their fees in ſpecie, he takes his in kind.

'That we may not be thought to act diſingenuouſly by Mr. Morley, we ſhall quote his own words—"Many many Guineas have been offered me, but I never take any money. Sometimes, indeed, genteel people have ſent me ſmall acknowledgments of Tea, Wine, Veniſon, &c. Generous ones, ſmall pieces of plate, or other little preſents. Even neighbouring Farmers a Gooſe or Turkey, &c. by way of thanks."

The Reader will be pleaſed to ſee his remarks upon that deleterious plant, the *Solanum nigrum*, Garden Nightſhade:

'In the year 1757, Mr. GATAKER, Surgeon to the Weſtminſter Hoſpital, publiſhed a treatiſe on the internal uſe of *Solanum*, or *Nightſhade*; from an apprehenſion that he had diſcovered a medicine which, under certain regulations, might with perfect ſafety be given; and, as he imagined, with great benefit to mankind in many diſeaſes, where the medical practitioner could do little more than ſympathize with his diſtreſſed patients.

'He was induced to make ſome experiments with the *Nightſhade*, from reading an account of a cancerous caſe cured by the infuſion of deadly Nightſhade; but not being able at that particular ſeaſon of the year to procure the deadly Nightſhade, he was obliged to make uſe of the dried leaves of the *Solanum nigrum*, or *Garden Nightſhade*, here figured, which he found to be very powerful in its operation; even ſo ſmall a quantity as one grain weight of the leaf, infuſed in about an ounce of boiling water, would ſometimes produce a very conſiderable effect: but two or three grains ſeldom failed either to vomit, purge, or ſweat the patient moderately, or to increaſe the quantity of urine. It ſometimes occaſioned a head-ach, giddineſs, dimneſs, and drowſineſs; but its moſt common effects were a heat or warmth diffuſed over the whole body a few hours after taking the medicine, a plentiful ſweat ſucceeding this heat, and a gentle purging the next day: if a ſweat did not break out, an extraordinary diſcharge of urine was the conſequence, which was ſometimes followed likewiſe by a purging: one or more of the natural evacuations were almoſt always increaſed. After premiſing this general account of the action of the medicine, he proceeds to enumerate ſeveral caſes in which this medicine appeared to him to be efficacious: the principal of theſe were, two caſes of a cancerous nature;—a large ill-conditioned ſore of long ſtanding in the leg, attended with fever and inflammation—a violent bruiſe on the loins and hips;—a ſwelling, and

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several painful sores on one leg;—several scrophulous sores in the thigh and foot;—the body covered with scorbutic eruptions;—a malignant corroding ulcer in the back part of the throat;—two cases of Dropsy;—in several cancerous cases where it was made use of, very little advantage was reaped. In most of the above cases, the *garden Nightshade* was made use of, between which and the *deadly* he found, as to their effects, very little difference: he found the medicine to act differently on different constitutions; and it was his practice to begin with half a grain of the dried leaf in infusion, increasing the dose according to its effects, and repeating it every second or third night.

'He remarks, that the *Solanum nigrum* was formerly in use for many diseases; yet there were some who decried the use of it internally: and WEPFER gives an account of three children poisoned by it: nevertheless some authors mention it as used in food. But surely if an infusion of a few grains of this plant be capable of producing such violent effects on the human body, those authors must have been mistaken.

'About the same time, some experiments were also made by Mr. BROMFIELD, Surgeon to St. George's and the Lock Hospitals; and as the one author seems to have written prejudiced in favour of the Medicine, so the other seems to have had his prejudices against it; for we find the experiments of the latter differing widely from those of the former. According to Mr. BROMFIELD, the symptoms were not only not relieved, but new ones were often brought on, and the patient's health rather injured than benefited. In the several cases of inflammation, ulcers, &c. where this medicine had been given, it often occasioned pains in the sores, nausea, complaints of the head, temporary loss of sight, delirium, violent vomitings, gripings and purgings, and even death itself to one person under his own inspection; though the dose of the garden Nightshade did not exceed one grain at a time.

'After giving this account, we shall leave it to our Readers to determine with what propriety it is disregarded in the present practice; and would just remark, that from the apparently incontestible proofs of its deleterious qualities, persons cannot be too nice in selecting their Pot herbs, particularly those who make a practice of gathering from Dunghills and Gardens, a species of *Orach*, by some called *Fat-hen*, by others *Lambs quarters*, &c. as there is some distant similitude betwixt the two plants, and their places of growth are the same.'

Mr. Curtis is himself a medical gentleman, and therefore these remarks have additional weight with us, from that circumstance.

Speaking of Grasses, he gives the result of culture, as well as his own ideas upon repeated observation. And here we would strongly recommend to the country gentleman, whose health would by no means suffer from the activity necessary for making a few useful experiments of this kind, to peruse attentively what Mr. C. has said upon these plants. With a farmer, *every grass is a grass:* if the crop fails, the blame is laid upon the land, and the landlord suffers, by being obliged to let it at a low rent. But God made nothing in vain. Every kind of soil is adapted to the

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the production of ſome particular ſpecies of plants. There is no doubt if this hint was attended to, but that complaints of bad land and low rent would not be ſo general, particularly in paſture farms, where noxious graſſes ſhould be eradicated, as weeds are out of arable land, and thoſe graſſes or plants cultivated, which would thrive in that particular ſoil. See *Anthoxanthum odoratum*, *Poa pratenſis & trivialis*, *Feſtuca fluitans*, *Epilobium hirſutum*, &c. &c. We could wiſh for this purpoſe that the Graſſes could be publiſhed ſeparately, for the more convenient purchaſe of the farmer. A few other plants might be introduced into the catalogue, as being conducive to the ſame purpoſe, particularly ſeveral of the Diadelphia claſs.

Mr. Curtis's friend, T. White, Eſq; ſtruck upon a very ſimple but ingenious way of determining the value of different paſtures and down-lands.—His method was, to cut up a piece of turf, and plant it in his garden: the flowering of the ſeveral turfs, enabled him to prove which down or paſture produced the more uſeful or noxious herbage. See *Poa trivialis.*

Mr. C. does not confine himſelf to botany, but he leads his friends into ſome little acquaintance with the ſtudy of the ſiſter ſcience, *Entomology*; marking, as he ſpeaks of each plant, the inſects which are uſually found to feed upon it. The œconomy of the inſect is on ſome occaſions prettily characterized, as is particularly mentioned in the remarks upon the *Phallus impudicus*, where Mr. C. aſſerts, from his own obſervation, that flies do not periſh by ſettling upon it, as Gleditſch had careleſly affirmed; but that they come to devour the jelly-like ſubſtance, which is contained in the cells of the *Pileus*. Mr. Curtis might have added, that Merret had remarked this ſingularity before. *Hunc maturum devorat muſca carnivora.* MERR. *pin.* 43.

Where any opening affords an opportunity, the work has its ſhare of elegance, and claſſical treatment of the ſubject: ſee *Viola tricolor*,—*odorata*—*Bellis perennis*, &c. We cannot refrain from preſenting our Readers with an extract from his obſervations upon the *Viola odorata*:

'The *Viola odorata* delights to grow under warm hedges, particularly near woods; if the ſpring be favourable, it is generally in full bloom in the month of March, and towards the latter end of Summer ripens its ſeeds.

'A variety of this plant frequently occurs with a white flower, not inferior in its agreeable ſcent to the blue one; and ſometimes this plant is found double, in which ſtate it is often introduced into gardens, and being furniſhed with abundance of creeping ſhoots, it is by means of theſe propagated with the utmoſt facility.

'This ſpecies of violet bears a conſiderable reſemblance to the *Viola hirta*; the mode of diſtinguiſhing them we ſhall point out when we deſcribe the latter.

'A ſyrup

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'A syrup made from the flowers is usually kept in the shop, and frequently given to children where a gentle laxative is required; it is likewise in use as a test to try acid and alkaline substances.

'The seeds are said by authors to possess a diuretic quality, and hence the powder of them has been recommended in the stone and gravel.

'The great BACON, who frequently descended from his sublimer studies, and amused himself with enquiries into the qualities and properties of plants, has left us a curious method of preserving the scent of this flower:

"Take violets and infuse a good pugil in a quart of vinegar, let them stand three quarters of an hour, and take them forth, and refresh the infusion with a like quantity of violets seven times, and it will make a vinegar so fresh of the flower, as if a twelve month after it be brought you in a saucer, you shall smell it before it come at you. Note, it smelleth more perfectly of the flower a good while after than at the first."

'The illustrious prescriber has given no directions concerning the use of this preparation; but it appears to us to be one of the most grateful preservatives against infection, especially if the strong distilled vinegar, which has been drawn over in a glass, be made use of.

'The Violet has been much complimented by the ancient poets, and our SHAKESPEARE gives it a conspicuous place in his catalogue of flowers:

Violets dim,
But sweeter than the lids of JUNO*'s eyes,*
Or CYTHEREA*'s breath.*

'The Commentators have not been successful in informing us how the *lids of* JUNO*'s eyes* bear any resemblance to "*Violets dim*," not recollecting that ιοβλεφαρος (having violet eye-lids) was a complimentary title with the Greek poets. This epithet alludes to a well known custom which still prevails in Greece, of colouring the eye-lids blue*. "A Grecian girl is painted blue round the eyes; and the insides of the sockets, with the edges on which the lashes grow, are tinged with black: for colouring the lashes and socket of the eye, they throw incense or gum of Labdanum on some coals of fire, intercept the smoke which ascends with a plate, and collect the soot: this I saw applied, a girl sitting cross-legged as usual on a sopha, and closing one of her eyes, took the two lashes between the forefinger and thumb

* A Greek poet, supposed to be a Christian, from the severity of his manners and purity of his instructions, forbids this custom of painting the eye-lids, in the rules of conduct which he addresses to young women:

Μηδε μελαινε τοισιν υπο βλεφαρουσιν οπωπας.
NAUMACHIUS.

It is probable that the Greeks borrowed this fashion from their Asiatic neighbours; JEZEBEL, a native of Zidon, *put her eyes in painting*, as the translators tell us in the margin of our Bible; the Prophets also allude to and censure this custom: see *Jeremiah*, iv. 30. *Ezekiel*, xxiii. 40.

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of her left-hand, pulling them forward, and then thrusting in at the external corner a bodkin which had been immersed in the soot, and extracting it again, the particles, before adhering to it, remained within, and were perfectly ranged round the organ, serving as a foil to its lustre, besides contributing as they say to its health, and increasing its apparent magnitude. CHANDLER's *Travels into Greece*."

'Although the poet of Nature has been rather obscure on this subject, where he copies the ancients, he makes ample amends when he gives us the genuine effusions of his own imagination: with what precision and delicacy does he describe the soft enchantment of plaintive music, as resembling the sweetness of this flower, illustrating in a beautiful simile the object of one sense by that of another:

That strain;—it had a dying fall;
Oh! it came o'er my ear like the sweet South,
That breathes upon a BANK OF VIOLETS,
Stealing and giving odour!'

But we are very much pleased with the liberal notions upon which Mr. C. conducts his work. Treating of the *Euphorbia lathyris*, and the difficulty of investigating this genus, he says,

'I would not be thought, on account of this difficulty, to inveigh against LINNÆUS's System, being sensible that difficulties occur, and must occur, in all botanic arrangements, and instead of selecting faults inseparable from every mode of classification (which seems to have been a favourite amusement of some Authors, and forms indeed the greatest part of their writings), I would use every endeavour to make it more perfect.

'It is too much the fashion now, as well as formerly, for every Botanist, as soon as he thinks he has some pretensions to eminence, to set about the arduous task of framing a new System; he may by this means give the public some idea of his self-consequence, and be inrolled in the Catalogue of System-makers, but not one jot will he advance the science of Botany. It is to be regretted that Botanists will not be contented with a System, a proof of whose superiority is the almost general reception it has met with throughout Europe, and unite in their endeavours to render that System more complete, by giving us an accurate account of the history of those plants not already given, their virtues and uses; this appears to me to be the true method of advancing this delightful Science, and making it useful to mankind.

'When one System of Botany is generally followed, as is nearly the case at present, Botanists in different kingdoms perfectly understand each other's language, but when each adopts a separate one (which is frequently dictated by Pride or Caprice), all becomes Babel; and every one who wishes to acquire a knowledge of the plants treated of, must, at considerable expence both of time and labour, acquire first the Author's new-created System-language, a tax which it is hoped every true Botanist will unite to oppose.'

These sentiments do honour to Mr. Curtis, and are a full security, that fantastical notions will not be obtruded upon his purchasers, or indeed any remarks which are not founded in actual observation. He is one of those laudable writers, who is

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above proſtituting his talents to gratify the itching paſſions theſe novelty-loving times.

The faults in this work are too trifling to dwell upon. The Chenopodium *viride* is miſ-named; it ſhould be *ſerotinum*.* The *Saxifraga granulata* is ſaid to be rarely met with; whereas it no uncommon plant, eſpecially in the higher parts of Batterſ meadows. His plants of the *Epilobium anguſtifolium*, *Geraniu molle*, and one or two more, may not perhaps expreſs the plan with all the exactneſs and delicacy which is to be found in na ture. But theſe are objects which envy alone would particularl notice.

The *plantæ rariores* (the Reader will remember that we ar ſpeaking of the environs of London), contained in this volume, are, *Dipſacus piloſus*, *Centunculus minimus*, *Vinca minor*, *Sambucu Ebulus*, *Fritillaria Meleagris*, *Polygonum minus*, *Chryſoſplenium oppoſitifolium*, *Sedum daſyphyllum*, *Adonis autumnalis*, *Ranunculus hirſutus*, *Antirrhinum ſpurium—Elatine*, *Geranium Pyrenaicum*, *Trifolium ornithopodioides*, *Cardamine amara*, *Hypericum Androſæmum*, *Hypochæris glabra*, *Viola paluſtris*, *Ophrys apifera*, *Typha anguſtifolia*, &c. &c.

This volume likewiſe aſcertains ſeveral ſpecies, which have been either not known, or have been confounded by other authors. Such as the *Bromus hirſutus*, which is found to be a non-deſcript, in contradiction to Mr. Hudſon, who had improperly called it the *B. ramoſus* of Linnæus. A moſt happy diſtinction between the *Poa pratenſis* and *trivialis* is taken from the interfoliaceous membrane of the latter—a mark hitherto unobſerved! *Anagallis tenella*, formerly *Lyſimachia tenella*, determined, contrary to Mr. Hudſon's 2d. edition, by its hairy filaments, and *capſulâ circumſciſſâ*, to be an *Anagallis*. *Epilobium hirſutum* of Linnæus proved againſt Mr. Hudſon, who had called it, *E. ramoſum*. *Epilobium villoſum*, proved to be a new ſpecies. *Polygonum minus*, proved, againſt Mr. Hudſon's 2d. edit. to be a diſtinct ſpecies. *Ranunculus hirſutus*, proved to be a new ſpecies. *Carex pendula*, proved, agreeably to Mr. Hudſon, to be a diſtinct ſpecies. The genus *Polytrichum* aſcertained by a new character, *Calyptra duplex* *. This very material diſcovery is

* The eſtabliſhing of the *Calyptra duplex* as the *generic* character of the *Polytrichum*, is certainly to be attributed to Mr. Curtis. He tells us, in his obſervations upon the Polytrichum *ſubrotundum*, that he obſerved this ſingularity in the year 1776. Upon our peruſing Hedwig's 2d Part of his *Hiſteria Muſcorum*, publiſhed 1782, we find this remark, p. 83. "Polytrichum *commune* inter omnes muſcos maximam profert capſulam, vera autem ejus calyptra de quâ Cl. Schreberus, primus mentionem fecit, perquam minuta reſtat intra copioſiſſimi villi tegmen eandem recondens." Schreber's Obſervationes de Phaſco, publiſhed

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is one instance among many of the closeness of Mr Curtis's observation. The *Bryum hornum*, likewise, is displayed so accurately, as to bear an entire affinity with the highly magnified dissections of Hedwig. He, indeed, has carried his researches farther. For nineteen years, he cultivated (startle not Reader!) the minute tribe of mosses, and, *totus in illis*, has made a variety of observations, which exhibit an astonishing minuteness, far beyond what any of his predecessors can boast. It is no small part of Mr. C.'s praise, that his dissections of this plant lay open most of the parts of the Hedwigian System, and certainly apprize us of the possibility of the Hedwigian discoveries. He who would wish to gain a tolerable notion of mosses, would do well to study Mr. C.'s plates, where all their several parts are most minutely dissected, and magnified so as to be familiar to easy vision.

Lastly, the *Fungi*, that variable tribe, promise to be represented anew, and on better principles. Without any affected disparagement of Schæffer's stupendous work, it is well known, that it is far from being complete with respect to all our English species, or indeed all the varieties of those which he has so nobly figured, and this, notwithstanding his plates are so often multiplied, very needlessly, and to the great enhancing of the expence of the purchase. Batarra's *Fungi*, from not being coloured,

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published at Leipsic, 1770, is the work to which Hedwig refers. We have perused this little treatise very carefully, and can find no such observation stated, unless the following *general* terms, p. 4. be meant, where speaking of mosses in *general*, and their *various* peculiarities, he says, "*Calyptra ut plurimum nuda, in quibusdam villo denso externè vestitur.*" But he does not name any particular species with which this remark corresponds: though doubtless he must have intended some of the genus Polytrichum †. Be this as it may, it does not at all interfere with Mr. C.'s claim, who from his own observation struck out this genuine character of the *Polytrichum*, and found it to be the true criterion of the legitimate offspring of this family. In consequence of this determination, the *Polytrichum striatum* of Mr. Hudson's 2d. edition of the *Flora Anglica*, will be restored to its proper tribe and name (which Linnæus had before assigned it), *Bryum striatum*. For want of this leading discrimination, this unfortunate exile has been oftentimes forced to submit to various fates, according to the caprice of each Botanical Dictator. But at length,

Felix!——fortuna peracta
Jam sua——
——parta quies.

† We should apprehend, that Hedwig quoted Schreber from memory. Schreber has a reference in a Note, p. 4. to Meese's *Anatome Polytrichi*, published in Actis Soc. Sc. Harlemensis, Tom. 10. Part 2d. p. 171. tab. ad pag. 188. Hedwig, perhaps, impressed with vague ideas, arising from Schreber's general assertion, and his reference to Meese's figure, attributed the discovery of the inner *Calyptra* in the *Polytrichum* genus to Schreber—who has not once named that plant.

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cannot be of the *first* use. We must depend upon his descri tions chiefly; but these speak of them only in their proper sta not making us acquainted with the lususes, &c. but *Hic labor, opus est.* In the few which Mr. C. has depicted, his observ tions are given upon such solid grounds, that it is much to wished that he would frequently indulge us with plates of th *unknown* tribe: See *Agaricus glutinosus.* His aim is to find th true specific character which is constant; for in all productio there is a certain character (but here it is that the generality puny botanical authors fail, following each other with the eyes as it were shut, and multiplying errors upon error which holds invariably, and is the only criterion by which judge of species, whether they are really distinct, or are varieti only. The merit of the botanist lies in the discovery of th true character, not being blinded or overawed by the authorit of great names, (for what errors have they not all fallen into but observing anew that exact limit which Providence seems have assigned.

Such is the work, the splendid work, which Mr. Curtis ha so happily begun! Its merit is too conspicuous to need our eu logium. All the data, from which he draws his conclusions, a described, and set forth so plainly, that every one can judg whether they are fairly drawn. Posterity also will be able raise improvements upon them, or know how to overset th axioms which he has ventured to establish. He certainly ha exhibited a pattern of study, and so facilitated our insight int the *minutiæ* of every part, that if the work shall, through any ac cident to the Author's life, (which Heaven forefend!) or abi lities to pursue it, be put an end to, that which has alread been given to the Public will ever be such a treasure of truth accuracy, and information, that the botanical student will b fully taught how to direct his labours, and by arguing fro analogy, how to conduct them with success.

Considering the national fame which has arisen to othe countries from works of this sort (viz. by Jacquin at Vienna by *Oéder's Flora Danica*, and the work now executing in Russi under the renowned Pallas), we do not hesitate to pronounce this likewise, a *national* honour. Many very respectable names o gentlemen well versed in literature, and in the Botanic scienc particularly, appear to have communicated their observations and enriched the work; Sir Joseph Banks, Dr. Solander, (whos loss is ever to be lamented!) Mr. Cullum, Mr. Lightfoot, th Rev. Dr. Goodenough, Mr. Dixon, Mr. Davies, Mr. White Mr. Alchorne, Mr. Ruggles, &c. &c.

It is much to be lamented, that the work comes out so slow ly. It is true, Mr. Curtis has apprized us, that he will not sa crifice accuracy to hurry; but surely there is a medium! The

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tardiness of the publication cannot be owing to want of encouragement, for few works can boast of a more numerous or more respectable patronage. It cannot be owing to any want of diligence, for no work ever bore the face of greater industry. "Good Sir! take this hint from us, as your well-wishers. At present, Botany is a fashionable and elegant amusement—but fashions are like our fires, which are kept alive by *frequent* supplies of fuel."

ART. II. CAPELL's *Notes, &c. on* SHAKESPEARE concluded, see our last.

ON looking over the three quarto volumes of *Notes and Various Readings*, together with *the School of Shakespeare*, prepared and compiled by Mr. Capell, we confess and admire his discernment and industry; yet, on referring occasionally to the last edition of Shakespeare, we cannot but acknowledge, that Mr. Steevens and his coadjutors have kept pace with Mr. Capell in the course of enquiry, and run before him to the goal of publication. They have superseded the novelties, or, as we should rather express it, the *antiquities* of his compilation; and have ransacked the library of Shakespeare, as freely as the barber and curate did that of Don Quixote. We have already been told that our incomparable poet read the lives of Plutarch in Thomas North's translation; that Hall and Holingshed were his Livy and Tacitus; and that the Comedy of Errors was derived from Warner's *Menochini*, and Gascoigne's *Supposes*. Still, however, the gleanings in such a field are not contemptible. Mr. Steevens, for instance, informed us, generally, in his comments on *The Tempest*, that our bard had perused the Voyages of Hakluyt: but Mr. Capell most pleasingly observes, in his Notes on that play, that 'the idea of Ariel's character, his performances at least, was catched from Hakluyt.' This observation he so evidently confirms in 'the School,' that the Reader will not be displeased to see the poet and voyage-writer confronted;

'*Ariel.* I boarded the King's ship: now on the beak,
Now in the waste, the deck, in every cabin,
I flam'd amazement. Sometimes, I'd divide,
And burn in many places; on the topmast,
The yards, and bolt-sprit, would I flame distinctly,
Then meet and join. Jove's lightnings, the precursors
O' the dreadful thunder-clap, more momentary
And sight out-running were not; the fire and cracks
Of sulphurous roaring, the most mighty Neptune
Seem'd to besiege, and make his bold waves tremble,
Yea, his dread trident shake.'

Thus says the poet. Now for plain prose:

'I do remember that in the great and boysterous storme of this soule weather, in the night, there came upon the toppe of our maine yarde,

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yarde, and maine maſte. a certaine little light, much like unto the light of a little candle, which the Spaniards called the Cuerpo Santo, and ſaid it was S. Elmo, whom they take to bee the advocate of ſailers. * * * This light continued aboard our ſhip about three hours, flying from maſte to maſte, and from top to top: and ſometime it would be in two or three places at once.' Vol. iii. p. 450.

In another inſtance, Mr. Capell has not, we think, been quite ſo happy. It relates to the wonderful ſcene of the death of Cardinal Beaufort.

'*Holingſhed*'s account of the death of Cardinal *Beaufort* is taken from this chronicler, *verbatim:* but he has admitted a part of it that is of more conſequence than what he has given; as being probably the foundation of that awful and juſtly admired ſcene in "2. H. VI." page 69; which part is in theſe words:——"to forget God, his Prynce, and hymſelfe, in his latter daies. For Doctor John Baker, his pryvie counſailer and hys chapellayn, wrote, that he, lyeng on his death-bed, ſaid theſe wordes: Why ſhould I dye, having ſo much ryches; if the whole realme woulde ſave my lyfe, I am able, either by pollicie to get it, or by ryches to bye it. Fye, wyll not death be hyered, nor will money do nothyng? when my nephew of Bedford died, I thought myſelfe halfe up the whele; but when I ſaw myne other nephew of Gloucester diſceaſed, then I thought myſelfe able to be equale with Kinges, and ſo thought to encreaſe my treaſure in hoope to have worne a tryple croune. But I ſe nowe the worlde fayleth me, and ſo I am deceyved."

We muſt refer the Reader to the ſcene itſelf, in the 2d part of Henry VI. Hall's narration is by no means equal, and ſcarce ſimilar, to the ſcene of Shakeſpeare. Granting it gave the hint, it only ſerves to ſhew, how ſmall a ſpark was ſufficient to kindle the flame of his genius.

We think that Mr. Capell diſplayed much critical ſagacity in his remarks on *The lamentable Tragedy of Titus Andronicus*, when he examined it in his *Introduction* of 1768. In his *Notes* and *School* he has ſupported his opinion.

'Notes on Titus Andronicus. If the poet had no other help in forming this tragedy but the ballad that has been mentioned, he has been happy enough in ſuiting its other perſonages with names that match the ballad's two names—Andronicus and Lavinia; being, for the moſt part, as they are, a medley of Greek and Roman, and of different ages: but 'tis likely, he had alſo the aſſiſtance of that which was the ballad's ground-work,—ſome barbarous hiſtory, the produce of Monkiſh ignorance, and an abſolute forgery. However that be, he has ſhewn his own better reading in ſome of his play's dreſſings; in which are claſſic quotations, and claſſical images, but of a low form, and that ſmell of the ferula: and ſuch, no doubt, was his learning; which he carry'd thro' life, adding to it a knowledge of the Italian and French languages, proportion'd to this of Latin, and the reaſons we have it in greater quantity, in this play, and in the reſt that are touch'd upon in ſome pages of the "*Introduction*," beginning at 34, are—firſt, that the times requir'd it, as thoſe other plays teſtify that were his models for this; and next, that he was in better capacity

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capacity to feed this ſtrange humour, his ſchool learning hanging about him freſh. Nor is he only an imitator in this buſineſs of interlarding theſe his firſt plays with ſcraps of Latin; but their numbers too, and thoſe of this play eſpecially, are the numbers of that time's play-wrights; too conſtrain'd and too regular, and wanting that rich variety which his ripen'd judgment, and experience of what was proper for dialogue and the eaſe of delivery, taught him to introduce by degrees into plays that came after them.'

Of Shakeſpeare's *Models*, the admiration of the ſpectators of that age, Mr. Capell has, in "*the School*," exhibited ſome curious ſpecimens. One of theſe prototypes of Titus Andronicus was the tragedy of SELIMUS, *Emperor of the Turks*. Capell has printed a long ſcene, of which the Reader will judge from the following ſhort extract:

'*Aga.* Ah let me never live to ſee that day.
Acomat. Yes, thou ſhalt live, but never ſee that day,
Wanting the tapers that ſhould give thee light:
[*Puls out his eyes.*
Aga. Ah cruel tyrant and unmercifull,
More bloody, &c.
Yet are my hands left on to murther thee.
Acomat. 'Twas wel remembred; *Regan* cut them off.
[*They cut off his hands, and give them* Acomat.
* * * *
Here take thy hands: I know thou lov'ſt them wel.
[*Opens his boſome and puts them in.*
Which hand is this? right? or left? can'ſt thou tell?
Aga. I know not which it is, but 'tis my hand.
But oh! thou Supreme Architect of all,
Firſt mover of thoſe tenfold chriſtall orbes,
Where all thoſe moving, and unmoving eyes
Behold thy goodneſſe everlaſtingly:
See, unto thee I lift theſe bloodie armes,
For hands I have not for to lift to thee,
And in thy iuſtice dart thy "ſmouldring" flame
Upon the head of curſed *Acomat*.
Oh cruell heavens, and iniurious fates!
Even the laſt refuge of a wretched man
Is took from me: for how can *Aga* weepe?
Or raine a briniſh ſhow'r of pearled teares,
Wanting the watry ceſternes of his eyes?
Come, lead me backe againe to *Baiazet*,
The wofulleſt, and ſadd'ſt embaſſadour
That ever was diſpatch'd to any King.
Acomat. Why ſo, this muſicke pleaſes *Acomat*.
Aga. 'Tis true, 'tis true, witneſſe theſe handleſſe armes,
Witneſſe theſe emptie lodges of my eyes.
Witneſſe the Gods, &c.'

This tragedy concludes with the following couplet:

'If this firſt part, Gentles, do like you well,
The ſecond part ſhall *greater murthers* tell.'

Another of these dramas, and perhaps the most eminently popular, was *Jeronimo*, or *the Spanish Tragedy*, the constant butt of our Author, Jonson, and all the other wicked wits of the time. From this play Mr. Capell gives two extracts from two several editions, concluding with this Note:

'NOTE. What is said in the last extract relates to a play, made by *Hieronimo*, and then going to be performed by *Bel-imperia*, himself, and their enemies (the persons he here speaks to), that is the means by which he gets his revenge of them. This play within a play is the first in our language, and (so far as I know) in any other; and was, probably, one of the circumstances that set this second part of "Jeronimo" so high in the favour of the audiences of those times, as we are told it was for a number of years: which favour, and the operation it had upon the compositions of other poets, may excite a desire to know some little more of the work that produced them. *Kyd*, who is said to be the author of it, is one of those many who are the worse for their learning: for his play is bespatter'd all over with scraps of *Spanish*, and *French*, and *Italian*, and *Latin* in great abundance; insomuch that, in one part of it, no less than thirteen hexameters are thrown out together; and, what is still a greater curiosity, *Hieronimo*'s play, perform'd (as is said above) by four actors, was performed too in four languages; *Greek* and *French* for himself and the Lady, and *Italian* and *Latin* for the two others. What the diction of it is, where it is *English*, appears in the extracts; in which no injustice is done to it, for they are most of them the very cream of the play. It has a Chorus in way of the ancients, consisting of the Goddess Revenge and the Ghost of Don *Andrea*; a personage of the first part, lover of *Bel-imperia*, and there kill'd in it in battle by Don *Balthazar* her lover in this: this Chorus doth both open and close the play; is present at the whole of it; and speaks at the end of each act: and the play is further embellished by a dumb shew, like those in "Hamlet" and "Henry *the Eigth*," and a pageant, like that in "*Love's Labour Lost*;" and this too should be set down among its other embellishments, that *Isabella* the mother of *Horatio*, and *Hieronimo* his father, are both made to run mad in it for their son's murder. The lines it begins with, and some others at the end of it, shall finish this account of the work, and the extracts are made from it: the first were thought curious enough by *Fletcher*, to make sport for his audience in the "Knight of the burning Pestle;" and the others will shew the slaughters are made in it, and the bloody fashion of writing that was set up in this play.

Enter the Ghoast of Andrea, *and with him* Revenge.

Ghoast. When this eternall substance of my soule,
Did live imprison'd in my wanton flesh;
Ech in their function serving other's need,
I was a courtier in the Spanish court.
My name was *Don Andrea*, my discent, &c.———

Enter Ghoast *and* Revenge.

Ghoast. I, now my hopes have end in their effects,
When blood and sorrow finish my desires:
Horatio murdered in his father's bower,

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Vilde *Serberine* by *Pedringano* ſlaine,
Falſe *Pedringano* hang'd by quaint device,
Fair *Iſabella* by herſelfe miſdone,
Prince *Balthazar* by *Bel-imperia* ſtab'd,
The Duke of Caſtile and his wicked ſonne,
Both done to death by old *Hieronimo*.
My *Bel-imperia* falſe as *Dido* fell,
And good *Hieronimo* ſlaine by himſelfe:
I, theſe were ſpectacles to pleaſe my ſoule.

In ſhort, there are but two perſons left to bury the dead; which are, the King of *Spain*, and the King (or Vice-roy, as he is call'd) of *Portugal*.'

The following paſſage from *Stow's Survey of London*, tends to ſhew, with what ſhrewdneſs Shakeſpeare catched a hint, and gave probability even to the fictitious parts of his hiſtorical plays. Stow, perhaps, led the poet to ſend Hal and Falſtaff to Eaſtcheap.

" In the yeare 1410, the 11th of Henry the 4. upon the even of S. John Baptiſt, the Kinges ſonnes, Thomas and John, being in Eaſtcheape at ſupper (or rather at breakefaſt, for it was betwixt 2 and 3 of the clocke after midnight) a great debate happened [they were beaten, *ſaith the margin*; *adding*,—" there was no taverne then in Eaſtcheape"] betweene their men and other of the court, which laſted one houre, &c."

We are almoſt afraid of treſpaſſing on the patience of our Readers, yet are tempted to tranſcribe ſome of Mr. Capell's Notes.

In a long-controverted paſſage of Hamlet, Pope and Capell read thus:

Unhouſell'd, unanointed, unaneal'd.

Johnſon and Steevens, following the old quartos, read *diſappointed*, with long notes on the paſſage. Mr. Capell's note is as follows:

' *Unhouſell'd*, &c.] The Editor's ſenſe of theſe words may be ſeen in the " *Gloſſary* * :" but a reaſon will perhaps be expected, why he puts this ſenſe upon one of them; and why a modern correction is follow'd, in preference to the uniform reading of all old editions. For the latter,—he is not aſham'd to own, in the firſt place, that his choice was not a little determin'd by ſimilarity of the word's compoſition,—" *un-anointed*:" in the next place, unleſs the word he adopted, *extreme unction* is wanting (a capital preparation for death among the Catholicks) for it is not contained in the laſt of theſe words, which the quarto's write—" *unaneld*,' the folio's " *ananeld*," and the

* " *Unhouſel'd, un-anointed, un-aneal'd*," (H. 29, 5.) ' *i. e.* without receiving the ſacrament, without extreme unction, or abſolution in *articulo mortis*, here call'd—annealing, a proceſs of the artiſts on metals, in order to harden them. " Houſel" is an old Engliſh word for the ſacrament, or hoſt receiv'd in it, which SKINNER derives from —*Hoſtiola, parva Hoſtia*.'

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Oxford copy rightly spells—*unanneal'd:* and lastly, "*disappointed,*" nor *unappointed* neither, cannot be approv'd of at any rate; for *appointing* is a general word, and includes all the preparations at once, whereas the passage requires a specific one. Granting then that *unanointed* is necessary, if not included in the word that comes after it, what shall we say is that word's meaning? why, even that which is always put on it: only it is apply'd by a figure to the last of that church's passports,—absolution *in articulo mortis*; by which the party provided with it was harden'd *v.* SKINNER's "*Exp. Voc. For.*" *in* V. annealing) against the flames of their purgatory, and fortify'd by a sort of *annealing.* And thus we have all the main articles of a Catholic preparation for death, and that in their due order: the latter, the most essential of all of them; and appropriated, in a manner, to persons in the station of this complainant: "*unanointed*" was started first by the second, and embrac'd by the two latter moderns.'

On another disputed, and scarce intelligible, passage of this play, Mr. Capell writes thus:

'*Won't drink up Eisil?*] As this passage has been mightily combated, and may be again, it will be right to exhibit at once the shapes it has appeared in already. The first change made in "Esill" was by the folio's, and they spell it—"Esile," printing it in Italicks: after them, come the third and last moderns, and they read Eisel, an old word, that signifies—vinegar; and if this be a right reading, it must be—because 'tis wanted for sauce to the "*crocodile's*" with more shew of reason, the Oxford editor gives us—*Nile* in its stead, but is forc'd to patch up the verse with another "*won't*" after it: his correction has propriety in it, and is countenanc'd moreover by the folio orthography; notwithstanding which, his better reading were—*Nilus,* without repeating the "*won't.*" That a river was intended, is palpable, by the expression—"*drink up;*" but there is no absolute necessity, that because a crocodile is mention'd, that river must be the *Nile*; it is more natural to think—that Shakespeare sought a river in Denmark, and, finding none that would do for him, coin'd this word—"*Elsinour*;" in a supposition that there might be a brook so denominated, which "*Elsinour*" stood upon, and took its name from.'

Farmer shrewdly refers to Shakespeare's 111th Sonnet,

'I will drinke
Potions of Eysell.'

But Hamlet's expression of "drink *up*" is scarce applicable to drinking vinegar. He does not call on Laertes for so poor an exertion, but challenges him to attempt something extravagant and impossible.

'I'll *rant* as well as thou.'

Capell's note is certainly ingenious.

In point of order, we should first have inserted the following note:

'*This is munching Malicho;*] This is said of the person of the "*Poisoner*" in the Dumb Show, a representative of the King; who was a man of mean figure (*v.* 83, 7.), and is therefore compar'd by the speaker to the character call'd—Iniquity, in the ancient moralities, whose figure (it is like) was the same, an ill-looking "*munching*" animal.

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animal. See "*Maliche*" in the *Gloſſary*.——The "Dumb Show" is (for any thing the Editor knows to the contrary) a domeſtick invention; and was the ornament of moſt of the plays that came immediately next the moralities, ſuch as—Gorboduc, Jocaſta, &c. in which they were prefix'd to each act, their matter,—a piece of hiſtory ſimilar, or ſome typical fable, expreſſing that act's moral: theſe degenerated afterwards into a bare mute repreſentation of the whole action in little, but under different perſonages, and this was the common run of thoſe ſhows; of which, and of the plays they belong'd to, the play and ſhow in this place are a fair ſpecimen, and ſo intended by Shakeſpeare; who, in his "*Tempeſt*, *Midſummer Night's Dream*, and *Love's Labour's Loſt*," has given ſamples of three other pieces,—a pageant, a maſque, and an interlude,—and all with the ſame deſign, it is probable, namely—to ſhew the general ſtate of our theatres when he firſt came among them, and (perhaps) of ſome of them afterwards.'

Steevens reads MICHING *Maliche* (with long notes), after the folio: but takes no notice of the original reading (*munching*), though he himſelf publiſhed Hamlet from the old quarto, among the twenty plays of Shakeſpeare, in the year 1766. Capell, with his wonted fidelity, gives *miching* among his *Various Readings* from the folio. By the bye, we believe *miching* to be the true reading, not being ſatisfied with Capell's explanation of *munching*. By what authority does he conſtrue it in his note *ill-looking?* The word occurs in a very different ſenſe in Macbeth,

'A ſailor's wife had cheſnuts in her lap,
And *munch'd*, and *munch'd*, and *munch'd*.'

Not being permitted by the limits of our work to multiply *Notes*, that would not perhaps be diſagreeable, we ſhall ſubjoin only two more on Henry VIII. The firſt we think judicious, and the laſt entertaining:

'QUEEN. *Sir, I deſire you*, &c.] Much of this ſpeech's language as well as its matter, of the King's, in p. 50, and ſome other of the Queen's in this ſcene and the next, is taken from ſome in Stow and in Holinſhed, which are doubtleſs the identical ſpeeches (or very near it) that were made upon this occaſion by the great perſons to whom they are given: the poet's judgment is very conſpicuous, in the ſelection of what he has taken; the new wording, and new diſpoſal, of other parts; and ſo artful an intermixture of freſh matter, that all appears of a piece.'——

'*Yea'd ſpare your ſpoons;*] A common preſent from goſſips to the children they ſtand for, with the vulgar at this day; and with thoſe of middle rank too, in places far from the capital; and ſo common in the time of our poet, that his expreſſion in this place appears proverbial—for a *declining to ſtand*, for "*ſpoons*" were not the gifts of theſe goſſips: ſee the Chriſt'ning Direction, p. 107.—Upon occaſion of this uſage's mention, the Public ſhall here be preſented with an anecdote they are in danger of loſing, from its being bury'd in a rare and obſcure pamphlet, intitl'd—"*Merry Paſſages and Jeſts*," collected by * * Leſtrange; it was communicated by the late Dr. Birch, and ſhall be given in the words of his tranſcript, with his direction for

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finding it: "Shakeſpeare was godfather to one of Ben Jonſon's children; and after the chriſt'ning being in deep ſtudy, Jonſon came to chear him up, and aſk'd him, why he was ſo melancholy? No, faith, Ben, ſays he, not I; but I have been conſidering a great while what ſhould be the fitteſt gift for me to beſtow upon my godchild, and I have reſolved at laſt. I pry'thee, what? ſays he. I'faith, Ben, I'll e'en give him a dozen good Latin [latten] ſpoons, and thou ſhalt tranſlate them." Harleian MSS. Vol. 6395. This jeſt will ſtand in need of no comment with thoſe who are at all acquainted with Jonſon: it muſt have cut to the quick; and endanger'd the opening ſome old ſores about the latter's "Sejanus," whoſe Latinity produc'd its damnation. This play was brought upon Shakeſpeares's ſtage in 1603 (the firſt year of his joint management), and he performed in't himſelf: the miſcarriage ſour'd Jonſon, and he broke with the manager; venting his ſpleen againſt him in ſome of his prefaces, in terms oblique, but intelligible, and breathing malice and envy: the breach was heal'd at this time; but with ſome remembrance of it on the part of our poet, according to this anecdote.'

At the end of the Notes in the firſt volume are given 'Anecdotes of *Sir John Faſtolf*, of Caſtre in Norfolk, whom Shakeſpeare calls *Falſtaff*, communicated by Lord Dacre.' Theſe anecdotes, extracted from authentic papers, ſhew with what taſte and judgment Shakeſpeare adopted hiſtorical circumſtances, giving them an air of reality, while he veiled the truth. Nothing is ſo ſeducing as this mixture of truth and fable, which conſtitutes the chief merit of the *Robinſon Cruſoe*, and *Hiſtory of the Plague*, of Daniel Defoe. Lord Dacre's anecdotes are given us in a ſupplement to one of Capell's notes on the 2d Part of Hen. IV.; which note, as well as Mr. Capell's Introduction to the Anecdotes, are worthy peruſal.

To the ſecond volume of *Notes* are ſubjoined, Obſervations on *the Order and Time of writing the Plays*, and an *Eſſay on Shakeſpeare's Verſe*. In the firſt inſtance, he has given copies of the Stationer's books, obtained by the friendſhip of Mr. Draper, as they were afterwards procured by Mr. Steevens, through the kindneſs of Mr. Longman. In Mr. Capell's *Prolegomena* to his octavo of 1768, is alſo ſomething ſimilar to Mr. Malone's ingenious Eſſay, attempting to aſcertain the order of the ſeveral dramas.

In Capell's '*Brief* (it is not *brief*) Eſſay on Verſe of Shakeſpeare's modelling, its principles and its conſtruction,' there is ſome truth, and much refinement. Shakeſpeare, and his contemporary dramatiſts, wrote licentiouſly, though numerouſly, truſting to their natural ear, and ſuiting the occaſion, without adhering to ſtrict rules of proſody, much leſs embarraſſing themſelves with the niceties of Spondees, Dactyls, Trochees, Anapeſts, Semibreves, and Iambics. Their meaſures, however, it muſt be confeſſed, have a freedom and vigour not to be found in later writers, who travel 'in the even road of blank verſe,' with

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with an ambling monotony, that joggs the hearers to sleep. On this Capell has one or two not unhappy touches, complaining of the violence offered to the poet's text by former editors, 'his lines being either cut short, or drawn out, to fit them to the measure of their sorry bed, which is one of five feet, and that precisely, without want or exceeding.' In the old editions, however, and in his own, he says, that the *words* and *numbers* of the poet may be found: 'and from both (concludes he) may result the benefit following;—that Shakespeare will, at last, be permitted the use of his own language, and of the numbers which he thought aptest.'

To the third volume of this laborious work is subjoined a tract called '*Notitia Dramatica*, or Tables of *ancient Plays*, from their beginning to the Restoration,' &c. The other volumes contain also a Glossary, Various Readings, Indexes, and every article that the most fastidious accuracy could demand. The critic also refers to his authorities, lodged in the British Museum, and the library of Trinity College, Cambridge—a practice worthy of the imitation of all collaters and compilers. Candid reference to their originals is the best test of fidelity. From a false quotation from a copy of Staphorstius, in the Bodleian Library, the interpolations and forgeries of Lauder were first detected by Dr. Douglas.

Of the *singularities* of this work we have freely spoken; but justice compels us to subscribe to the truth, to the best of our knowledge and belief, of the following paragraph, at the conclusion of Mr. Capell's Prefatory Advertisement:

'Thus, Reader, you have before you, in orderly manner, and as small a compass as possible, every single material that editions can furnish for whatever close examination you please of the text of this great author, as exhibited in the present edition; for neither quarto nor folio (were they all in your possession, and you disposed to consult them) afford a reading of moment that is not now in the pages of that edition, the notes, or the collection that follows them.'

Art. III. Philosophical Transactions *of the Royal Society of London.* Vol. LXXIII. For the Year 1783. Part I. 4to. 7*s.* 6*d.* Davis, &c.

Chemistry.

Art. 3. *Conclusion of the Experiments and Observations concerning the attractive Powers of the Mineral Acids.* By Richard Kirwan, Esq; F. R. S.

THIS is the third and last part of a most elaborate investigation, which cannot fail to procure the learned author a

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rank among the first chemists of Europe *. In the two first parts he, among other important discoveries, had found means to ascertain the point of saturation of a great number of chemical compounds; and the first part of the present paper is literally a continuation of that enquiry. It treats of the quantity of each of the mineral acids required to dissolve a given quantity of each of the metals and semimetals. Manganese and platina, are here omitted, as the author had not a sufficient quantity of either, to expect any precision in his results. With each experiment the quantity of water is noted in which the acid was diluted, and the degree of heat in which the solution was performed. The quantity of factitious airs yielded by each solution is likewise mentioned; and whether, and in what degree the calces of those metals are soluble in the several acids.

After enumerating several of the practical advantages resulting from this enquiry, the author professes that his more immediate inducement for entering into this nice and laborious investigation, has been, to ascertain the degrees of affinity or attraction between the mineral acids, and the several bases with which they may be combined; a subject wherein much confusion still subsisted, and which must, no doubt, be of the greatest importance, since it is upon this foundation that chemistry, considered as a science, must finally rest.

Chemical affinity, or attraction, is here defined, *the power by which the invisible particles of different bodies intermix and unite with each other so intimately, as to be inseparable by mere mechanical means*. This attraction has in different bodies, different degrees of intensity; whence a body already united with another, is often made to quit it by a third with which it incorporates. On these different degrees of intensity, which are called *elective attractions*, are founded the chemical tables of affinity hitherto used.—But it often happens that a decomposition seemingly single, is in fact double, and then it is by no means easy to distinguish the degrees of attraction between the several ingredients: for instance, the vitriolic acid unites to a mild alkali, and expels the fixed air from it, and this hath been singly ascribed to the greater attraction between the vitriolic acid and the alkali, than between the alkali and the air; but it will, on a nearer examination, appear, that there was in fact a double decomposition: the acid yielding a quantity of the specific fire it contains to the air, whilst the air resigns its alkali to the acid. This one instance will sufficiently

* For an account of the first and second parts, see our Review, Vol. LXVI. p. 372, and Vol. LXVIII. p. 377. The council of the Royal Society have testified their approbation of Mr. K.'s labours, by adjudging to this paper the annual prize medal on Sir Godfrey Copley's foundation.

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point out the neceſſity of farther inveſtigations in this fundamental branch of chemiſtry.

The diſcovery of the quantity of real acid in each of the liquors, uſually called by the name of mineral acids, and of the proportion of real acid taken up by a given quantity of each alkaline or metallic baſis at the point of ſaturation, are the ſteps our author thinks, by which we may arrive at the moſt exact determination of theſe mutual attractions. Thoſe facts being now accurately aſcertained, we may, with much confidence, truſt to the following analogies: 1ſt, That the quantity of real acid, neceſſary to ſaturate a given quantity of a baſis, is *inverſely* as the affinity of that baſis to ſuch acid. 2dly, That the quantity of a baſis requiſite to ſaturate a given quantity of each acid, is *directly* as the affinity of ſuch acid to its baſis. On theſe principles a table is formed, exhibiting the quantity of the ſeveral alkaline and terrene baſes required to ſaturate one hundred grains of each of the mineral acids; and theſe numbers are henceforth adopted, as repreſenting the ſeveral attractions of thoſe elements.

Before our author proceeds farther, he finds it neceſſary to ſay ſomething of the nature of ſaturation. He defines it *the ſtate of a body when it is ſo intimately combined with another body as to loſe ſome peculiar characteriſtic property it has when free from that other body:* As for inſtance, acids, when, by the addition of alkalies, or other baſes, they loſe the property of changing the blue vegetable juices to red. It will be found in the ſequel that this definition, though ſeemingly elementary, is yet by no means trivial or ſuperfluous.

Our author ſhews, next, how all decompoſitions in which the three mineral acids, and the baſes mentioned in the above table are concerned, may be accounted for by their ſpecific attractions. But, here, a very important diſtinction is made between the power or attraction that reſiſts the decompoſition, and that which tends to effect it. The former he calls the *quieſcent*, and the latter the *divellent* affinity. It follows from this diſtinction, that a decompoſition will only take place, when the ſum of the divellent affinities is greater than that of the quieſcent. When compounds, therefore, are mixt, the reſult can only be foretold by comparing the ſums of each of theſe powers. The inſtance of a mixture of tartar vitriolate with nitrous ſelenite will, we hope, ſufficiently illuſtrate this doctrine. The former is known to conſiſt of vitriolic acid and fixt vegetable alkali, the attraction between which is by the above table as 215. The latter is compoſed of nitrous acid and calcareous earth; the affinity of which is as 96: the total of theſe two numbers, 311, repreſents the power that counteracts the decompoſition. But, on the other hand, the attraction between the vitriolic acid and the

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the calcareous earth, is as 110, and that between nitrous acid and fixed vegetable alkali, as 215. It follows then that the aggregate of these two being 325, represents the power that tends to effect a decomposition; this power therefore being greater than its antagonist, it is evident that in this case a double decomposition must take place.

Beside these powers, there exists another, in neutral salts, by which they may unite to certain substances, without suffering any, or but a very small decomposition; and thus forming *triple* and sometimes *quadruple* salts: a circumstance which often causes anomalies, and which remains yet to be farther examined into.

From the above-mentioned table of attractions, it appears, that the three mineral acids have precisely the same affinity with fixt vegetable alkali; and yet Mr. K. mentions several instances in which decompositions have taken place among neutral salts consisting only of those ingredients. This paradoxical fact, he attributes to the different quantities of specific or elementary fire contained in those different acids, and yielded by them to the alkali of the other salt. A long series of experiments is here described, which tends to confirm this theory. It presupposes a knowledge of Dr. Black's doctrine, that solids absorb heat during their solution. Hence Mr. K. infers that heat and cold, in different solutions, are the effect of the quantity of fire transferred from one ingredient to the other. If the menstruum gives out only *so much* of its fire as the solvent can absorb, or *less* than that quantity, then *cold* is produced; if *more*, the surplus becomes sensible, and *heat* will be perceptible. On these principles, the latent operations in the compound of different solutions become observable by the thermometer, and in the present enquiry the results were by means of that instrument found to agree with the theory. Thus, for instance, it is found that the vitriolic acid contains more specific fire, or at least yields out more on uniting with fixed alkalies, than either the nitrous or the marine. When the vitriolic acid, therefore, comes in contact with a nitre or marine neutral salt, its fire passes into these latter acids, which being thereby rarefied to a great degree, deposit their alkaline bases, which is consequently seized on by the vitriolic acid, although its affinity to those bases be not greater than those of the two other acids.

Having thus gone over the alkaline and terrene bases, we come next to a section entituled, *Of the affinities of the mineral acids to metallic substances*. Here our author first assigns his reasons for making his experiments with the metals in their reguline state, rather than with their calces; the principal of which is, that when the latter are much dephlogisticated, they are insoluble in most acids. He found some difficulty in ascertaining the exact

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quantity of acid neceſſary to ſaturate the metallic ſubſtances. In general it has been given as the quantity when the ſolution of the metal ceaſes; but as he always found ſuch a metallic ſolution to tinge in ſome degree the blue vegetable juices red, it follows, if we call to mind the definition of ſaturation above given, that this is not a ſaturated ſolution, but that there muſt be an exceſs of acid. This exceſs he in vain endeavoured to abſorb by cauſtic alkalies and lime-water, ſince he thereby always cauſed a depoſit of ſome of the metal. He was not, however, long at a loſs for a method to aſcertain the quantity of this exceſs. He obſerved how much of the ſolution of litmus was tinged red by a certain quantity of the metallic ſolution, and how much real acid was required to give an equal quantity of the ſame vegetable ſolution the ſame red tint. This quantity of acid, therefore, deducted from the quantity known to be aſcertained in the metallic ſolution, left the real quantity of acid that ſaturated the metal. The proportion of vitriolic and marine acids taken up by lead, ſilver, and quickſilver, he determined by computing the quantity of theſe pure acids neceſſary to precipitate theſe metals from the nitrous acid.

Here follows a table of the affinities of the three mineral acids to twelve metallic ſubſtances; the column of gold, which is known to diſſolve only in the compound of two acids, being left blank. From this table it appears that the metallic earths have almoſt all a ſtronger affinity to the three mineral acids than even the fixed alkalies. Our author does not, however, aſſert, that the tables of affinity hitherto given, in which the metallic ſubſtances come after all other ſubſtances, are erroneous. He only ſuggeſts that they require to be differently denominated; and that, as far at leaſt as they relate to metallic ſubſtances, they ſhould be called tables of *precipitation*, inſtead of *affinity*. Theſe precipitations, he obſerves, are always the effect of a double affinity and decompoſition, the *precipitating* metal yielding its phlogiſton to the *precipitated*, whilſt this latter yields its acid to the former. Of this many inſtances are adduced, and alſo a variety of experiments, which prove that in fact the affinities which acids have to metals are ſuperior to thoſe they have to alkalies.

In anſwer to the queſtion, How are then all metallic ſolutions precipitated by alkalies? our author obſerves, that as all metallic ſalts are held in ſolution by an exceſs of acid, the abſorption of that exceſs by the alkali is often ſufficient to produce precipitation; but, moreover, theſe alkalies take up the greater part of even the proportion of acid that ſaturates the metal, and this by means of a double affinity; a ſmall part of the phlogiſton of the metals eſcaping during their ſolution in acids, the remainder is retained by the compound of acid and calx. A double decompoſition therefore takes place in theſe compounds of four elements,

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elements, in the manner we have already explained. On t other hand, notwithstanding the great affinity subsisting betwe metallic earths and acids, it seldom happens that neutral sal whose bases are a fixed alkali, are decomposed by metals or th calces. This is ascribed to the inability of the acid whilst th combined with an alkaline basis, and thereby deprived of a gre part of its specific fire, to volatilize the phlogiston combin with the metallic earth, which must necessarily be expelled b fore an acid can combine with it. As to the metallic calc they are generally combined with fixed air; which must al be in part expelled before they will dissolve in acids.

The next section treats of the precipitation of metals, by ea other from the mineral acids—the last and most delicate part this enquiry; and in which our author acknowledges havin in some cases only, arrived at approximations, which, howeve he thinks may be useful to future chemists.—We lament that t detail we have been obliged to enter into, in order to render wh we have said of the former parts of this paper intelligible, pr vents our going farther into this curious subject. As we mu serve up viands for all palates, it is possible that our classic readers will already think it high time for this dish, howev choice in itself, to be removed.

AEROLOGY.

Art. 8. *Account of a new Eudiometer.* By Henry Caven dish, Esq; F. R. S.

The copious contents of this paper may properly be distri buted under the two following heads: *first*, The description o the new eudiometer, and of the manner of using it: *secondly* an account of the experiments made with it, and of the infe rences deduced from them.

It hath long since been observed, that in trying the degree o phlogistication of air by the test of nitrous air, the best re sults are obtained when the mixture is made while both the air are strongly agitated; and it is in this respect that the Abb Fontana's eudiometer is superior to all those used before him Mr. Cavendish observed long ago, that a still greater precision i obtained when the airs, whilst mixing, are in constant contac with water. The Abbé Fontana's apparatus has in this respec also the advantage over all others hitherto known; but it oc curred to our author that, on this principle, the results would b much more accurate if one of the airs could be added, slowly and in bubbles, while the vessel containing the other is kept i continual and quick motion: an operation which the Abbé's in strument does not admit of.

The apparatus contrived for this purpose, consists of two glass vessels. The one is cylindrical, with a narrow aperture at each end, the upper of which is lengthened into a tube; and

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to this a cock is adapted, that serves to confine the air in the vessel when it is not wanted for experiments. This vessel may, by a contrivance, of which there are many sufficiently obvious, be fastened to the bottom of the water-tub used in these experiments; and when it is so fastened, the orifice of the upper tube is about half an inch under water; so that, when it is open, the air can escape but slowly and in bubbles, as an equal quantity of water must always enter in its stead.

The other vessel is globular, or, rather, a bottle with a short wide neck, and with a loop at the end opposite to the neck, by which it may be suspended. The operation of mixing two airs by slow degrees will now occur of itself. The globular vessel containing a certain quantity of one kind of air is inverted over the tube of the cylindrical vessel, which contains the other air. This last air, on opening the cock, rises gradually in bubbles into the globular vessel; which not fitting closely to the tube, may all the time be kept in a brisk vibratory motion.

Mr. Cavendish describes a measure somewhat different from that used by the Abbé Fontana; but as the quantity of water that always adheres to the sides of the tubes, vessels and measures, is liable to occasion some inaccuracy, he preferred the method of weighing the airs hydrostatically. One of the vessels, with one kind of air in it, is first weighed by itself. Both vessels, with the separate airs in each, are then weighed together; and, the mixture being made, both vessels are again weighed together, and the diminution, which is called the test, is thereby ascertained. Several directions are given for adapting this method to various cases, for the construction of the balance to be used for some necessary corrections, and other circumstances attending it, on which we cannot here enlarge.

The contents of the cylindrical vessel, which are equal to 282 grains of water, were adopted as one measure. Of the globular vessels three were used, the first containing three measures, the second six, and the third twelve; the first was used for trying common air, and the two others for dephlogisticated airs.

It follows, that there are two methods of trying experiments with this apparatus, as the two airs are alternately in the cylindrical or in the globular vessels. This may, at first sight, appear to be no real difference, as, in both cases, the same mixture is produced; but, on considering the matter more attentively, it will be found, that they are, in fact, to be kept very distinct; since in one case small quantities of nitrous air are gradually added to a large bulk of common or dephlogisticated air; and in the other, small quantities of the latter airs are added to a large bulk of the former. This difference produces a material variety in some results, as will be seen in the sequel. The first method

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method is that in which respirable air is added to the nitrous air; the second is the reverse.

In the 2d part we collect the results obtained with this apparatus. And here we find that very different effects were produced, according to the manner of conducting the experiment. *First*, A material difference was observed, according to the time taken up in performing the mixture, the diminution being $\frac{1}{10}$th greater than 80″, than when only 22″ were employed.

Secondly, The degree of agitation occasioned also a sensible variety. When the airs were briskly shaken the diminution was 108: when moderately, only 9.

Thirdly, A great difference was observed according to the quantity and quality of the water used. In the smallest bottle the difference of distilled and common water occasioned a difference of $\frac{1}{100}$ths in the diminution: in the largest bottle the same difference was $\frac{7}{100}$ths. A table exhibits the diminution with six different sorts of waters, both pure and impregnated with liver of sulphur, nitrous acid, and oak shavings; the latter which frothed considerably, produced the least diminution. *That* produced by the distilled water was the greatest; which is ascribed to the quality it has of absorbing some of the nitrous air during the process. This difference, produced by the different quantities and qualities of the waters, which is a cause of uncertainty common to all methods of essaying airs, points out the necessity of noting the size of the vessel, or the sort of water used in each instance. Mr. Cavendish uses always distilled water; but this absorbs, at different times, different quantities of nitrous air; for which reason, he always ascertains the quantity of that air absorbed by the water used in every experiment.

Fourthly, The temperature of the water was found to be another cause of variety. The results of the experiments made with a view to ascertain this difference, led to a rule for correcting the test according to those variations. This rule is combined with that for correcting for the absorption of the nitrous air in the water; and consists in subtracting $\frac{4}{5}$ths of the diminution which the nitrous air suffers by being shaken in water, and adding 002 for every 3° of heat above 0. This correction diminishes the error; but does not, it is acknowledged, wholly remove it.

Fifthly, It was found that in using the second method, the difference of time in which the mixture was made, affected the quantity of diminution much less than in the first method. To explain this, it must be observed, that in mixing nitrous with common air, the former is robbed of part of its phlogiston, or is thereby turned into phlogisticated nitrous acid, which is absorbed by the water. Now it appears that the smaller the quantity of nitrous air is, which comes in contact with common air, the

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the more completely and rapidly it is deprived of its phlogiston, and, consequently, a greater proportion of it is absorbed by the water in less unequal times. Hence it also appears, that in the second method a smaller quantity of nitrous air is required to phlogisticate a given quantity of common air, than in the *first* method.

Sixthly, It was also found, that if the nitrous air be added slowly to common air, *without coming in contact with water*, the mixture will be still more phlogisticated than even in the second method. A simple apparatus is described for trying experiments on this principle, the results of which were, that a given quantity of nitrous air does, in the first method, not phlogisticate common air more than $\frac{1}{4}$ of that quantity does in the second method, or $\frac{1}{2}$ of that quantity in the method here used.

These several varieties in the effects of nitrous air on common air, according to the manner in which it is applied, are material checks to the confidence we are to place in former experiments, and the multitude of reasonings deduced from them *.

Mr. Cavendish made a number of experiments with this apparatus on the atmospheric air of different places, of different days, and of different parts of the day; but obtained such small varieties in the results, that he is willing to ascribe even those to some inaccuracies in the experiments. He recommends, in examining the phlogistication of the airs of different places, to try them at the same time and place; and gives some hints for the manner of filling and preserving those different airs in bottles.

For these experiments, as well as for those on factitious airs, he points out the necessity of a scale in which common air (being so permanent) and perfectly phlogisticated air, might be assumed as fixt points; while the intermediate degrees might be determined by mixtures of certain proportions of these two airs; and the degrees of dephlogistication beyond that of common air, might be ascertained by mixtures of good dephlogisticated, with perfectly phlogisticated air. This method is illustrated both by a *formula*, shewing how the tests are to be calculated, and a *table* exhibiting the standards answering to different tests.

Directions are, *lastly*, given for procuring air perfectly phlogisticated, from liver of sulphur, or from a mixture of iron filings and sulphur; and for ascertaining, by hydrostatical weights, when this air is perfectly phlogisticated, that is, when it diminishes no longer. As to the state of common air, it is admitted that many circumstances besides the phlogiston may serve to taint it, which the nitrous test will not help us to de-

* We alluded to this in our account of the last edition of Mr. Magellan's description of a glass apparatus, &c. See Review for Nov. last, p. 433.

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tect: and that our organ of ſmelling is in general a more faithful monitor than all inſtruments, even in ſome caſes of the phlogiſtication of air, when the phlogiſticating ſubſtances happen to be odorous.

We have been rather diffuſive in our accounts of Mr. Cavendiſh's and Mr. Kirwan's papers, as they appeared to us by far the moſt ſcientific in the part of the tranſactions now before us. The remainder of its contents will be briefly noticed in our next month's Review.

ART. IV. *Two Dialogues concerning the Manner of writing Hiſtory.* From the French of Abbé de Mably. 12mo. 3s. ſewed. Kearſley. 1783.

IT does not ſeem to have been clearly ſettled, among writers who have treated of hiſtorical compoſition, what is to be regarded as the *firſt object* of hiſtory. That it is intended to convey true information concerning facts, has not been diſputed; and that, as a ſpecies of fine writing, it is adapted to afford pleaſure, has been generally agreed. But it has not, perhaps, been ſufficiently underſtood, or attended to, that the latter object ought always to be purſued in entire ſubordination to the former. Conſidering hiſtory and epic poetry as nearly allied, both in their end and in the means of obtaining it,—underſtanding both as intended to amuſe the imagination, intereſt the paſſions, and elevate the mind, by the relation of a connected ſeries of ſtriking incidents,—many ſeem to have taken it for granted, that an hiſtorian, in order to accompliſh theſe ends, may be allowed to take conſiderable liberties with matters of fact, and to mould and decorate actions, characters, and ſcenes, in the manner which will beſt ſerve to render them intereſting to the reader.

In granting this latitude to the hiſtorian, it has been forgotten, that exactly in the proportion in which hiſtory departs from truth, it loſes its proper character, and ceaſes to anſwer its primary purpoſe, *information*. If hiſtory and romance are not to be confounded, the hiſtorian muſt never ſuffer himſelf to deviate from the line of truth: he ſhould ſtrictly adhere to the idea of hiſtory given by Lucian in his inſtructions on this ſubject: Μάλιστα δὲ καλόπτρῳ ἐοικυῖαν παρασχέσθω τὴν γνώμην ἀθόλῳ, καὶ γιλπνῷ, καὶ ἀκριβεῖ τῷ κένηρῳ· καὶ ὁποίας ἂν δέξηται τὰς μορφὰς τῶν ἔργων, τοιαῦτα καὶ δειχνύτω αὐτὰ, διαστροφον δὲ, ἢ παραχρουν, ἢ ἑτερόχημον, μηδέν. "Let the mind of the hiſtorian be like a clear, bright, and true mirror, that it may faithfully exhibit every object which comes before it, without the leaſt diſtortion, or change in colour or form." The want of a ſtrict attention to truth, as the firſt law of hiſtorical writing, has miſled many authors both ancient and modern, and introduced a kind

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kind of *licentia historica*, more bold and dangerous than any poetical licence whatever.

We venture these remarks, in order to counteract, as far as we are able, the prevalence of a taste which is destructive to historical veracity. There is the more occasion for them, because the idea we combat has obtained the countenance of several very respectable names; among the rest, that of the long known and justly admired Abbé Mably; who appears to us to have considered history too much in the light of a work of fancy and genius, and to have been hereby induced to give his book more of the air of an *ars poëtica*, than of a series of precepts for historical writing. Among the proofs of this which might be adduced, we will particularly mention his opinion, that unity of action ought to be preserved in history. The passage at length is as follows:

'This unity of action and of interest so strongly recommended to the Epic poet, if he means that we should actually become a kind of parties concerned in all the enterprizes of his hero, is not less necessary for the historian; for, it is founded even upon the nature of the human mind, which cannot employ itself on several objects at the same time, but must divide its attention, and consequently, feel a less animated impression, grow tired, perplexed, disgusted, and, at length, derive no benefit whatsoever from its application. Homer makes me interested in the return of Ulysses to Ithaca; and Virgil inspires me with an earnest anxiety for the establishment of Æneas in Italy. They never forget that this is the great end of their poem, and, in order to rivet my attention, they frequently recur to it. So the historian should never suffer me to lose sight of that point to which he has promised to conduct me. Then history becomes a kind of Epic poem. It proceeds to its great mark through those impediments which are opposed against it by passions and the events of fortune.'

It is upon the same grounds, that the Author strenuously recommends the introduction of speeches and harangues, though in reality never spoken; maintaining, that, in this manner, the motives, thoughts, and interests of the persons who are brought upon the scene of action are best represented—that they animate the narrative, and interest the reader. To all which the reply is obvious; "A narrative thus wrought up at the pleasure of the historian may be amusing;—but, is it true?"

With due allowance, however, for the notion, which we have ventured, we apprehend not without sufficient reason, to censure, these Dialogues may be read with advantage. They suggest many hints which may be of great use, either in writing or judging of history; and are written with much spirit and eloquence. From these we shall select some of the Abbé's remarks on "*Order* in historical writing."

'*Order* is of all points whatsoever, the most necessary to the composition of a work: nor need we produce a stronger proof of the justice of this assertion than that heap of books which, though filled

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with excellent things, afford not the leaſt inſtruction, becauſe they tire and diſguſt the generality of readers. *This* we have all experienced. A truth appears doubtful, unleſs it is prepared for by *that* truth which has preceded it; and a beauty diſplaced becomes a defect; but, *properly* arranged, grows more eſtimable.

Ordinis hæc virtus erit et Venus, aut ego fallor,
Ut jam nunc dicat jam nunc debentia dici;
Pluraque differat, et præſens in tempus omittat.

If *that* of which you have juſt informed me explains to me, beforehand, *what* you are going to relate, the attention of my mind will not meet with any interruption, and I ſhall eagerly run through the peruſal of a work which draws me on with pleaſure from the firſt page to the laſt. But, I know not whether an hiſtorian would not experience more difficulty than any other kind of writer, amidſt his endeavours to find out this *Order* concerning which we are now ſpeaking. The hiſtorian bends under the prodigious weight of his materials; and, if he cannot ſo arrange them as to form out of the whole one regular edifice, I ſhall loſe myſelf in a labyrinth, from whence no path is open to favour my eſcape. All this I have felt during the peruſal of the hiſtory of the Stuarts by Mr. Hume. Inſtead of what was promiſed to me, I have found nothing except memoirs which might have ſerved for the materials of his hiſtory; and how could I poſſibly regard with approbation a work which the hiſtorian, whether from an ignorance of his art, or from indolence, or from a dullneſs of comprehenſion, has only *ſketched?* All theſe facts, unripped from each other, elude my recollection; I have waſted my time, and cannot form a proper judgment concerning thoſe events of which the narrative is placed before me.

'In vain would you flatter yourſelf that you enjoy the power of eſtabliſhing this luminous order throughout the pages of your hiſtory, if you have not ſeparately meditated upon each of its reſpective parts. Draw them near to each other, in order that you may perceive wherein conſiſts their moſt natural relation. Aided by your preliminary ſtudies, endeavour ſo to place them that they may reciprocally throw light, the one upon the other. In a word, follow the precept of Horace. Make yourſelf maſter of your ſubject.

. . . . . *Cui lecta potenter erit res,*
Nec facundia deſeret hunc, nec lucidus ordo.

'This *Order*, in a great meaſure conſiſts in the expoſition relative to which I have ſo lately troubled you with my remarks. When the hiſtorian has once acquired an extremely clear idea of all thoſe points which he propoſes to inveſtigate; he will not find it difficult (I ſhould imagine) to throw aſide the mention of facts almoſt barren in their nature, or foreign to his purpoſe, and to bring his readers acquainted with the influence which the ſeveral events maintain, the one upon the other. Remark, let me intreat you, that there are in all States, in all enterprizes, and in all affairs, one or more principal points which decide upon the ſucceſs of the whole, and which draw after them all particular accidents, like a torrent. In the government, or the adminiſtration of a ſociety, it is the knowledge of theſe deciſive points which form the accompliſhed ſtateſman; nor muſt he promiſe himſelf ſucceſs, but in proportion to the ſteadineſs and perſeverance with

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with which he ſtrongly attaches himſelf to them, and keeps them always in his view. So is it with the hiſtorian. On theſe objects ſhould he fix both *his* attention and my own. Then with the greateſt facility, will he diſcover the moſt luminous order. Every point becomes clear and ſimple. The ſeveral facts will remain deeply engraven upon my memory, becauſe I ſhall not, at any time, loſe ſight of that chain which, like the thread of Ariadne, will ſerve as a clue, to prevent my reaſon from wandering out of the right track. Such is the admirable art of Livy, from the commencement of his hiſtory to the end; and (to remind you only of one example) recollect how, in his third Decad, when he is under the neceſſity of preſenting to us, all at one time, a vaſt crowd of objects, he rivets our regard and attention upon Hannibal, whoſe genius holds in the balance the fortune of the Romans, and even occaſions it to totter. Whatſoever happens out of Italy relates only to this General of the Carthaginians. Rome, by making diverſions, is employed only in endeavours to diminiſh the forces of Hannibal, and to prevent Carthage from repairing thoſe loſſes which are cauſed even by her victories.

'When a State is either ſo happy, or ſo wiſe, as to have acquired a *proper* knowledge of its own ſtrength, to have learned the art of managing it to advantage, and of not venturing upon too many enterprizes at one time, the hiſtorian will find himſelf more at eaſe; and for the purpoſe of putting his relation into great order, he need only follow, with fidelity, the order of events. But, if *this* State, whether from an ignorance of its real intereſts, or from a kind of fatality, plunges, at once, into a variety of undertakings, without making the *proper* diſtinction between *that* which ought to have the principal lead, and thoſe which ſhould be conſidered merely as ſimple acceſſaries, I ſhould fear that the hiſtorian would find himſelf entangled amidſt equal perplexities, and as little able to acquit himſelf with credit as the republic, the hiſtory of which he is compoſing. Whilſt the perſons in adminiſtration know not either what they do, or what they want to do, you will perceive that the hiſtorian, not more enlightened than themſelves, will ſtring one event upon another, and fatigue and diſguſt the reader by narratives which do not lead to any ſerviceable point whatever. Even the author, tired out amidſt his labours to arrange materials ſo meagre and ſo forbidding, will only throw before you a ſet of wretched pictures, of which the firſt glance is too diſcouraging to make us wiſh to look a ſecond time. Without a principal view before him, he will, at one moment, injudiciouſly relinquiſh the ſubject concerning which he treats; at another moment, he will reſume it with equal impropriety; and, after all this, he will, a ſecond time, diſcard it upon as frivolous and indefenſible a ground. He will cut up occurrences, fritter them into pieces, and, of courſe, never bring them forward in their juſt proportions.

'What reſources then are left for the hiſtorian? Thoſe which muſt ariſe from his poſſeſſion of greater mental power than the heroes whom he ſtrives to celebrate. When he diſcovers the embarraſſments into which he has been thrown by *their* perplexing and ill-digeſted politics, let him prove ſuperior to all endeavours to conceal, and candidly acknowledge to the reader the nature of his ſituation. When I am

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once desired to have *patience*, my *impatience* appears to be diminished. By deep, but always short, reflections, let him inform me of the faults either of the Senate or of the Generals; let him rise above these; I shall follow him, and, during a fastidious relation, I shall be comforted and supported by the pleasure of thinking myself superior to those men of whom I read the history; and *their* faults, conveying light and instruction into my mind, will indemnify me for what fatigue I may experience in the perusal of the work. Yet, in the very midst of this confusion, the historian must not forget to establish for himself a kind of *Order*. *One* must naturally present itself to every writer; and this is, to turn his chief attachment to the principal object; to form out of it the centre of the picture, and to place those personages who are of less importance round the border. Readers, whose confined taste and understanding can *not* prevent them from remaining satisfied with a *moderately well-written* History will find no fault whatever; but readers of a superior cast will expect a more enlarged and decisive specimen of talents, ingenuity, and abilities. When these unpleasing subjects are unavoidably brought forward, I seem to wish that the historian would inform me by what accident or what chance I may reach, without entertaining a single doubt as to the result, the point which is to unravel the whole business. Since Imprudence then leaves intirely open a free career to Fortune, I could wish that the latter might act her part even to the full extent. I should like to discover how, by exhausting their resources, States detach themselves from their hopes, and, at length, renounce enterprizes of which the good and ill fortune, slowly succeeding to each other, are, in the balance of an equal weight.'

These observations the Author proceeds to apply to Dr. Robertson's History of America, the method of which he censures with freedom: he does this, however, as he himself confesses, without having perused the work; a circumstance which detracts not a little from the credit of a critique, even from the pen of the Abbé Mably. Whether his censure of what he calls Mr. Gibbons's *eternal* history of the Roman Empire, as tedious and insipid, was written under the same disadvantage, the Abbé has not informed us.—We shall close this account with laying before our Readers the following remarks on Modern Historians:

'In the History of France written by Daniel, you must discover, that he did not even give himself the trouble of a single moment for consideration, whether *this* or *that* plan ought to have been chosen as the object of his pursuit. Instead of studying the ancient times, he found it more convenient to build the whole of his hypothesis upon the modern times. Perceiving a monarchy wherefoever he alights upon the name of King, he constantly passes over in silence those customs and manners, either more or less unpolished, which were the sole basis of the public law of the nation. He leads the reader from the time of Clovis to the present period, without giving him an opportunity to form the least suspicion of those revolutions which our compatriots have experienced, and which, at one epoch, stole on by slow and imperceptible degrees, and, at another, rushed forward with more violence,

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violence, tumult, and contention. Mezerai, although not, like Father Daniel, a flatterer, was more deficient than him in that particular branch of knowledge which is neceſſary for the conveyance of inſtruction. His ſyſtem of morality is more worthy to fill the page of Hiſtory than that of Daniel. But his ſtyle, though leſs languiſhing, is hard. His pictures are coarſely daubed, and want the proper colouring to engage and pleaſe the reader. Abbé Vely is repreſented as having deſigned to take a different road; to give an account of our laws, and to deſcribe our manners; but, ignorant of the ſubjects, he has thrown all into inextricable confuſion. To the firſt race he aſcribed cuſtoms which are confined evidently to the third. His Hiſtory is a chaos, where all is jumbled together without diſtinction, and mixed up without a ſingle grain of either regularity or critical inveſtigation. In a word, I diſcover a dependent Hiſtorian in the pay of a Bookſeller; a writer whoſe ſole riches are (if I may venture on the expreſſion) an abundant ſterility. The continuators of his work have, doubtleſs, followed a different method, and I am told that the Public read their labours with a degree of pleaſure.

'I am at a loſs to tell whether the foreign hiſtories have been treated more ſucceſsfully than our own. Of Mariana I know nothing; and, therefore, I ſhould act ridiculouſly were I to attempt to criticiſe his work. Nevertheleſs, I could venture to lay a wager, that a Spaniſh Jeſuit muſt unavoidably have written a very poor Hiſtory of Spain. An unprincipled eccleſiaſtic is verſed only in intrigues; and he who never wanders from the rigid pale of orthodoxy, *muſt* continue ignorant of thoſe political truths which he deſpiſes. A Canon of St. Genevieve, whoſe name I have forgotten, has given us a Hiſtory of the Empire. Having read a few pages, I thought it ſufficient to run looſely over the remaining paſſages of the work; but, even of this diſguſting taſk I ſoon became fatigued. Rapin has, indeed, ſtudied the Engliſh and their Conſtitution with more care and accuracy than the other hiſtorians. His views are upright; he loves juſtice; and his ſyſtem of politics is built upon the ground of the principles of natural law; but the progreſs of his narrations is ſlow and tireſome; and, unfortunately, he interweaves his work with all of thoſe materials which he has had the trouble to collect together. He is, indeed, learned; but he wants taſte. The deſcriptions in Hume run on more rapidly; yet, not knowing his nation, he is, of courſe, unable to mark out and aſcertain the influence of the national character as blended with the events which he relates. His own reflections are common; and reſult too frequently from thoſe falſe politics of which morality muſt diſapprove. Having begun his hiſtory at the end, and without examining and unravelling the chain which connects together all the ages and all the occurrences of a nation, it is not aſtoniſhing that his Hiſtory of the Stuarts ſhould prove deficient in a multitude of deſirable particulars. Afterwards, he carried his work up to the ancient Britons; and, here, we diſcover only an hiſtorian whoſe reading is confined to Chronicles. Of the law of the Normans, he, certainly, was ignorant; and all his remarks concerning the polity of the Fiefs are unintelligible; or, at leaſt, I could not underſtand them. Father Orleans pretended to write a Hiſtory of the Revolutions of England. Inſtead, therefore, of limiting his reſearches to the wars in which the ſeveral princes engaged, he ſhould have deſcribed the

government of the Britons, the Anglo-Saxons, the Danes and the Normans, becauſe, from theſe different Conſtitutions, as from their ſalient point, iſſued the different intereſts, the quarrels, the troubles, and the revolutions which have agitated England. Oh! what a pleaſant hiſtorian is this Father Orleans! Not a ſyllable of information will he condeſcend to give us with reſpect to *Magna Charta*, becauſe he thinks it fully ſufficient to have called it the Rock upon which the regal authority was daſhed to pieces, and the ſource of thoſe commotions which afterwards prevailed in England. It muſt, however, be confeſſed that Father Orleans intended to confine his labours to thoſe changes which Religion had experienced ſubſequent to the reign of the eighth Henry. Why, therefore, did he not give his work a title more ſuitable to its nature? Having reached this epoch, he appears much more the maſter of his ſubject; he proceeds with a more firm and rapid ſtep; and we might actually conclude him worthy to have written Hiſtory, but that his prejudices would not ſuffer him always to perceive and to divulge the truth.

'The Hiſtory of Scotland, by Buchanan, ſhould not be confounded with thoſe works concerning which I have juſt ſpoken. In *him*, we trace a writer of a ſuperior genius, formed upon the principles and the richly crowded ſchool of great hiſtorians. His narratives are full of life and animation; and he appreciates, with juſt diſcernment, the virtues and the vices. His reflections, always ſhort, include a fund of pointed ſenſe and ſtrong meaning, which actually invite the reader to meditate upon the ſubjects to which they were directed. He has painted the manners and the paſſions with a conſiderable degree of force and truth. His hiſtory is conciſe; becauſe, regarding it as written for the inſtruction of poſterity, he thought it unbecoming to load it with thoſe trifles which amuſe our curioſity in memoirs that ſink, after a lapſe of time, into oblivion, and only wait for their extinction until the appearance, amidſt a ſucceeding generation, of new memorials, pregnant with the ſame idle abſurdities, under different appellations.

'I could have wiſhed that Buchanan had attended not leſs than the ancient hiſtorians to the deſcription of the government and of the public law of the nation. Not that he has totally omitted to interſperſe within his work ſeveral remarks replete with valuable inſtruction relative to theſe ſubjects; but, they are ſeparated at too great a diſtance from each other to produce the effect which I ſo much deſire; an effect gained by a more modern writer (the celebrated *Robertſon*) who, with a requiſite propriety, has collected together into one maſs all the particulars immediately connected with the feodal conſtitution of the Scots. An hiſtorian cannot place too ſlight a dependence upon either the inclinations or the efforts of his readers to riſe above their generally natural negligence and idleneſs. It is neceſſary to dart upon them with powerful and lengthened beams of light which may irradiate their wandering minds, enable them to look up to the cauſes of events, and to obſerve with eaſe, or rather with pleaſure, the ſeveral chains which link them to each other; and this, perhaps, is the moſt uncommon and the moſt difficult art which it is poſſible for an hiſtorian to poſſeſs.'

The tranſlation of this work, as the Reader will perceive from the above extracts, is tolerably well executed.

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ART.

ART. V. *A History of Ireland*; from the earliest Period to the present Time. In a Series of Letters addressed to William Hamilton, Esq. By William Crawford, A. M. one of the Chaplains of the First Tyrone Regiment. 8vo. 2 Vols. 12s. sewed. Printed in Ireland, at Strabane, 1783; and sold by Kearsley in London.

THE account which Mr. Crawford gives of his own design is as follows:

'There was scarcely an individual so absorbed by selfish views as not to participate of the spirit of national freedom with which the late fortunate concurrence of circumstances animated the people of this country. The hope that this admirable principle might in some measure be invigorated by tracing out to them the origin, the nature, and the progress of our constitution, and the various encroachments which it has suffered by the unjust interference of the British legislature, was the motive which first induced me to engage in this undertaking. Though to ascertain and to vindicate our rights has been my chief object, as necessary to this design, and to render the work more generally acceptable, I have given a comprehensive view of the most important and interesting facts in the history of Ireland, from the earliest period to the present time.'

In this declaration, there can be no doubt of the Author's sincerity, for the spirit which breathes in this paragraph animates the whole work; and it will unquestionably obtain for him the warm applauses of his countrymen, with, perhaps, other marks of distinction, which may properly recompence such public services. Thus rewarded by his country, the inferior praise which belongs to an historian, *as such*, Mr. Crawford will, doubtless, hold comparatively cheap; and will therefore suffer little mortification, if he should find that his work is not ranked, by critics, in the first class of historical writings. If he should be thought deficient in what is commonly reckoned the first quality of an historian, *impartiality*; and negligent in the less embellishments of diction, he will offer the ardour of his patriotism in atonement for these defects; and, by his countrymen (a majority of them at least), the atonement will certainly be accepted. But, in the eye of criticism, these defects so far diminish the value of the work, as to put it out of our power to bestow upon it any high degree of applause. We shall therefore content ourselves with laying before our readers two extracts; the one as a specimen of our Author's narrative style, the other as a taste of his political spirit.

Mr. Crawford thus relates the memorable battle of the Boyne:

'Early in the morning of the last day of June, the Protestant troops advanced to the banks of the Boyne. The Irish army was encamped on the opposite side. To their right lay Drogheda, which James occupied by a garrison, on their left a difficult morass, which communicated

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municated by a narrow pass with the bridge of Slain, that lay three miles higher up the river. In front lay the Boyne, secured by steep, rugged banks, and some pieces of artillery; on their rear lay the village of Donore and narrow pass of Duleek. Donore stood on high ground, from which there was a prospect of the adjacent country.

'As King William was reconnoitring their situation, he was observed by the enemy, a party of whom, under cover of a hedge, brought down towards the river a field-piece unperceived, and fired at him. The ball wounded him slightly. Upon this accident, numbers of his attendants gathered around, anxious to know the injury he had received, and to give him the necessary assistance. From this circumstance, the Irish concluded he was slain. The report flew to Dublin, and from thence to Paris, where it was firmly believed, and public rejoicings made on account of it.

'William, whom Providence mercifully preserved to be a farther blessing to these kingdoms, mounted his horse, and rode through the camp, to dissipate any fears which his troops might have entertained, in respect to his safety. In the evening he called a council of war, not to ask their opinion, the state of his affairs being too critical to admit of deliberation, but to inform them, that he was resolved to pass the Boyne next morning to fight the enemy, and to give some instructions to the officers in their several departments. He did not then communicate to them the plan of the battle; when late he sent it to their tents. He suspected that some of them were disaffected to his cause, who, had they received earlier information of it, might have conveyed it to the Irish.

'According to the plan, the army was to be led to the charge in three divisions; that on the right, to be commanded by Count Schomberg and General Douglas; the center by Duke Schomberg, and the left by King William. The river had been carefully examined, and, in the places pointed out, was to be crossed separately by each of these divisions.

'The army of William consisted of thirty-six thousand men, that of James, of thirty-three thousand.

'Early next morning, the auspicious first of July, the right wing set off rapidly up the river. James saw this movement from the heights of Donore, and supposing that the whole of the English army would take the same direction, sent off large detachments to the opposite banks of the river. Count Schomberg pressed on with so much expedition, that before they could get forward to intercept him, he reached the ford above the bridge of Slain, which he intended to pass, crossed it, and led his men down the river with intrepidity. Astonished at his boldness, the enemy gave way and fled. Encouraged by this success, the part of the center composed of the Dutch guards and Brandenburghers, the former leading the van, advanced to the Boyne, which they passed with considerable difficulty, dislodged the enemy, and made good their ground on the opposite bank. Here they formed, and advanced forwards, supported by a body of English, and by the French Hugonots, and the Danes, who by this time had passed the river. Upon their approach,

General

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General Hamilton, who with the horse and a part of the Irish infantry, had been posted on the rising grounds, attacked them with impetuosity. Unable to withstand the shock, they broke, and retreated in confusion. Here Caillemont, the brave leader of the Hugonots, received a mortal wound; as his soldiers were carrying him bleeding off the field of battle, he exerted his utmost strength, and thus animated his men to recover their lost honour, with his expiring breath, "To glory, my boys! to glory!" At this critical moment, Duke Schomberg, with a corps de reserve, passed rapidly through the river, placed himself at the head of the Hugonots, and pointing to some French regiments which he meant to attack, "Come on, gentlemen," says he, "there are your persecutors." He spoke no more. As he was advancing to the charge, a party of Hamilton's dragoons, who had pressed on to the river, and were returning from the pursuit, as they passed by, wounded and took him prisoner. The Hugonots fired upon them in a hurry, without knowing that Schomberg was among them, and unfortunately killed him.

'The center of both armies had now recovered from their confusion, and were again preparing to engage, when the attention of the right wing of the Irish was turned to King William, who, having crossed the river towards Drogheda, was bearing down upon them rapidly, at the head of his cavalry. They shrunk from the attack, wheeled about, and retreated; but after a little, they faced round, and attacked the English horse with such spirit, that they forced them in their turn to give way. The Enniskilleners were near. In this emergence, his Majesty rode up to them, and asked, "What will you do for me?" Their conduct in this trying circumstance, was worthy of the honourable character they had hitherto sustained. They advanced with intrepidity to the charge. After some time, the infantry of the enemy were finally repulsed. Their horse likewise refused longer to sustain the conflict. Nothing now remained for the officers, but to collect their scattered forces, and to conduct the retreat, which they did with great order and regularity.

'In this memorable and decisive engagement, the goodness of Providence to these nations, which hath so often appeared in their favour, was signally manifested. Upon it depended the safety of the Protestant religion, and the liberty of the British empire. From the present critical situation of affairs, there is every reason to suppose, that had James been victorious, he would have been reinstated on the throne. Irritated by opposition, triumphant over all his enemies, and free from every restraint, nothing then could have been expected, but that he would have trampled upon our rights, civil and religious, and adopted the most arbitrary designs, as the ruling principles of his government.

'In the battle of the Boyne, the English lost five hundred men, the Irish were supposed to have lost three times that number.'

After having given a full detail of the rise and progress of the present Volunteers in Ireland, he closes his work thus:

'But whilst Irishmen, without distinction, unite to maintain the constitution, they should enlarge their views, and endeavour to reform it,

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it. With all its boasted excellence, it labours under imperfections hostile to the rights of freemen. The representation of the people, in the great national senate is, in many instances, arbitrary, partial, and inadequate.

'So long as a majority of the commons is composed of members for boroughs, which, compared with the nation at large, are insignificant, and where a few individuals, devoted to the selfish and imperious will of a still smaller number of absolute grandees, have the sole power of election, a spirit of venality must pervade the political system. To extirpate this radical evil, to procure such an addition to the commons as will render them the real and more equal representatives of the people, to establish a mode of election which would place the freehold tenantry, upon such occasions, beyond the cognizance and the power of landlords, who usurp a most unrighteous domination over their liberty and the dictates of their conscience, are objects which should engage the spirited and persevering efforts of every friend to the true interest of his country. If they were obtained, and our parliament still more limited in its duration, we might flatter ourselves with the hope of enjoying not only external but internal freedom. We might hope, that as the parliament of England have relinquished all claim of legislative authority over us, her ministers, and our own, would cease to corrupt our representatives. Then the balance of the constitution would be preserved, which, at present, is injured by an aristocratical influence that destroys the freedom of the legislative body, and extends through all the departments of state. Men, dependent on the crown by places and pensions, would not have a voice in parliament. Provision would be made for the support of Irish ambassadors at foreign courts, who would pay more attention to our interests, especially to commercial transactions, which are of so much consequence to our prosperity, than those sent from a country whose concerns they must always prefer to those in which the advantage of this kingdom is involved. From a regard to the safety of Ireland in future, to support its independence, and to prevent disputes with England, which has relinquished for ever all claim to power in respect to our maritime affairs, such a naval force would be established, as would be sufficient, in time of war, to protect our trade and our coasts from the depredations of our enemies. Our laws would be revised. Those which relate to crimes would be softened in the punishments they inflict, so as not to violate the principles of justice and humanity. The revenue laws, which are so hostile to the rights of the subject that they ought not to be tolerated in a free state, would be entirely changed. The price of land, having reduced multitudes to a state of wretchedness, would be reduced upon the same principle which has confined the value of other Articles within the limits of moderation. That we might reap the expected advantage from our extended liberty of commerce, statutes would be enacted to cherish our arts, trades, and manufactures. In equalizing the duties upon articles imported from the West Indies, a due regard would be paid to the relative situation and riches of England and this country, that the change which has taken place in that branch of trade, may be beneficial and not hurtful to us.

'If

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'If the people were fairly represented in the great legislative council, the members elected by them could not have an interest separate from that of their constituents, and these, with every other advantage, would be obtained, conducive to national prosperity. The influence of a minister, whose unconstitutional principles and measures of government have tarnished the glory and shaken the foundations of the British empire, has rendered unsuccessful the late attempt to reform the parliament of England; this, instead of discouraging, should furnish us with a new motive to be strenuous in pursuit of the same object, as it is an additional proof of the pollution of a source from whence have flowed upon us large streams of corruption. It would be honourable to encrease the reputation we have already acquired, by setting before our sister country, in this instance, an example of public virtue. Irishmen, united in their desires and exertions for accomplishing this essential improvement of the constitution, must be successful.

'The period of returning to parliament new members fast approaches. Should those chosen by the counties and independent boroughs, though the minority, be men of approved integrity, their efforts, inspirited by the instructions of their constituents and supported by the general voice, would be irresistible. An incentive more glorious cannot be conceived. Never was there a time when the public mind was so well prepared for being actuated by its utmost force. The vigour and the sentiments which have wrought for us so great and so unexpected a deliverance, should animate our freeholders to spurn every attempt of connexions or of power to make them prostitute their votes; should teach them, on the day of election, to examine the objects of their choice with an attentive, discriminating eye, and to reject with indignation the servile instruments of venality and corruption. If the flame of patriotism, which, for almost five years, has burned in the breasts of our people with so pure and so bright a lustre be not permitted to die, if Irishmen continue to be just to themselves, what a coincidence of circumstances diffuse a cheering light upon our prospect! Emancipated from foreign bondage; by the blessing of peace, our intercourse, with new advantages, opened with the several nations of Europe, with Africa, with the West Indies, with our brethren in America, who, after a glorious struggle, have, with us, attained the accomplishment of their wishes.'

These bold propofals are made so much in the style of political consequence, that we cannot suppose them to be the mere suggestions of the Author's wisdom and zeal: he has certainly been admitted to the private ear of some very great man, and has, somewhat unwittingly, disclosed the secrets of the cabinet.

The epistolary form is adopted in this work, without any obvious meaning or effect.

☞ We are sorry there is no *Index*. An omission of this kind is particularly inexcusable in a *History*.

ART.

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ART. VI. *Memoirs of the Baſtille.* Containing a full Expoſition of the myſterious Policy and deſpotic Oppreſſion of the French Government, in the interior Adminiſtration of that State-Priſon. Interſperſed with a Variety of curious Anecdotes. Tranſlated from the French of the celebrated Mr. Linguet, who was impriſoned there from Sept. 1780 to May 1782. 12mo. 3s. Kearſley. 1783.

THIS work chiefly conſiſts of a detail of the Author's ſufferings, and a juſtification of his conduct, in the affair which occaſioned his impriſonment. It is written with all the ardour of one who feels himſelf injured. Detached from the Author's perſonal affairs, the Reader will find little information concerning that mighty engine of tyranny, the Baſtille, of which he may not have already received, from a late publication, Hiſtorical Remarks and Anecdotes on the Baſtille; tranſlated by Mr. Howard.—See Review, Vol. LXIV. p. 95.

As a ſpecimen of the piece, we ſhall extract the following dreadful picture of the ſituation of a priſoner ſuddenly attacked by diſeaſe.

'As to thoſe tranſitory complaints, or ſudden attacks, which can only be obviated by ready aſſiſtance and immediate application, a priſoner muſt either be perfectly free from them, or muſt ſink under them if they are ſevere; for it would be in vain to look for any immediate ſuccour, particularly during the night. Each room is ſecured by two thick doors, bolted and locked, both within and without; and each tower is fortified with one ſtill ſtronger. The turnkeys lie in a building entirely ſeparate, and at a conſiderable diſtance: no voice can poſſibly reach them.

'The only reſource left, is to knock at the door: but will an apoplexy, or an hæmorrhage, leave a priſoner the ability to do it? It is even extremely doubtful, whether the turnkeys would hear the knocking; or whether, once lain down, they would think proper to hear it.

'Thoſe, nevertheleſs, whom the diſorder may not have deprived of the uſe of their legs and voice, have ſtill one method left of applying for aſſiſtance. The ditch, with which the caſtle is ſurrounded, is only an hundred and fifty feet wide: on the brink of the oppoſite bank is placed a gallery, called the paſſage of the rounds; and on this gallery the centinels are poſted. The windows overlook the ditch; through them, therefore, the patient may cry out for ſuccour: and if the interior grate, which repels his breath, as was before explained, is not carried too far into the chamber; if his voice is powerful; if the wind is moderate; if the centinel is not aſleep, it is not impoſſible but he may be heard.

'The ſoldier muſt then cry to the next centry; and the alarm muſt circulate from one centry to another, till it arrives at the guard-room. The corporal then goes forth to *ſee what is the matter*; and, when informed from what window the cries iſſue, he returns back again the ſame way (all which takes up no inconſiderable time), and paſſes through the gate into the interior of the priſon. He then calls up

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up one of the turn-keys; and the turn-key proceeds to call up the lackey of the King's Lieutenant, who muſt alſo awaken his maſter, in order to get the key: for all, without exception, are depoſited every night at that officer's lodging. There is no garriſon, where in time of war the ſervice is more ſtrictly carried on than in the Baſtille. Now againſt whom do they make war?

'The key is ſearched for: it is found. The ſurgeon muſt then be called up: the chaplain muſt alſo be rouſed, to complete the eſcort. All theſe people muſt neceſſarily dreſs themſelves: ſo that, in about two hours, the whole party arrives with much buſtle at the ſick man's chamber.

'They find him, perhaps, weltering in his blood, and in a ſtate of inſenſibility, as happened to me; or ſuffocated by an apoplexy, as has happened to others. What ſteps they take, when he is irrecoverably gone, I know not: if he ſtill poſſeſſes ſome degree of reſpiration, or if he recovers it, they feel his pulſe, deſire him to have patience, tell him they will write next day to the phyſician, and then wiſh him a good night.

'Now this phyſician, without whoſe authority the ſurgeon-apothecary dare not ſo much as adminiſter a pill, reſides at the *Tuilleries*, at three miles diſtance from the *Baſtille*. He has other practice: he has a charge near the King's perſon; another near the Prince's. His duty often carries him to *Verſailles*; his return muſt be waited. He comes at length: but he has a fixed annual ſtipend, whether he do more or leſs; and, however honeſt, he muſt naturally be inclined to find the diſorder as ſlight as may be, in order that his viſits be the leſs required. They are the more induced to believe his repreſentations, inaſmuch as they are apt to ſuſpect exaggeration in the priſoner's complaints: the negligence of his dreſs, the habitual weakneſs of his body, and the abjection no leſs habitual of his mind, prevent them from obſerving any alteration in his countenance, or in his pulſe; both are always thoſe of a ſick man: thus he is oppreſſed with a triple affliction; firſt, of his diſorder; ſecondly, of ſeeing himſelf ſuſpected of impoſture, and of being an object of the raillery or of the ſeverity of the officers, for the monſters do not abſtain from them even in this ſituation of their priſoner; thirdly, of being deprived of every kind of relief, till the diſorder becomes ſo violent as to put his life in danger.

'And even then, if they give any medicines, it is but an additional torment to him. The police of the priſon muſt be ſtrictly obſerved: every priſoner ſhut up by himſelf, by day and night, whether ſick or in health, ſees his turn-key, as I have before obſerved, only three times a day. When a medicine is brought him, they ſet it on the table, and leave it there. It is his buſineſs to warm it, to prepare it, to take care of himſelf during its operation; happy, if the cook has been ſo generous as to violate the rules of the houſe, by reſerving him a little broth; happy, if the turn-key has been poſſeſſed of the humanity to bring it, and the governor to allow it. Such is the manner in which they treat the ordinary ſick, or thoſe who have ſtrength enough to crawl from their bed to the fire-place.'

'But

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'But when they are reduced to the laſt extremity, and unable raiſe themſelves from their worm-eaten couch, they are allowed *guard*. Now let us ſee what this *guard* is. An invalid ſoldier, ſtupi clowniſh, brutal, incapable of attention, or of that tenderneſs requiſite in the care of a ſick perſon. But what is ſtill worſe, th ſoldier, when once attached to you, is never again permitted to lea you; but becomes himſelf a cloſe priſoner. You muſt firſt, there fore, purchaſe his conſent to ſhut himſelf up with you during you captivity; and if you recover, you muſt ſupport, as well as you ca the ill-humour, diſcontent, reproaches, and vexation of this com panion, who will be revenged on you in health for the pretende ſervices he has rendered you in ſickneſs.'

The following account of the Author is prefixed by th Tranſlator:

'Mr. Linguet, was for ten years one of the moſt diſtinguiſhe counſellors of the parliament of *Paris*. He ſhone equally in oratory and compoſition. It has been remarked, that of a hundred an thirty cauſes, all of them important, in which he had engaged du ing that period, he loſt only nine. His enemies attributed thi unparalleled ſucceſs to the charms of his eloquence; his more candi judges, to the delicacy which directed him in the choice of hi ſuits.

'Whilſt Mr. *Linguet* was thus diſplaying his uſeful and activ talents at the bar, he employed himſelf likewiſe in the cultivatio of *polite literature* and *philoſophy*. The boldneſs of his principles the novelty of his views, and too great a freedom in his examinatio of the ſyſtems eſtabliſhed and the ſects prevailing in *France*, mad him powerful enemies, even in the miniſtry, in that country, where as it is well known, there is at leaſt as much cabal and party-ſpiri as in our own; with this difference, that in *England* the objects ar great, and the means public; whereas in *France*, parties are formed and embittered for trifles, and myſtery preſides over intrigue.

'In the revolution which ſome years ago interrupted all judicia order in *France*, Mr. *Linguet* having ſuffered, on the part of the parliament of *Paris*, and, ultimately, on that of government itſelf thoſe ſhocking injuries of which the particulars may be ſeen in a work which he publiſhed three years ago *, ſought an aſylum in England. He there undertook a periodical work, entitled *Annales Politiques Civiles, & Littéraires du 18eme Siécle*; which met with a very fa vourable reception throughout *Europe*. This had been preceded by a printed letter to the Count *de Vergennes*, one of the *French* miniſters, with whom he had moſt cauſe to be diſſatisfied. This letter has been con ſidered by the critics as a ſtriking monument of energy, eloquence, and candour. It was of ſuch a nature as to leave a deep and laſting impreſſion on the mind; and it is ſufficiently evident that it has not failed of this effect.

'At the approach of the rupture between *England* and *France*, Mr. *Linguet*, having quitted the former, through a patriotic delicacy

* *Appel à la Poſtérité*, or the firſt volume of the Collection of Mr. *Linguet*'s Works.

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which has been regretted, though not cenſured, by the *Engliſh*; and having perſuaded himſelf, that on the *parole* of the Count *de Vergennes* he might go to *France* to proſecute his intereſts there; he was arreſted, on the 27th of September 1780, by virtue of a *Lettre-de-cachet*, and conducted to the *Baſtille*, where he remained full twenty months.'

ENGLISHMAN! art thou duly ſenſible of thy happineſs, in being a citizen of that bleſt country in which *Baſtilles* and *Inquiſitions* are unknown, except in the horrid recitals imported from the neighbouring ſhores of deſpotiſm and ſlavery?

ART. VII. *Outlines of Mineralogy.* Tranſlated from the Original of Sir Torbern Bergman. By William Withering, M. D. &c. Birmingham. 8vo. 2 s. 6 d. ſewed. Cadell, &c. 1783.

ANOTHER of the valuable productions of this celebrated chemiſt, which happily has fallen into the hands of a tranſlator who has not only done ample juſtice to the author, in point of accuracy and elegant perſpicuity, but has added to the value of the performance by ſeveral uſeful notes.

The Latin original, printed at Leipzig, appeared in the year 1782. Its title *(ſciagraphia mineralis)* as well as the author's very modeſt preface, ſhew the moderate opinion which he himſelf entertains of the work in its preſent ſtate, or rather of the ſtate of the ſcience to which this ſerves as an introduction;—but the promiſe he makes of republiſhing this ſketch as ſoon as future experiments will enable him to correct and enlarge it, juſtifies our expectation that, conſidering the rapid progreſs now making in chemiſtry, it cannot fail to become a book of the firſt conſequence in that branch of philoſophy. His arrangement of minerals is founded on the conſtituent principles of the ſeveral ſubſtances; a method which, as Dr. Withering obſerves, may be improved, but never exploded. It conſiſts of *genera* and *ſpecies*; the former deriving their characters from the prevalent component parts, the latter from the diverſity of the compoſition. *Varieties*, as they depend on external appearance, are omitted for the preſent.

After an introductory chapter, ſhewing the advantages of this method of arrangement, the author diſtributes all foſſils into four claſſes, the *ſaline*, the *earthly*, the *inflammable*, and the *metallic*. Under theſe heads the *genera* and *ſpecies* are enumerated, and many chemical properties and affinities of the ſubſtances are ſpecified. Two appendixes are ſubjoined, the firſt containing a generic diſtribution of the more complex combinations, ſuch as *ſalts with ſalts*, *ſalts with earths*, &c. The ſecond an enumeration of the foſſils called petrefactions, likewiſe diſtributed in *genera*, whoſe characters are derived from the *genera* of foſſils arranged like the four claſſes thereof, ſuch as *ſaline earths with an organic form*, *ſilver with an organic form*, &c.

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We ſuſpect that ſome ambiguity in the original has miſled the ingenious tranſlator in § 33, where he renders *acidum calcis ponderoſæ* by *an acid conjoin'd to the calx ponderoſa.* We apprehend that this is not the acid of a *calx ponderoſa*, but rather a diſtinct acid conjoined to common calcareous earth, ſince, in fact, in another place, § 97, the tungſten is mentioned as a calx ſaturated with a *peculiar acid*, perhaps of a metallic nature, for which the author himſelf refers us to the above § 33, and ſeems to think it the ſame as the acid there mentioned. He will probably, for the future, make uſe of the expreſſion *acidum calcis ponderoſum.*

We cannot cloſe this account without pointing out a particular paſſage, which, in our opinion, opens a wide field to chemical analyſis. After indicating the method of procuring the acid of arſenic free from phlogiſton and its calcareous baſis, the author proceeds, 'Theſe phœnomena are well worthy of obſervation, as they ſeem to lay open the nature of metals in general. From analogy, it is probable that every metal contains a *radical acid* of a peculiar nature, which, with a certain quantity of phlogiſton, is coagulated into a metallic calx; but with a larger quantity, ſufficient to ſaturate it, forms a complete metal. The radical acid retains the coagulating phlogiſton much more ſtrongly than that which is neceſſary to the ſaturation. But different metallic acids retain both with different degrees of attraction. In order to obtain theſe radical acids, we muſt ſeparate them from the coagulating phlogiſton. If the induſtry of chemiſts ever effects this, I am confident that metallurgy will be wonderfully elucidated. This therefore is a taſk to which our labours muſt be directed. I know that analogy muſt be cautiouſly truſted, but it at leaſt leads us to new experiments. Hitherto this operation has only ſucceeded with arſenic *; and it is worth notice, that this metal, which holds the fifth place with reſpect to its quantity of phlogiſton, ſhould be inferior to all others with regard to the attraction by which the coagulating quantity is retained.'

ART. VIII. *The Sad Shepherd:* or, a Tale of Robin Hood, a Fragment, written by Ben Jonſon. With a *Continuation, Notes,* and an *Appendix.* 8vo. 3 s. 6 d. Nichols, &c. 1783.

THE fragment of the *Sad Shepherd* of Ben Jonſon, like *the Faithful Shepherdeſs* of Fletcher, is a ſtronger proof of the poetical genius, than of the dramatic art of its author. Fletcher's Paſtoral Dialogue was condemned on its firſt repreſenta-

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* The author ſeems here to have forgot what he has himſelf ſaid, § 32, of the *acidum molybdænæ:* and we learn that he has ſince diſcovered another of theſe metallic acids, which he has called *acidum ſideritis.*

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tion; and, though afterwards revived by royal sunshine, soon languished again, and fell into decay upon the stage. Contemporary poets, and succeeding critics, have reprobated the tasteless age, that listened, with the ears of Midas, to the work of Apollo; yet the continued neglect of that pastoral, which no one has attempted to restore to the theatre, seems to have ratified the original sentence on its inefficience as *a drama*, however excellent it may appear as *a poem*. Had Jonson ever put the last hand to *the Sad Shepherd*, its fate would most probably have been similar; for that it was destined to *the stage*, we cannot, with the present editor, consider as *doubtful*. The prologue testifies its intended representation.

The fragment of Ben Jonson here republished with the notes of Whalley, according to his text, breaks off about the middle of the third act, where, of course, the present *continuation* begins; of which the author, after enumerating in his preface "various attempts to copy the style and manner of several of our most celebrated poets," speaks in these terms:

'The work now submitted to the public stands in a very different predicament from any I have mentioned, or alluded to; for though it can neither help us "to paint the lilly," or "throw a perfume on the violet; it may, by an humble attendance on, give a consequence to, or by its meanness degrade, the company it has had the temerity to intrude into. Yet is not this arduous attempt to continue and complete the justly-admired Pastoral of the Sad Shepherd arrogantly, but "in trembling hope" annexed to the original Fragment by Jonson; to become, should it be found worthy, his by adoption; or, if "all too mean," to be rejected, and consigned to its deserved oblivion.

'The new part of the third act is written, it is presumed, agreeably to the plan laid down in Jonson's arguments; which, though he did not finish the dialogue for it, appears to contain all the intended business of that act; the remainder is intirely invented: at least there is no other clue transmitted to us, whereby to guess at the Author's ultimate design, than that *Reuben*, a devout hermit, in the list of persons, is called, *The Reconciler*; which I have accordingly made him. I am aware that many passages may be thought unnecessarily long and tedious; some even in the original, would, were it not for their great beauty, be deemed so: but the piece was never intended by me, whatever it might have been by Jonson, for representation; and we often read with attention and delight a length of monologue or dialogue, that would be insufferable on the stage.'

Speaking afterwards of *the arguments* prefixed by Jonson to his several acts, the continuator says:

'To the two last acts there are no arguments prefixed; for what purpose could they answer, but the bad one of pre-informing the reader of what he should learn in the gradual progress of the poem? and I am of opinion, that Jonson, had he lived to have completed and published his Sylvan Tale, would have suppressed the three arguments handed down to us. As the matter now stands, it is a happy circumstance that, by the completion of the third argument,

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we are informed of the Poet's design throughout that act; and it were "a consummation devoutly to be wished," though the dialogue had been wanting, that we had arguments for the remainder of the Story, as intended by *The Maker:* the incidents he had, or would have planned, must (past doubt *must*) have been productive of much more interesting situations than can be expected in this weak essay to supply his deficience.'

The preface concludes with the two following paragraphs:

'Mr. Whalley, in his elegantly-pathetic lamentation for the loss of the remainder of Jonson's Pastoral, subjoined to his and the present edition, aptly compares what we have of it to the remains of an ancient piece of sculpture.

'I will adopt the idea; and in extenuation of the boldness of my undertaking, observe that although part of the celebrated Venus de Medicis is said to be of (comparatively) modern workmanship, and very inferior to that of the antique statue, to which it is adjoined; yet as, by means of such addition, it now appears without mutilation, and fills the eye and mind with a view and contemplation of *a perfect whole*; so Jonson's Sad Shepherd having come down to us in nearly the same predicament in which that precious relick of statuary stood, before some ventrous hand attempted its completion: I presume to say, that however inferiour the modern part now added may, and inevitably must be, to the exquisite fragment we were before possessed of; yet, if executed at all in the manner and spirit of the original, it will give the work at least a seeming perfectness; though ever so short of that perfection, to which "Rare Ben" himself, had he finished it with an untired hand, would certainly have wrought it.'

The author of the work before us discovers, in his *Continuation*, as well as in his *Notes* and *Appendix*, an intimate acquaintance with the productions of our old English poets. His *Continuation*, of which he speaks so modestly, is by no means contemptible; though we think it, in point of style, as well as conduct, liable to exception. The language, duly allowing for the obsolete cast of it, is easy and flowing; but rather in the manner of Allan Ramsay, than of Jonson. In speaking of the fable, we would not wish to "turn what should be grave to farce;" yet we could not help observing on the perusal, that it seemed to be constructed too nearly on the principles of *the Humane Society*. The whole doctrine of the recovery of persons, that appear to be drowned, is so clearly laid down, and we are inspired with such early hopes of the revival of Æglamour, that we are in little or no pain for his voluntary lover's leap into the Trent. The rest of the incidents also are, in our opinion, still more foreign to the manner, and probable intention, of Jonson. Even the new part of the third act is not, as the continuator professes, "written agreeably to the plan laid down by Jonson." His *argument to the third act* gives no authority for the scene of Robin Hood's bower in the *Continuation*, containing the loves of Amie and Karolin, Lionel and Mellifleur. The remainder of the

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the piece strays, we think, still wider from the tract of the original. The sternness and severity of Old Ben accords but ill with the overflowing good-nature of the imitator, whose chief wish seems to have been to promote the present and future happiness of all his personages, by *reforming* every body, and *marrying* every body. All the characters, good or evil, ordinary or preternatural, had Jonson completed the piece, would probably have been continued, as they were begun, to the conclusion, according to the precept of his master Horace; and the knot of the drama, if we may judge from *the hint* in his *list of persons*, would have been untied by Reuben, *the Reconciler*. According to a similar hint in the same list, we may conclude that Maudlin, Douce, Lorell, and Puck Harry, would have sustained their original characters, and have constantly appeared, as *The Troubles unexpected.*

The *Notes* and *Appendix*, though rambling and desultory, contain many sensible and judicious observations, and much curious matter; particulary the extracts from the "old prose *morality* of William Bulleyn," as well as the quotations from "the poems of *Robert* Southwell."

From the dedication to Mr. King, and from some extravagant encomiums on other living performers at our theatres, we should conclude the Author himself to be an humble retainer to the stage. His work, however, in spite of some peculiarities, abounds with instruction and entertainment; and we think him entitled, like the old comedians, to take leave with an invocation of favour and applause,

Valete, et plaudite.

ART. IX. *An Historical View of the State of the Unitarian Doctrine and Worship, from the Reformation to our own Times*; with some Account of the Obstructions it has met with in different Periods. By Theophilus Lindsey, A.M. 8vo. 6s. Johnson. 1783.

WE have always thought that in disputable points, especially those of a religious kind, it becomes us to speak and write with modesty and candour. If any points can be termed disputable, we suppose, the subject to which the volume now before us relates must be allowed in some measure to be such, since it has in every age been a cause of contention in the Christian world. It has not only hurt, but astonished us greatly, to observe the presumption, the rancour and virulence with which some persons, deeming themselves *orthodox*, have spoke and written on the topic; manifesting, that while they pleaded for a truth of the Gospel, as they apprehended, they were, in these instances at least, void of its spirit; for if we can judge any thing of its tenor, it is that of humility, forbearance, and love.

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love. To these characteristics Mr. Lindsey, mistaken or not in his opinions, seems to us to maintain a careful and unremitting attention. Convinced, and satisfied himself, he offers his reasons to the consideration of others, not in a dogmatical and overbearing manner, but in the spirit of meekness and liberality. This, all who candidly read his works, will, without doubt, acknowledge; and they will also allow, that if he is confident, it is a confidence founded on, what appears to him, a discovery of truth, after which he has been a diligent enquirer.

Having exhibited the state of the Unitarian doctrine at, and soon after, the Reformation, the third chapter, which consists of six sections, is chiefly employed in an account of Socinus, and the controversies he maintained with some who were equally Unitarians with himself, but could not concur in that worship of Jesus for which he strenuously pleaded. One of these sections, somewhat out of time, treats of the method in which the late Bishop Newton has argued against the Socinians, or Unitarians. There is, however, some colour for introducing the subject in this place, because both the one and the other, though widely differing in sentiment, had used language of a similar kind, in some parts of their dispute, and as Mr. Lindsey thinks, alike improper and censurable in each. Socinus, in his warmth to defend and promote the worship of Jesus, though he acknowledged that the Scriptures did not furnish us with any express command, had rashly said, that the accounts they deliver are such, as must produce the conclusion, 'that Christ and his Apostles are falsifiers and impostors, and no credit is or ought to be given to what they say; if he is not the object of the Christian's prayer and worship.' Dr. Newton, in a charge to the clergy of the diocese of Bristol, has expressions of the same, or a yet stronger kind. Mr. Lindsey very properly applies to each the answer which Mr. Locke gave, on an occasion of a like nature, to one who had attacked his *Reasonableness of Christianity*; "that it is difficult to say how, consistently with any true piety, a man can entertain so vile a thought, or use such a profane expression of the Saviour of the world:" to which he farther adds, 'I would be far from saying that *Socinus*, or Bishop *Newton*, were men void of true *piety*, as I believe they had a great deal; and it is a disposition of mind that is particularly discernible throughout all the writings of the former. But this may be said concerning them, from the licence which both gave themselves of aspersing the characters of Christ and his Apostles, on the supposition that their words were not agreeable to their interpretation of them; that they were men of strong passions, unreasonably attached to their own conclusions, and impatient of contradiction about them, and perhaps (which is the best apology that can be made for them) weakly imagined

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that all revelation would fall to the ground and come to nothing, if their particular systems concerning it, were not to be embraced, and universally prevail.'

Our Author manifests a becoming probity of mind, and love of truth in the farther account we have of *Socinus*, whose zeal, in some respects, bordered on persecution, if it did not run all the length with which *Calvin* is chargeable in the affair of *Servetus*. In the two following chapters, the Author considers the state of the controversy in the reigns of Queen Elizabeth, and of the Stuarts, and from the Restoration to the close of the last century. Here we have particular accounts of Mr. John Biddle of the University of Oxford, who perished in prison in 1662, and of Mr. Thomas Firmin, whose life was lately published. The present century furnishes the names of Emlyn, Whiston, Dr. S. Clarke, Bishop Hoadly, and Sir Isaac Newton, two of whom suffered in support of what they believed to be the truth; and all seem to have agreed in the same sentiment, though none appear to have coincided fully with Mr. Lindsey. How consistently two of the above kept their stations in the established church, or accepted of higher promotion, we are not to enquire. 'For how often,' says this Author, 'do we meet with persons, otherwise able and discerning, who do not draw the consequences from their opinions, which to indifferent judges seem almost self-evident, and therefore are not at all influenced by them.'

As Dr. Clarke's amendments of the Liturgy have been adopted at the Chapel in Essex-street, Mr. Lindsey thinks himself obliged to offer his reasons for deviating, in some instances, from the sentiments of the Doctor; on which head, accordingly, he employs several pages.

The author of "The Light of Nature pursued, &c." long concealed from the Public under the name of *Edward Search*, Esq; * but now known to have been *Abraham Tucker*, Esq; of *Beachwerth Castle*, near *Darking*, *Surry*, is placed in this list of Unitarians and Socinians. He reconciled his sentiments with the forms of the established church, of which he was a member, and was led to it, we are informed, not from any secular motives, as he was a gentleman of independent fortune, but through fears of unhinging and disturbing the minds of ordinary Christians. On this our Author makes many pertinent observations.

The seventh, and last, chapter of this volume, which, including the Preface, contains very near six hundred pages, relates circumstances of late years favourable, in the Author's view, to the 'doctrine of the Divine Unity.' Here Mr. L. gives an account of the Chapel in Essex-street; which introduces the names of Dr. Robertson, Dr. John Jebb, Dr. Chambers, Mr.

* See Review of his work in our XLIst, XLIId, and LXth Vols.

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Tyrrwhit, Mr. Evanson, Mr. Maty, Mr. Harries, and Dr. Disney; concerning each of these gentlemen we have a short detail: they all resigned their emoluments, or expectations, and broke off their connection with the established church; except Dr. Chambers, who seems to have continued in it till his death, declining farther preferment, and altering the liturgy according to his own sentiments; being prepared, we are told, to submit to the extremity of the law, had it been put in execution against him, in which case, he would have resigned his benefice.

In the course of this work, other names, and authors, are introduced; particularly the excellent and gentle Tillotson, as he is properly termed; to whose charge on the Socinians is applied the old proverb: 'He, the walls of whose house are made of glass, should be careful how he throws the first stone at his neighbour's window.' Dr. Doddridge also, to whom the terms excellent and gentle are well known to have also belonged, receives a very respectful tribute to his memory, and his labours; at the same time that he is mildly animadverted on, for what is here pronounced, 'a manifest bias to turn passages of Scripture in favour of the popular doctrine.' Some few instances, which he thinks thus chargeable, are produced and criticised by this writer; who possibly, though he has great candour, may be under some degree of bias himself; and a little too sharp in his censure; since there is reason to think that few men have used greater diligence to satisfy themselves as to Scripture knowledge than did Dr. Doddridge.

Among the reflections which the perusal of a collection of this kind suggests, we cannot avoid observing, and lamenting, the ignorance of themselves, which men sometimes betray, and the inconsistency of their conduct. Of this we cannot produce a more glaring and striking proof, than in the behaviour of Archdeacon Philpot, a very eminent divine, who suffered death for the Protestant cause, in the reign of Queen Mary. It is astonishing, beyond what words can express, that this man, imprisoned, for no crime, but on account of what he believed to be the truth, and prepared to defend it at the stake, should, at the same time, manifest a most bitter and virulent spirit against others, who had an equal right with him to judge for themselves, for a difference in opinion. This he did, in a most wonderful way, by expressing his approbation of the sentence passed on Joan of Kent, and by the insolent treatment of his fellow prisoners; some *Anabaptists* as they are here called, and we believe are so called by *Fox*,—harmless, inoffensive, and worthy people, who held sentiments corresponding in a degree with those which Mr. Lindsey espouses. Philpot arraigns them with the greatest haughtiness and contempt; and execrates them, not merely in an unchristian, but in the most savage and brutal manner!

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manner! Our author recites several passages, and adds many just remarks on them: we are glad he does, because the name of Philpot might seem, to some, to give sanction to a conduct which no name, or authority, or cause, could ever justify, or ever excuse. His temper and language leave little room to doubt his condemning these persons to death, even with any kind of torments, had it been in his power. Yet this man was at the same time willing to suffer martyrdom himself, and actually did yield his life in the flames!—Alas!—so it is; the history of mankind, in general, however entertaining or instructive, presents us with weakness, error, fraud, violence, oppression, wickedness and misery;—and the story of the best, when fairly and impartially told, offers us but a very imperfect image of virtue! Luther, learned, wise, and good, was passionate, turbulent, and ferocious; Calvin, good and great as he, was, in one instance, at least, a persecutor; Socinus, though more mild and gentle, inclined towards persecution! What is to be inferred, but that we are to *call no man master on earth*; that we are not to judge and condemn each other.

Another reflection which arises on this occasion, is, the influence which mere worldly policy has often had in promoting religious contentions: stigmatizing, and giving opprobrious names to those of particular sentiments, though such persons might be justly numbered among the most wise and virtuous of mankind. Happy are we, living, in this respect, in better and more enlightened times; whatever bigotry and narrowness of spirit may yet remain, they, at present, lie dormant; and whatever engines for oppressing the conscience, or infringing the rights of private judgment, may still exist, they are kept in careful concealment; and there may they ever remain! or, rather, may they be utterly consumed, and perish in eternal oblivion!

Thus have we given our Readers a brief view of a performance, which furnishes both entertainment and instruction. As to the immediate subject, though we honour the gentlemen who have acted in the conscientious manner here related, we do not propose to make ourselves parties in the enquiry. Let every one, if he can, be thoroughly persuaded in his own mind. One thing we may observe, *viz.* that the proposition, *there is One God, and One only*, is, with very few exceptions, if any, the common faith of Christians. It is a first principle of religion. So far they are all Unitarians. As to the different modes and characters in which this One infinite Being has discovered himself to mankind, there has always been some disagreement, and uncertainty, under every dispensation; and so, for aught we yet see, it is likely to continue. The matter of principal importance is, that, while men think differently on the subject (which they ever will do), they should endeavour to confine their dissent from each other within the boundaries of piety, peace, and love.

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ART. X. *Letters to Dr. Horsley, in Answer to his Animadversions on the History of the Corruptions of Christianity.* With additional Evidence, that the primitive Christian Church was Unitarian. By Joseph Priestley, LL. D, F. R. S. 8vo. 2s. 6d. Johnson. 1783.

LABITUR et labetur: or, as Dr. Priestley expresses it—'Nothing shall be wanting on my part to keep it up' And if *perseverance gain the prize*, he may almost consider his victory as certain.

The Author, who is generally the *hero* of his Prefaces, informs us, that the stages or revolutions of his faith have been various, though not rapid: at least not so rapid as might have been expected, considering the distance he now is from the point from which he set out. In the earlier period of his life, he was a Calvinist, *of the straitest sect*. At the age of twenty, he commenced an Arian; and continued in that persuasion till he was about five or six and thirty, when he again changed his opinion, and become a Socinian. Whether he is arrived to what he calls the 'MAXIMUM in improvement,' he doth not say. We suspect there is something yet in reserve;—some *esoterical* doctrine, which is soon to become *exoterical*: some *old thing*, which is to become *new*. 'In the mean time the *Monthly Reviewer* may be indulging his conjectures, and preparing his exclamations; for which our readers, says Dr. Priestley, will likewise be pretty well prepared.' We, indeed, believe, they are pretty well prepared for any * '*observations*' the Doctor may make, not only on the subject of '*the miraculous conception*,' but on any subject whatever. If, notwithstanding, any of his readers should chance to be unprepared either for those *old* or *those new things*, which he is about to bring out of his treasure, he hath so ordered matters as to be able to say—"I did not take you by surprise."

'As I find,' says he, 'no mention of *two sorts* of Ebionites (one of them believing the miraculous conception, and the other not) before the time of Origin, it is probable that in the time of Justin the Jewish Christians were almost wholly Ebionites of the eldest

* When Dr. P. publishes these *Observations on the miraculous conception*, we should be glad to see an answer to the following queries: I. Was it false or figurative, or was it a real fact? II. Did the Evangelists, did the Apostles believe in its reality; or was it the general or standing opinion of Christ's immediate followers, or the first disciples of his ministry? III. If it was not, what reason can be assigned for it? Was it not published as a doctrine for the universal belief of Christians till after Christ's resurrection? What made its publication necessary then, which did not make it necessary before? IV. If it was at length made known, was it made known by proper authority? What are the decisive marks of proper authority? By what line of distinction can it be known where this authority begins, and how far it extends; what it stamps as certain, and what it leaves to be admitted or rejected according to the fancies or opinions of individuals? V. If, however, the doctrine of the miraculous conception was made known, and that too by positive and specific authority, did it meet with the general assent of the church? If it did not, what reason can be supposed to operate against its reception? And what inference can be drawn from this supposition of the case that can avail any argument but a deistical one? VI. If, however, it be acknowledged, that the doctrine was true—was authorized, and was generally admitted by the first Christians, how came it to have grown into so general a disrepute in the age of Justin Martyr—the age immediately following? How is so sudden a '*movement*' to be accounted for in the ordinary course of human events? By what train of circumstances could it be supposed to have happened that so universal a change could have taken place, as must have been the case, if Dr. Priestley's position be true, viz. *that all the Jewish Christians in the time of Justin, and almost all the Gentile Christians, believed that Jesus was only a man begotten both of Joseph and Mary?*

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oldeſt denomination, believing Chriſt to be man born of man, in the ſtricteſt ſenſe of the phraſe; and therefore that, in this reſpect alſo, there could have been no pretence for any inſinuation that the Jewiſh Chriſtians were divided on this point; and ſtill leſs, that thoſe among them who believed Jeſus to be a man born of man, were not a very great majority of them.

'It is plain from the exiſtence of ſuch Chriſtians, both among Jews and Gentiles, in the time of Origen, and probably much later, which was long after the publication of the Goſpels of Matthew and Luke, even in their preſent form (admitting that there might be ſome doubt relating to the introductions to them, when they were firſt publiſhed), that they conſidered theſe Evangeliſts ſimply as *hiſtorians*, and by no means as inſpired writers; ſo that they thought themſelves at liberty to admit or diſregard their teſtimony to particular facts, according to their opinion of their evidence being competent, or not competent, in thoſe particular caſes. I have frequently avowed myſelf not to be a believer in the inſpiration of the Evangeliſts and Apoſtles *as writers*, and have given my reaſons pretty much at large for my opinion. I therefore, with theſe ancient Unitarians, hold this ſubject of the miraculous conception to be one, with reſpect to which any perſon is fully at liberty to think as the evidence ſhall appear to him, without any impeachment of his faith or character as a Chriſtian.'

We make no comments on this paſſage. '*Conjectures*' would be needleſs: and '*exclamations*,' unleſs they carry an idea of wonder, would be trifling and impertinent. We will therefore aſſure Dr. P. that we are '*preparing*' nothing of that ſort; for *nil admirari* is become our motto when ſuch writers are the ſubject.

But we paſs on from this mere *παρεργον*-buſineſs to the main ſubject of the Letters (though, according to cuſtom, a good deal of the *ſame buſineſs* occurs alſo in them), and ſhall give a general view of the arguments employed by Dr. Prieſtley in ſupport of his hypotheſis; and the methods he makes uſe of to defeat the objections of his learned antagoniſt. In doing this, we ſhall, with a few exceptions, acquit ourſelves according to the rules Dr. Prieſtley is pleaſed to lay down, as proper for *reviewing* critics at leaſt, to conduct themſelves by. Such critics, or criticiſers, are not, it ſeems, to preſume at *anſwering* an author; though he allows they may ſit on him as *judges*. We ſhall not diſpute this matter with the Doctor; nor will we bind ourſelves to follow his directions; for if we are allowed the honour of *judges*, we ſee no reaſon why, in ſumming up the evidence, we ſhould be denied the privilege of ſtrengthening our ſentence by argument and by proof.—But this is not the place nor the time to enter into ſuch a diſcuſſion of privilege, as is neceſſary to vindicate us from the cavils of a mortified and diſappointed author. We decline anſwering Dr. Prieſtley in all his wrong poſitions, arguments, and concluſions, not ſo much from a reſpect to his inſtructions on the nature and duties of our office, as from a perſuaſion that Dr. Horſley needs no '*ally*;' and alſo by way of return to that gentleman's complaiſance to us on a ſimilar occaſion, when he ſaid—"It were not difficult to ſhew the inſufficiency of Dr. Prieſtley's *Reply* to the Monthly Review; but *I forbear to put my ſickle into another's harveſt.*"

In '*the introductory Letter*,' Dr. Prieſtley poſitively, and, we doubt not, very juſtly, denies the charge of plagiariſm from Zuicker and Epiſcopius. The name of the former he had not ſo much as heard of before; and he thanks Dr. Horſley for informing him that the latter, 'though an Arian himſelf, was convinced that the Chriſtian church was originally what is now called Socinian.' Here is, however, more in the concluſion than the premiſes will allow. Epiſcopius did indeed acknowledge, and even attempted, by ſome of the ſame arguments

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ments that Dr. Prieſtley hath ſince uſed, to prove, that the Unitarians were *not excluded* from Chriſtian communion. But could an Arian be ſo inconſiſtent with himſelf as to declare, that what we now call Socinianiſm, conſtituted the catholic doctrine of the church in the firſt age?—The τινες of Juſtin, Epiſcopius would not grant to be the Ebionites, whom he conſidered as below notice: and whatever they were that held the opinion there ſpoken of, he looked on them as conſtituting a very ſmall number *(pauci admodum)* of the general body of Chriſtians. [Vid. *Opera Epiſcopii*, vol. ii. par. 2. p. 296.]

After having exculpated himſelf from the charge of plagiariſm (for Dr. Horſley did not happen to hit upon the right author, though moſt in that line have gone over one and the ſame track), Dr Prieſtley attempts to vindicate his reaſoning from the charge of falſe logic, particularly that ſpecies of it which dialecticians call, *arguing in a circle.* He took it for granted, it ſeems, that the Unitarianiſm of the Scriptures had been ſufficiently proved by himſelf and others. He, therefore, in his Hiſtory, did not reſume the argument on that ground, but 'proceeded to prove the Unitarianiſm of the primitive church from independent evidence, only obſerving, that the Unitarian doctrine having been taught by the Apoſtles, is likewiſe a proof of the ſame thing.'

Dr. Prieſtley obſerves that he might have urged another proof, and upon a new and yet unattempted ground, againſt the divinity and pre-exiſtence of Chriſt, viz. from the doctrine of the materiality of man, which he preſumes hath been ſufficiently proved by him in his *Diſquiſitions on Matter and Spirit.* 'I maintain, ſays he, that there is no more reaſon why a *man* ſhould be ſuppoſed to have an immaterial principle within him, than that a *dog*, a *plant*, or a *magnet* ſhould have one.' This doctrine our Author conſiders as directly againſt the whole ſyſtem of pre-exiſtence; and being once eſtabliſhed, muſt of neceſſity confirm the Socinian hypotheſis.

Next follows *the ſeries of Letters*; and theſe enter more fully and critically into the controverſy.

The firſt Letter treats '*of the argument from the writings of the Apoſtles and the Apoſtolical Fathers.*'

Dr. Prieſtley obſerves, that ὁδος doth not neceſſarily expreſs a diſtinct or *perſonal* exiſtence. It may refer to any thing, whether perſon or attribute, ſubſtance or quality, that is of the ſame gender in the Greek language; *e. g.* ὁδος εστιν ο νομος, Matth. vii. 12. *This* is the Law, Rev. xx. 14. and in ſeveral other places.

The expreſſion, "*coming* in the fleſh," doth not imply a pre-exiſtent ſtate. It is ſaid of John, that he "*came* neither eating nor drinking," by way of oppoſition to Chriſt, who "*came*" alſo, but under a leſs rigid and auſtere character.—Chriſt's being "*ſent* into the world," no more implies that he pre-exiſted, than that the diſciples pre-exiſted likewiſe; for the ſame form of expreſſion is made uſe of with reſpect to *their* miſſion, John xvii. 18.—The phraſe, coming in the *fleſh*, refers to the doctrine of the Gnoſtics, who ſuppoſed *Chriſt* to be a ſuperangelic ſpirit, which deſcended from heaven, and entered into the body of *Jeſus*. Dr. Prieſtley ſees no trace of any other hereſy beſides *this* in the Epiſtle of John; and this hereſy was as different as poſſible from that of the Ebionites.

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The paſſage in Clemens Romanus cited by Dr. Horſley, *viz.* 'Our Lord Jeſus Chriſt came not in the pomp of pride and arrogance, *although he had it in his power*,' means, in Dr. Prieſtley's opinion, no more than this,—'that being inveſted with the power of working miracles, he never made any oſtentatious diſplay of it, or indeed exerted it for his own benefit in any reſpect.'

The paſſage urged by Dr. Horſley from Ignatius, is (as in a former caſe) commodiouſly diſpenſed with, by denying its authenticity. 'You muſt know, ſays Dr. P. that the genuineneſs of theſe Epiſtles is not only very much doubted, but *generally given up by the learned*: and it was not perfectly ingenuous in you to conceal that circumſtance.' We believe that Dr. Horſley, ſo far from '*knowing*,' did not even ſuſpect this *general giving up*: and furthermore, we believe that Dr. Prieſtley is the firſt perſon that ever communicated this piece of information to the world.—An hiſtorian, as profoundly and as extenſively acquainted with the ſentiments of the *learned* on theological topics, as, perhaps, the hiſtorian of the corruptions of Chriſtianity may be, aſſerts, that '*moſt* of the learned acknowledge theſe Epiſtles to be genuine.' [Moſheim's Eccleſ. Hiſt. Cent. I. P. ii. C. 2.]

The ſecond Letter conſiders *the diſtinction between the Ebionites and the Nazarenes.*

In this Letter, the teſtimony of Epiphanius, with reſpect to the coincidence of thoſe ſects in matter of *faith*, is particularly examined; and from it the Doctor infers, that though they differed in ſome other particulars, it was not with reſpect even to the miraculous conception, much leſs with reſpect to the doctrine of the mere humanity of Chriſt. Epiphanius ſays, that 'Ebion borrowed his abominable rites from the Samaritans, his opinion (γνωμην) from the Nazarenes.' Now, this *opinion* Dr. Prieſtley, we preſume, takes for granted, could mean nothing but the ſimple humanity of Chriſt; or, at leaſt, that the γνωμη here ſpoken of, neceſſarily included that doctrine. But the concluſion is merely gratuitous; nay, it is not only deſtitute of evidence, but in direct oppoſition to it. Dr. Prieſtley will be aſked why he had not tranſlated the *whole* paſſage? Why he had not taken notice that the γνωμη, whatever it might have been, was ſomething held by the Ebionites and Nazoræans (as they are called by Epiphanius), *in common* with the Oſſæans [*Eſſenes*] and the Naſaræans? And farther, he will be aſked, what right he hath to conclude that this *opinion* was any thing more than ſome *mere Jewiſh ſuperſtition*; or, that the ſects here mentioned were any other than *mere Jewiſh ſects!* At leaſt it is impoſſible to prove that this *opinion* refers to any *article of Chriſtian faith*, or hath any connection with Chriſtianity at all.

Dr. Prieſtley attempts to prove, from ſome alluſive and incidental expreſſions in Origen, that 'the Ebionites included all the Jewiſh Chriſtians in the time of that Father.' From this he infers, that, in all probability, this was univerſally the caſe in the time of the Apoſtles alſo.

With reſpect to the ſuffrage of Euſebius to the orthodoxy of the primitive church, and particularly of the biſhops of Jeruſalem, towards the cloſe of the apoſtolic age; a ſuffrage ſo full and explicit, that it hath been deemed a deciſive argument againſt Dr. Prieſtley's hy-

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potheſis [*viz. that this primitive Jewiſh church, and its biſhops, were pure Ebionites*]; with reſpect to this teſtimony, we ſay, the Doctor could only find one way of getting rid of it. 'It is not, ſays he, to be regarded.' What a prodigious advantage this ſhort and compendious method of deciſion gives a man over his opponent! It ſaves all the needleſs expence of criticiſm. It ſerves inſtead of a thouſand arguments; and it hath the ſingular felicity of being ſheltered from all reply!

The third Letter undertakes to prove that *the primitive Unitarians were not conſidered as Heretics.*

'That Tertullian did not conſider Unitarians as excluded from the name and aſſemblies of Chriſtians, is evident from what he ſays concerning the Apoſtle's creed; the ſeveral articles of which, as they ſtood in his time, he recites: aſſerting that it was the only proper ſtandard of faith, and that the church admitted of a variety of opinions in other reſpects.'

It is ſomewhat remarkable that the creed which Dr. Prieſtley refers to, ſhould, after all, contain an article [*the miraculous conception*] which, according to his own conceſſions, muſt condemn the original Ebionites as Heretics. How then can his own poſition ſtand? If *theſe* Ebionites were excluded by this article, to what doth Dr. Prieſtley's argument tend?—Thus his attempt becomes abortive; and his own authorities nullify in the end, the very fact he propoſed to prove in the beginning. For if he doth not prove that thoſe who denied the miraculous conception, as well as thoſe who admitted it, were not deemed Heretics, he proves nothing.

There is however a creed, called *Regula Fidei*, produced by the very ſame authority, Tertullian, that Dr. Prieſtley hath not thought proper to ſay one word about. Indeed it did not at all ſuit his purpoſe; and few are ſo *very* courageous as to put ſuch a weapon in the hand of an adverſary as threatens to demoliſh them.—The creed we refer to may be found in the thirteenth chapter of Tertullian *de præſcriptione:* and in it may be found the following article:—'We believe that Chriſt was THE WORD by whom God made the worlds; and who at various times appeared to the patriarchs and prophets, &c. &c.' But what is ſtill more remarkable, to this *regula fidei* the following declaration is affixed:—'This is the rule of faith which was appointed by Chriſt, and which *admits of no diſpute among us*, BUT ſuch as *Hereſies* raiſe, and ſuch as make men *Heretics*.'

And yet, according to Dr. Prieſtley's view of Tertullian's ſentiments, a man might not only doubt and diſpute theſe doctrines, but reject them likewiſe;—abſolutely reject them, and yet not be deemed a *Heretic*.

In this Letter the author takes his old ſtand, on Juſtin's ground (though elſewhere he ſeems to have abated a little of his confidence in its ſtability), and would repreſent the excellent father as ſo diſtruſtful of his principles, as to be convinced that they needed an apology. 'It hath been ſufficiently obſerved, ſays Dr. P. with *what reſpect* * Juſtin Martyr treats the ancient Unitarians, *evidently ſhewing*, that in his time his own doctrine ſtood in need of an apo-

* The fact is denied; and the *contrary* "hath been ſufficiently obſerved."

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logy.' . . . : 'There are two paſſages in this writer, in which he ſpeaks of *Heretics* with great indignation; but in both the paſſages he hath evidently a view to the Gnoſtics only. He particularly mentions 'the *Marcionites, the Valentinians, the Baſilidians,* and *the Saturnianians* *.' He ſays, 'they blaſphemed the Maker of the world, and the God of Abraham, Iſaac, and Jacob:' that 'they denied the reſurrection, and maintained, that after death the ſoul went immediately to Heaven.' Had he conſidered the Unitarians, with whom he appears to have been well acquainted, as Heretics, would he not have mentioned or *alluded* to their tenets in thoſe paſſages, in which he ſpeaks, and pretty largely, of the Chriſtian Hereties in general? It is impoſſible, I ſhould think, to read thoſe paſſages as they ſtand in the original, introduced as a fulfilment of our Saviour's prophecy, that there ſhould be falſe Chriſts, and falſe Prophets, who ſhould deceive many: and not be ſatisfied that like the Apoſtle John, Juſtin Martyr had no idea of there being *any* Heretics in the Chriſtian church in his time, beſides the Gnoſtics.'

As Juſtin is much connected with our controverſy with Dr. Prieſtley, we hope Dr. Horſley will excuſe us for anticipating a remark, which we are perſuaded he would of neceſſity make on this paſſage. The remark might be extended much farther, with a long retinue of '*exclamations,*' but our limits oblige us to be as brief as poſſible.—In general, then, we make no ſcruple of aſſerting, in the moſt direct and unqualified language (for Dr. Prieſtley deſires us to uſe no ceremony), that in the above repreſentation of Juſtin's ſentiments, we meet with the moſt flagrant and unaccountable mutilation of a plain paſſage, that the diſingenuity of a controvertiſt, who is determined to 'keep it up,' *per fas et nefas,* ever preſented us with. We beg the Reader to turn back to Dr. Prieſtley's quotation from Juſtin, and compare his tranſlation with the original. He (i. e. Juſtin) ſays, 'They blaſpheme the Maker of the world, and the God of Abraham, Iſaac, and Jacob.' Now, this is ſo put, as to convey to the Engliſh reader, or the unlearned (*for* whom Dr. Prieſtley appears chiefly to write,——but how came he to forget that he was writing *to* Dr. Horſley?)—the tranſlation is *ſo managed* as to convey no idea of diſtinction in Juſtin's mind, between the *Maker of the world* and the *God of Abraham, Iſaac and Jacob.* For the ſake both of the learned and unlearned, we will tranſcribe the original paſſage, and annex to it a literal tranſlation. Αλλοι γαρ και' αλλον τροπον βλασφημειν τον ποιητην των ολων ΚΑΙ ΤΟΝ υπ' αυτου προφητευομενον ελευσεσθαι ΧΡΙΣΤΟΝ κ᾽ τον Θεον Αβρααμ, κ᾽ Ισαακ κ᾽ Ιακωβ, διδασκειν' i. e. "Others, upon another plan, teach [*their followers*] to blaſpheme the Maker of the univerſe, AND HIM who was before ſpoken of as coming from him, *even he who was the* CHRIST, and the God of Abraham, Iſaac, and Jacob." Now, to prove even beyond the poſſibility of diſpute or evaſion, that by the *God of Abraham,* &c. Juſtin meant Chriſt (to ſay nothing of the independent evidence ariſing from the paſſage), we refer the Reader to his celebrated *Apology* to the Emperor Antoninus

* Και αλλος αλλῳ σεμνοτι (—"*and others under another name*"—) follows in the original though unnoticed in Dr. P.'s tranſlation. At the ſame time, he muſt obſerve, that Dr. P. has miſquoted the name of the laſt mentioned ſect, by copying from the Latin verſion, inſtead of the original Greek, where it is Σαβουλιανοι *Sabuliani.*

Pius

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Pius (Thirlby's edit. pag. 93, 94.); in which this expreſſion *is not* only applied to Chriſt alluſively, but even vindicated as his own appropriate and diſtinct character. After quoting the paſſage, Exod. iii. 2, &c. at full, Juſtin ſays, '*Theſe words* were uttered purpoſely with a deſign to prove, that the Son of God, and his Meſſenger, is Jeſus Chriſt; who was the pre-exiſtent Logos; and who ſometimes appeared in the form of fire, ſometimes in the ſimilitude of angels, &c. &c." Immediately after he blames, in very ſevere language, the "*ſenſeleſs Jews*" (ανοητοι Ιουδαιοι) for *affirming that theſe words were ſpoken by the Maker of the univerſe.* Would he not have ſaid the ſame of an Ebionite, who, like theſe *infatuated Jews*, muſt, on the principles of his own creed, have denied the application of theſe words to Chriſt? (See alſo the Dial. with Trypho, pag. 300, 408, and elſewhere.)

Dr. Prieſtley ſomewhere ſpeaks of Dr. Horſley's diſingenuity in concealment; can he point out any thing like this?—He ſomewhere ſays, that the Monthly Reviewer *writes in a ſpecious and impoſing manner.* We aſk, in our turn, *who* tranſlates ſo? Can *he* caſt the ſtone who hath (to all appearance purpoſely) left out a whole member of a ſentence; and that too a moſt eſſential one; and by artfully dropping the middle part of it, hath entirely miſapplied the concluſion?——We are afraid that his very *Vindicator* cannot excuſe him, even on the ſcore of what he calls the Doctor's '*rapid glances.*' But rapid glances, though they ſuit a *poet's eye in a fine frenzy rolling*, do not well agree with the ſober and ſteady obſervation of an *hiſtorian.*

Dr. Prieſtley ſays, that Irenæus treats the Ebionites with a ſmall degree of ſeverity. To prove the lenity of that antient father towards the Doctor's elder brethren, he quotes, but in an imperfect manner, two * paſſages from his writings. We would adviſe him, however, to conſult a third; and we ſhould be glad to ſee how he exerciſes his ingenuity on that likewiſe. The paſſage we refer to may be found in Lib. iii. C. 19. alias 21. *Qui nude tantum Hominem*, &c. &c.

The little that is ſaid by Irenæus of this ſect, is ſufficient to ſhew the abhorrence in which he held them and their principles. He appears no more to regard them as members of the Catholic church than he did the Gnoſtics; who, becauſe they happened to be of infinitely greater conſequence, both with reſpect to their number, learning, and abilities, engaged him more particularly in controverting their opinions at large. This accounts for 'not more than one four hundredth part of the whole' work of Irenæus (according to Dr. Prieſtley's calculation), having been appropriated to the confutation of the errors of the low and contemptible ſect *of* Ebion. What Dr. Prieſtley adduces, therefore, as a proof of the learned Father's lenity, is only a proof of their inſignificance. *Fæx hominum*, as Epiſcopius ſaid of them.

Letter the fourth diſcuſſes at large '*the inference that may be drawn from the paſſage of Athanaſius concerning the opinion of the early Jewiſh Chriſtians, relating to Chriſt.*'

* Lib. v. C. 1. and Lib. iv. C. 59.

Dr.

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Dr. Prieſtley ſtill maintains that the expreſſion οι τοῖς Ἰουδαίοις [*the Jews of that age*] includes both the believing and the unbelieving jews.

We leave to Dr. Horſley to anſwer Dr. Prieſtley on this head *. We will briefly remark, for ourſelves, as we took ſuch particular notice of the paſſage in queſtion, that it reduces Dr. Prieſtley to the neceſſity of giving up the miraculous conception (to ſay nothing of the introduction to the Goſpel of John, evidently included in the diſbelief of theſe Jews); for if it be admitted, the paſſage, on the Doctor's plan of interpretation, *proves too much.* To this remark we will add, that if Athanaſius did not conſider the Jews, with whom the Apoſtles argued as *unconverted Jews*, as much as he conſidered the Sabellians with whom Dionyſius diſputed as *heterodox Chriſtians*, the parallel would on no account hold good. Εξηγειτο ΠΡΩΤΟΝ τοις Ἰουδαιοις. "They begin, in *the firſt place*, to inſtruct the Jews in what more immediately related to the humanity of our Saviour." [τα ανθρωπινα του σωτηρος] Now this very expreſſion clearly determines *what ſort* of Jews are ſpoken of: not Jews who *had been converted*, but Jews whom the Apoſtles were deſirous *of converting*; and therefore proceeded with them, like children who were to be taught "the firſt principles of the oracles of God," the lower elements of Chriſtian knowledge, before they could "go on to perfection."

We ſtill maintain our *ſerious charge*: which yet grows more ſerious by the ſophiſtical attempt of our Author to evade it: for though it *may* be poſſible for any man to make a miſtake (eſpecially when he *rapidly glances* over a paſſage), yet, to perſevere in it after it hath been pointed out, ſeems reſerved to be the diſtinguiſhing characteriſtic of Dr Prieſtley; and it is the higheſt compliment ſuch a Writer can pay his antagoniſt to tell him (as the Doctor tells us), that he wants '*common language, and common principles.*' 'We have therefore (to uſe his own words) nothing more to ſay, and our judges muſt decide between us.'

The 5 h Letter conſiſts of '*an argument for the late origin of the doctrine of the Divinity of Chriſt, from the difficulty of tracing the time in which it was firſt divulged.*

John the Baptiſt preached no ſuch doctrine: and the firſt Apoſtles conſidered Chriſt as being ſuch a Meſſiah as the Jews expected, *viz.* a Man, and a King. Peter did not preach it; nor Paul; nor John: nor were any accuſations brought againſt them for not maintaining ſuch a doctrine.

The reſemblance between the Ebionites, as their principles are delineated by the early Fathers, and the Jewiſh Chriſtians at the time of Paul's laſt journey to Jeruſalem [Acts xxi. 20] is very ſtriking. 'Theſe conſiderations, ſays our Author, certainly affect the credibility of Chriſt's having any nature ſuperior to that of a mere man.'... 'You certainly find the Apoſtles, as well as the reſt of the Jews, without any knowledge of the Divinity of Chriſt, with whom they lived and converſed as a man; and if they ever became acquainted

* The Doctor produces *Beauſobre* as a voucher for him.—We wiſh, however, that he had quoted the *whole* paſſage.

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with it, there muſt have been *a time* when it was either diſcovered by them, or made known to them: and the effects of the acquiſition, or the communication of extraordinary knowledge, are in general proportionably conſpicuous. Had we no written hiſtory of our Saviour's life, or of the preaching of the Apoſtles, or only ſome very conciſe one; ſtill ſo very extraordinary an article as this would hardly have been unknown, or have paſſed unrecorded; much leſs when the hiſtory is ſo full and circumſtantial as it is. . . . . It is therefore not only a curious but a ſerious and important queſtion, *When was it introduced*, and *by what ſteps?* I have anſwered it on my hypotheſis of its being an *innovation* and a *corruption* of the Chriſtian doctrine: do you the ſame on your idea of its being an eſſential part of it.'

The 6th Letter attempts to fix the æra *of the perſonification of the Logos* to the time of Juſtin. In this letter Dr. Prieſtley charges his learned antagoniſt with a *miſconception*, and even a *total ignorance* of his meaning. 'I have no where, ſays our Author, ſaid or ſuppoſed that either the Platoniſts or the Platonizing Chriſtians, held that the Logos was created, or that it had even not exiſted: but only that, whereas it was originally nothing more than a *property* of the Divine mind, it aſſumed a *perſonal character in time.*'

The 7th Letter conſiſts of 'Conſiderations relating to the doctrine of the Trinity.' 1. According to Dr. Horſley's definition of a *contradiction*, the Athanaſian doctrine is evidently liable to this charge. 2. Dr. Horſley's own ſcheme is not only an abſurdity equal to any thing in the Jewiſh Cabala, but effectually overturns the proper *Equality*, as well as that of the *Unity*, of the three Divine perſons in the Trinity. 3. Even Dr. Horſley muſt acknowledge, that the proper object of prayer is God the Father.—No inſtance of prayer to Chriſt in Scripture: nor in any of the writings of the antients before the 4th century. 4. There is nothing in the doctrine of the Trinity, *in itſelf* conſidered, that can recommend it as a part of a ſyſtem of religious truth. There is no fact in *nature*, nor any purpoſe in *morals*, that requires it. 5. The celebrated text urged againſt the Socinians in Coll. i. 15. as ſtrongly oppoſes the Athanaſian hypotheſis, which makes Chriſt not the *image* of God, but *God himſelf*; not a *Creature*, but the *Creator of all things*. 6. If the doctrine of the Trinity be true, how can we account for the ſilence of the Evangeliſts on this head? At leaſt, why was it not more clearly and explicitly revealed by them and the other writers of the New Teſtament? If it be a truth, it is a truth of the laſt importance; and if ſo, ſurely we might reaſonably expect that the revelation of it would have been as clear as the revelation of other doctrines of great or eſſential conſequence. 7. How could the Apoſtles continue to ſpeak of Chriſt as a *Man*, after they had diſcovered that he was God, the Maker of all? 8. The manner in which our Lord ſpeaks of himſelf, and of the power by which he worked miracles, is inconſiſtent, according to the common conſtruction of language, with the idea of his being poſſeſſed of any proper power of his own, more than other men had. 9. No ſupport for, and no illuſtration of, the Athanaſian doctrine in the Jewiſh writings; in thoſe of Plato, nor in the mythology of the Pagans: and every attempt to *explain* it, is an inſult on the common ſenſe of mankind. Dr. Horſley's attempt to explain it, brings the

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darkeſt of the dark ages before Dr. Prieſtley's eye, and conjures up the ghoſts of Peter Lombard, Thomas Aquinas, and Duns Scotus.

Letter the 8th conſiſts of 'Miſcellaneous articles.' 1. No authority in Euſebius for Dr. Horſley's ſuppoſition, that Theodotus was the firſt who taught the Trinitarian doctrine at Rome. 2. Though Origen uſes the word συχομενος, yet he was far from repreſenting the antient Unitarians as *only pretending* to piety.—Dr. Prieſtley acknowledges that he mis-tranſlated a ſentence in Theophilus, and Dr. Horſley hath given the true ſenſe of it.—Whenever the Anti-Nicene fathers uſed the term *God* abſolutely, they always meant the Father only.

Concluding Letter.—Dr. Horſley is charged with writing in a ſtyle too ſarcaſtic and ironical for the ſubject.—It was illiberal in him to ſpeak of diſſenting places of worſhip, under the degrading appellation of *Conventicles.*—*At laſt*, Dr. Prieſtley hath read Biſhop Bull! and he wiſhes Dr. Horſley would publiſh his works in Engliſh. 'No writings, however, are more eaſy to be refuted than thoſe of this Biſhop.' This Dr. Prieſtley engages to undertake, when once he hath the pleaſure of ſeeing them tranſlated.

The *Poſtſcript.* 1. Of Hereſy in early times. 2. On the conduct of the Apoſtles. 3. Of the excommunication of Theodotus, by Victor. 4. Of Juſtin's account of the knowledge of ſome Chriſtians of low rank. 5. Of the paſſage in Juſtin Martyr, concerning the Unitarians of his time. 6. Of the firſt author of the doctrine of the permanent perſonality of the Logos. 7. Maxims of hiſtorical criticiſm. 8. Summary view of the evidence for the primitive Chriſtians having held the doctrine of the ſimple humanity of Chriſt.

This performance cloſes with '*Remarks on the Monthly Review.*' The Remarks, however, are ſuch as will give us very little trouble; for ſome of the principal arguments on which we inſiſted in our review of the Doctor's *Reply*, remain unanſwered. His propoſal of writing in the ſame journal *, he had no reaſon to ſuppoſe would be liſtened to; and therefore we cannot help conſidering it as a ſpecious method 'of getting rid of the buſineſs.' 'I only wiſh, ſays he, a public and impartial hearing. In the name of truth, I only ſay, Δος που στω.' Why, who denies you a public and impartial hearing? Who takes from you your own ground? Stand where you uſed to ſtand. Have you no footing becauſe we refuſe you that ground which is ſcarcely large enough for ourſelves?

But why muſt Dr. Prieſtley, more than another, be indulged with the liberty of fighting us on our own '*ſtage?*' If he be indulged, *whom* can we deny?

Let Dr. Prieſtley give a fair and ingenuous anſwer to our animadverſions, and we aſſure him that we will fairly impart it to the Public: and what we cannot defend, we will generouſly give up. We gave the whole ſubſtance,—the very pith and marrow, of his *Reply:* and we will now preſent the Reader with all that he hath advanced in the Poſtſcript to theſe Letters, that in any degree affects the main argument in diſpute. What would he have more?

We will candidly confeſs that we miſconceived Dr. Prieſtley's meaning with reſpect to the inference from Juſtin Martyr. The

* See p. 157, 158, of Dr. P.'s Letters.

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clauſe in Dr. Prieſtley's hiſtory was, however, ſo equivocally worded, that without his paraphraſe we ſhould have continued to have miſunderſtood him.—"*At leaſt with the belief of the miraculous conception*," means, we are informed,—that the Unitarians of both ſorts, thoſe who believed *not* in the miraculous conception, and thoſe who *did*, taken *together*, or conſidered *conjunctly*, were more numerous than thoſe who, with Juſtin Martyr, held the doctrine of Chriſt's pre-exiſtence. We declare that we had no conception that this was his meaning; we are now thoroughly convinced that it was; and we aſk his pardon for the miſtake we made, and the wrong turn we gave, though very undeſignedly, to this ambiguous clauſe.

Let Dr. Prieſtley convict us of any other error, into which we may have fallen, and he ſhall find us equally frank and liberal in our acknowledgments.

There is but one part of our criticiſm on his Reply that the Doctor hath taken any particular notice of;—reſtrained for want of the *πω ςω*,—though as he *had* got footing, he might have gone on; for he had better not have moved at all, than have gone off ſo ſuddenly.

To ſhew the Doctor all the juſtice he himſelf could deſire, and to give him as fair play as if he were admitted '*to ſhoot his darts on the ſtage*,' we will tranſcribe the whole of what may be properly called his *Remarks on the Monthly Reviewer*.

'I ſhall now conſider another article [N. B. *the firſt reſpected the above clauſe*] on which the Reviewer lays great ſtreſs, and which is the firſt part of his anſwer to my Reply. It is what he calls his *ſtrong reaſon* for ſome material, but unknown difference between the Ebionites and the Nazarenes; and it ſeems that we both of us have the ſame authority for our very different opinions on this ſubject. "It is ſomewhat ſingular," he ſays, p. 216, "that the paſſage to which the Doctor has ſent us, by a marginal reference (for he has not *quoted* one word from it), ſhould turn out to be the very paſſage that we intended to produce, if we ſhould be called upon for that *ſtrong reaſon* by which we were inclined to think that the members of both ſects differed conſiderably in articles of faith, notwithſtanding there was ſuch a point of agreement between them in the outward ſervices of religion, as might in the end lead to a nearer intercourſe," &c.

'I ſhall now produce the paſſage, beginning a little earlier than the Reviewer has done, and then give my tranſlation of it, which any perſon who underſtands Latin may compare with his. "Si hoc verum eſt; in Cherinti & Hebionis hæreſim dilabimur, qui credentes in Chriſto, propter hoc ſolum a patribus anathematizati ſunt, quod legis cæremonias Chriſti Evangelio miſcuerunt, & ſic nova confeſſi ſunt, ut vetera non amitterent. Quid dicam de Hebionitis, qui Chriſtianos eſſe ſe ſimulant? Uſque hodie per totas orientis ſynagogas inter Judæos hæreſis eſt, quæ dicitur Minæorum, & a Phariſæis nunc uſque damnatur, quos vulgo Nazareos nuncupant, qui credunt in Chriſtum, filium Dei, natum de virgine Maria, et eum dicunt eſſe, qui ſub Pontio Pilato paſſus eſt, & reſurrexit, in quem & nos credimus: ſed dum volunt & Judæi eſſe, & Chriſtiani, nec Judæi ſunt nec Chriſtiani." This I tranſlate as follows:

"If this be true, we fall into the hereſy of Cherintus and Ebion, who, believing in Chriſt, were anathematized by the Fathers on this account *only*, that they mixed the ceremonies of the Law with the Goſpel of Chriſt, and held to the new [diſpenſation] in ſuch a manner, as not to loſe the old. What ſhall I ſay concerning the Ebionites, who pretend that they are Chriſtians? It is to this very day, in all the ſynagogues of the Eaſt, a hereſy among the Jews, called that of the Minei, now condemned by the Phariſees, and commonly called Nazarenes; who believe in Chriſt, the Son of God, born of the Virgin Mary, and ſay that it was he who ſuffered under Pontius Pilate, and roſe again; in whom alſo we believe. But while they wiſh to be both Jews and Chriſtians, they are neither Jews nor Chriſtians."

'This, the Reviewer ſays, after Biſhop Bull, is the *cleareſt teſtimony for a difference between the Ebionites and Nazarenes, Teſtimonium apertiſſimum*. It is indeed *apertiſſimum*, a teſtimony *exceedingly open* to refutation.

'Can

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'Can any instance be brought of a writer closing his account of a thing with saying, *What shall I say concerning it* * ? After such an expression as this, we naturally expect that he should proceed to say something concerning it, which this author most evidently does; observing, that the same people who were called *Ebionites* (by the Gentiles) were called *Minei* and *Nazarenes*, by the Jews. Had he meant to describe any other class of people, he would naturally have begun his next sentence with *Est et*, or *Est alia hæresis*, and not simply *hæresis est*. As to his speaking of heresy in the second sentence, and not *heretics*, as in the first, it is a most trifling inaccuracy in language, the easiest of all others to fall into, and of no consequence to the meaning at all. Besides Jerom's account of these two denominations of men is exactly the same; the Ebionites being *believers in Christ*, but *mixing the Law and the Gospel*; and the Nazarenes, *wishing to be both Jews and Christians*, which certainly comes to the very same thing.

'The Reviewer lays great stress on our author's saying that the Ebionites *pretended* to be Christians; but, in the part which is omitted by him, Jerom calls them *credentes in Christo, believers in Christ*; and if they believed in Christ at all, they could not believe much less than he himself represents the Nazarenes to have done. He may say that they only pretended to be Christians, but were not, because they had been excommunicated. But what had they been excommunicated for? not for any proper imperfection of their faith in Christ, in which they were inferior to the Nazarenes, but *only (solum)* because they mixed the ceremonies of the Law with the Gospel of Christ; which, in other words, he asserts of the Nazarenes also, when he says, they *wished to be both Jews and Christians*. And though he does not say that the Nazarenes were *excommunicated*, he says they were *not Christians*, which is an expression of the same import.

'This passage, the *strong reason*, the *testimonium apertissimum* of my opponent, I might have urged as decisive in favour of the identity of the Ebionites and Nazarenes; but I only said, "I also *think* it may be clearly inferred from it, that the Ebionites and Nazarenes were the same people." Reply, p. 4. As to the term *Minei*, it only means *Sectaries* in the Hebrew language.

'Had there been any *foreign reason* why we should suppose that Jerom meant to distinguish between the Ebionites and the Nazarenes, we might have hesitated about the interpretation of his meaning, easy as it is; but certainly there can be no cause of hesitation, when it is considered that in this he agrees not with Epiphanius only, but with the whole strain of antiquity, as is allowed by Le Clerc, and all the ablest critics; and to interpret his meaning as Dr. Bull and the Reviewer do, is to set him at variance with all other writers.

'The Reviewer says, in his note, p. 216, "Why were the Cerinthians omitted? Jerom places them with the Ebionites in the preceding sentence: and if the Nazarenes and the Ebionites were the same people, it may with equal clearness of evidence be inferred that they were the same people with the Cerinthians likewise."

'I answer, they were the same people, as far as Jerom then considered them, because they were equally zealous for the Law of Moses.

'I cannot help thinking that by this time the Reviewer is not disposed to lay quite so much stress on this *strong reason* as he did at first; for before he has done writing about it, he contents himself with calling it a *conjecture* only. But the conjecture is as improbable, as the *reason* was weak.'

Yes, the Reviewer lays full as much stress on it as he ever did: or rather he will say, that he hath more confidence in it than he ever had; so that *conjecture* hath risen to *conviction*; and what he called a *strong reason*, he now dares to call by a still stronger term,—DEMONSTRATION.

We never remember to have seen a plain passage so strangely perverted as this of Jerom's in Dr. Priestley's translation. It makes the learned Father speak nonsense: and totally misrepresents and confounds the whole tenor and design of his argument. We are almost

* The Reviewer translates *Quid dicam de Hebionitis*, by *But why should I speak of the Ebionites.*——Fot, &c. Let the reader judge between us; observing, that there is nothing in the original to correspond either to his *but* or his *for*, and the more usual meaning of *quid* is *what*, and not *why*.

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aſhamed to deſcend to ſuch puerilities in criticiſm: but the occaſion requires it.

We again maintain, that *quid dicam* means, "*Why ſpeak I?*"—or "*why ſhould I ſpeak?*" The phraſe is ſo commom in this ſenſe, that every boy that hath read Terence, or Tully's Orations, would laugh at a man who ſhould give it the ſenſe Dr. Prieſtley hath.—— But we need not go to any ſchool-book for the paſſage. Dr. Prieſtley may find it in this very Epiſtle of Jerom. After quoting firſt the authority of Origen, and next to him, that of other interpreters, in ſupport of an explanation he had given to a place in St. Paul's Epiſtle to the Galatians; he then adds *quid dicam de Joanne* qui dudum in pontificali gradu, &c. &c. &c. "Why ſhould I ſpeak of John, the Patriarch of Conſtantinople, &c. &c." of whom he ſays not one word beyond the ſentence, but paſſes on to turn his authorities againſt his adverſary.

Dr. Prieſtley tranſlates "*Hæreſis eſt*," 'It is an Hereſy.' *It* is? What is? Why, the Ebionites. That is, *Ebionitæ* is the nominative caſe to *eſt!* But ſuppoſe a new ſubject introduced and *Hæreſis eſt* is very properly conſtrued *There is a Hereſy.* And that a new ſubject was introduced, will appear from the following ſtate of the argument in queſtion between Jerom and Auſtin, which we ſubmit to the judgment of the learned and impartial Reader, with leſs diſtruſt than we have yet ſubmitted any thing to his obſervation through the whole of this controverſy.—It is as if Jerom had ſaid——

"If, Auſtin, it be true, as you aſſert, that it is lawful for Jews, when converted to the Chriſtian religion, to maintain a connection with the rituals of the Moſaic law, then it follows by neceſſary conſequence from your poſition, that the antient church fell into an error in excommunicating Cerinthus and Ebion, ſolely on account of their attachment to thoſe abrogated and uſeleſs ceremonies. But why ſhould I ſpeak of the Ebionites,—a people ſo very corrupt in faith as they are univerſally allowed by the Chriſtian church to have been from the very beginning? For I foreſee an objection to my producing ſuch examples to enforce my argument againſt your conceſſion. I foreſee that you are prepared to ſay,—"*Hebion!* and *his followers!* Why, they were not excommunicated on account of their adherence to the old law, but on account of the Hereſy of their principles reſpecting the nature and perſon of Jeſus Chriſt; for though they acknowledged Chriſt to be the Meſſiah, yet, after all, by denying his attributes as the Son of God, and begotten by the Holy Ghoſt on the Virgin Mary, their profeſſion of Chriſtianity was but a mere pretence,—a piece of hypocritical *ſimulation.*"—I will grant all this for argument ſake, and therefore wave any advantage from ſuch examples. I will not produce the Ebionites as vouchers: but lodge my appeal with an authority more pertinent and deciſive; and in every view freed from the objection which you would in all probability urge againſt the inſtance I have before produced. I will appeal to the Nazarenes, whoſe faith is not liable to thoſe charges of heretical pravity which lie againſt the Ebionites:—I ſay, *the Nazarenes*, who, *although* they believe that Chriſt was THE SON OF GOD, and that he was BORN OF THE VIRGIN MARY; though, in ſhort, they believe in the SAME CHRIST *that* we do, and *as* we do, yet, notwith-

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notwithſtanding this orthodoxy of faith, and agreement with us in all thoſe points of doctrine that are deemed eſſential to the creed of the Catholic church,—*yet*, notwithſtanding all, they are and have been looked upon more in the light of Jews than Chriſtians. And why? Not, as I have ſaid, on account of their *faith*, but their *practice*; not becauſe they did not believe as Chriſtians, but becauſe they acted like Jews. It is this latter circumſtance, and this alone, that creates the diſtinction; drop this, and they are as we ourſelves be. Therefore, the obvious concluſion from this inſtance is, "*that the moſt orthodox faith will not entitle a man to the privileges of the Goſpel, if he remains under the bondage of the Law.*"

This is, we think, the ſcope and intent of Jerom's argument. Taken in any other light, particularly Dr. Prieſtley's, there is no ſenſe, no conſiſtency, no argument in it.

We have only one remark to add to the foregoing reflections on this ſubject, and we think, if a ſingle doubt remains it will effectually remove it.

That Auſtin conſidered the Nazarenes and Ebionites as different ſects in regard to matters of faith (however otherwiſe allied), not only appears from the different account he gives of each, in his little treatiſe on Hereſies, but from his * *Letter in Reply to Jerom.* This may be demonſtrated from the following expreſſion: "*Hoc ſi ita eſt non jam in Hæreſim Hebionis,* VEL *eorum quos vulgò Nazaræos nuncupant,* VEL *quamlibet veterem, ſed neſcio in quam novam, dilabimur.*"

If Dr. Prieſtley had obſerved this paſſage, we think he would have been afraid to have riſqued ſuch a tranſlation as he hath given of the paſſage in Jerom;——a paſſage which he muſt have perceived that Auſtin underſtood in a very different light from that in which he hath repreſented it. He muſt have perceived, that the Nazarenes are as plainly diſtinguiſhed by this learned Father from the Ebionites, as either of them are diſtinguiſhed from other Heretics.

We now cloſe (for the preſent at leaſt) our controverſy with Dr. Prieſtley. We take no pleaſure in expoſing the errors or miſtakes of any Writer: eſpecially a Writer of the Doctor's eminence and merit; and to whom the Republic of Letters is indebted for much entertainment and much inſtruction. We always have been ready, and are ſtill ready, to bear the moſt ample teſtimony to every excellence both in his character and his writings; nor ſhall the unhandſome treatment we have met with from him, ever interfere with our ſincere wiſhes to ſerve him, when he ſerves the cauſe of truth and peace. No predileſtion ſhall, we truſt, ſo far make us betray the duty we owe the Public, as to "*extenuate*" the errors of a friend: nor on the other hand, ſhall we ſo dread or ſo hate an enemy, as to "*put down aught in malice.*"

* The Letter begins, *Jampridem charitati tuæ prolixam,* &c. &c. Jer. Ep. tom. ii. p. 362. *Edit. Eraſmi.*

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MONTHLY CATALOGUE,
For JANUARY, 1784.

POLITICAL.

Art. 11. *The Miniſterialiſt.* By Junius. 8vo. 1 s. Stockdale. 1783.

BY aſſuming the name of Junius, the author unluckily reminds his readers of a moſt eloquent and ingenious writer,—with whom they will not fail to place him in a comparative point of view; by which *this* Junius will gain but little. His pamphlet was publiſhed about ten weeks ago, in the time of Mr. Fox's adminiſtration; and it contains a poignant ſatire on that gentleman, on Mr. Sheridan, on Mr. Burke, &c. The pamphlet is not ill written, and would have gone off well enough if the author had called himſelf *Julian*, or *Judas*, or any thing but JUNIUS.

Art. 12. *Serious Reflections on a Diſſolution of Parliament.* By an Elector. 8vo. 1 s. Parker. 1784.

The time has been, when a civil war was carried on between the King and the Commons; time has alſo been, when the King and the Houſe of Commons have been at war with the people at large; and the time is now arrived, when the ſame Houſe appears to be equally at variance both with the Crown and with the People! The preſent Writer argues for a diſſolution of Parliament, on principles which, while circumſtances ſo remain, it may require ſome addreſs to refute.

Art. 13. *A new Whig Catechiſm*, to be learned by Heart before the 13th of the preſent January: when a Confirmation will be held in St. James's Place, by the Patriarch of Whiggiſm; who will then examine ſuch as may preſent themſelves to be initiated into the Myſteries of the Coalition. 8vo. 6 d. Debrett. 1784.

This Whig catechiſm is a kind of parody on ſome part of the church catechiſm, by a ſinful wag; for the direct purpoſe of expoſing the late coalition miniſtry to ridicule and deteſtation. The agents of party are of all ſizes and degrees; and while the heads are managing the conteſt within, every one muſt be doing ſomething in his proper department without, if it be but chalking uncouth figures upon brick walls.

Art. 14. *Inſtructions to a Stateſman*; humbly inſcribed to the Right Honourable George Earl Temple. 8vo. 2 s. Murray.

This pamphlet is the production of a *wicked wit*, who, in a ſtyle of eaſy, and rather ſaucy familiarity, lays down ironical rules for Lord Temple's conduct. He calls himſelf his old acquaintance. To this point we can *ſay nothing*; but *this we will ſay*, that he is frequently comical and entertaining. His reaſons for recommending bribery and dark lantborns are curious, as is the advice he gives his ſuppoſed pupil relative to dreſs. The concluſion is bold and animated. *Interdum tollit comœdia vocem.* The ironical ſatiriſt diſappears, and the bold animated declaimer aſſumes the chair. The paſſages which ſpeak of Lord Chatham are written with force and

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and freedom. On the whole, the Author appears to be one of those few, who well know how to wield the pen: one of those, who can

"Stab with the point, or tickle with the feather,"

to use the words of Garrick in his Sick Monkey; a poem which merited a better fate than it received; and for its wit and pleasantry deserves a revival.

Art. 15. *A Letter to a Member of Parliament*, in Defence of the Lords and Earl Temple, and on a New India Bill. 4to. 1s. 6d. Dixwell.

Honestus, the signature to this Letter, may, for any objection in our power to state, be very properly assumed; and if any reader should obstinately pronounce that the letter has very little to do with the purposes specified in the title-page, or, indeed, with any other purpose; we shall leave him to enjoy his opinion with equal tranquillity. Honestus intimates to his honourable correspondent, that if he thinks his talents and principles can be useful to an administration which he much admires, he is confident that he will do him the honour, and indeed the justice, to procure him an opportunity of exerting himself. To this hint we trust the honourable member will pay all due attention, for the *sake of the nation*, who certainly wish to have the ministry strengthened at the present crisis. His knowledge of Eastern politics will not be disputed, when he affirms, that for near sixteen years past, he has published more on the subject of the East India Company, than any other man in the kingdom!

'What reams of paper, and what floods of ink!
'And yet how few, how very few can think!

We trust that Honestus will not misconceive us: we speak of his readers, for we do not find his writings have as yet done so much good as he, no doubt, wishes.—Unhappily for this country, every man is an adviser, and nobody takes advice.

Art. 16. *An Address to the Majority of the House of Commons.* 8vo. 1s. Flexney. 1784.

A short well-penned remonstrance, published during the Christmas recess, on the determined opposition, manifested by this House of Commons to the new Ministry. But the purposes of your *thorough-paced* politicians are not to be set aside by a few leaves of paper, marked with black characters, and stitched together with half a needleful of thread!

Art. 17. *A Letter to the People of Scotland*, on the present State of the Nation. By James Boswell, Esq. 8vo. 1s. Dilly, 1784.

Mr. Boswell, who mentions as a reproach to the people of Scotland, that, during the several factious troubles of this reign, they have remained, with a cold indifference, supporting, or acquiescing under, the measures of every administration, of whatever principles; now calls earnestly upon the several counties, boroughs, corporations, and public bodies of that kingdom, to address his Majesty with expressions of their sincere satisfaction at the rejection of the East India Bill, &c. &c. With this view, he adds his testimony to the bad tendency of this bold attempt to perpetuate a ministry independent both of the Crown and people, by the arbitrary violation

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of chartered rights and private property. Addreſſes, as well as petitions, muſt, it is true, originate ſomewhere; but as the ſpirit of ſuch applications is generally caught by example; we think Mr. Boſwell would have conſulted the credit of his countrymen with more delicacy, by privately agitating ſuch a meaſure in ſome public body, to inſpire others with the ſentiments he wiſhed to promote; than by ſo public a ſtimulus. For if the Scots are ſunk into the political apathy he kindly imputes to them, whatever addreſſes may be thus excited, will expreſs rather the *thoughts and feelings* * of Mr. Boſwell, than of the people of Scotland. The thoughts here communicated are thoſe of Mr. Boſwell; Mr. Boſwell ſpurs up their feelings, and whatever may be done in conſequence, he has taken ſufficient care that Mr. Boſwell ſhall be Alpha and Omega.

Art. 18. *Letters addreſſed to the Volunteers of Ireland*, on the Subject of a Parliamentary Reform. By John Jebb, M. D. F. R. S. 8vo. 6d. Richardſon, &c. 1784.

The Letters, which are three in number, if we are not much miſtaken, have been preſented to the Public already, with ſome others on the ſame intereſting and important ſubject, by the Duke of Richmond, the Earl of Effingham, Dr. Price, &c. †: What meaſures will be purſued in conſequence of the counſels of theſe able politicians, it would be difficult to determine. We think, with Dr. Jebb, that ſome reform is indiſpenſably neceſſary; and that great ſpirit and undaunted perſeverance will be requiſite, to carry ſo momentous a point into execution. From its nature, it will meet with ſtrong oppoſition from the moſt effective part of the Engliſh government; from the adminiſtration of Ireland; from the ariſtocracy of Ireland; and from the hierarchy of both kingdoms. With ſuch opponents, the taſk is truly difficult; but if theſe mighty adverſaries are defeated, glorious indeed will be the victory.

We cannot conclude this ſhort article, without laying before our Readers the contents of a note, which Dr. Jebb has inſerted, near the concluſion of the third letter. After mentioning the activity of Adminiſtration, and their ſucceſs, as they will probably term it, in obſtructing a parliamentary reform in Ireland, he obſerves, that it is of little conſequence to the Public, whether the meaſures purſued originated with the houſe of Cavendiſh, or the Secretary for the home department [Mr. *Fox*], the deſpotic principles of the one, ſays the Doctor, and the ariſtocratic prejudices of the other, lead them to act in union, and to aim at depreſſing that ſpirit of freedom which has lately ſhone forth in Ireland.

Our Author, however, predicts, that their efforts will prove ineffectual, and that the voice of the People, as a collective body, will triumph over all oppoſition. The expiring liberty of the Engliſh, he fears, can only be preſerved by a union of the People. He long hoped that the abilities of Mr. Fox would reſtore the mutilated conſtitution of this country: but was ſeverely diſappointed, when he heard of his union with a party inimical to America,—to Ireland,—

* P. 39.

† *Vide* Collection of Letters, &c. Rev. for Nov. Art. 16. of the Catalogue.

to

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to the real interests of Britain,—to the sacred cause of civil and religious liberty,—to the human species. Such is the Doctor's strong language. His remonstrances were ineffectual. When he considered his exertions in the cause of freedom, he seemed to think the 'dark transaction' an illusion.—'Alas!' he cries, 'it was my lot to lament over him,—while others surrounded him with congratulations!'

He then expresses his fears, that his former friend will never again return to the cause of virtue and freedom. He sees him, with astonishment, he says, the associate and advocate of a despotic set of men: the adviser of impolitic, unjust, and unprecedented measures, which threaten the securities of property, and tend to render the Minister uncontroulable.

Dr. Jebb then concludes this defence of his principles and of his conduct, with asking his late friend, whether, in his heart, he can prefer the fame of the arbitrary Richlieu, to the splendid glory of the immortal Sully, the friend of Henry—the friend of mankind?

Art. 19. *A Letter to a Country Gentleman.* 8vo. 1s. 6d. Stockdale.

This letter is written by a very accurate investigator of the conduct of the late *coalition*, during their administration; and particularly with respect to their managing the plea of *secret influence*, which they suppose the cause of their ejection. He shews, that to prevent any interruption to the good correspondence between the Sovereign and the two Houses of Parliament, the necessity of asserting the royal negative has of late years been avoided, by stopping bills in their passage, by what is usually called ministerial influence *. He observes, that we have seen this influence turned not only against the Crown, but against the people, and been detected by a mere change of terms. Former ministers have been upbraided with securing a certain majority in the House of Commons, in order to carry through any bill, and sanctify any measure. Mr. F. however, has softened the term, and sweetened it to our palate, by avowing that a minister must *possess the confidence of that House.* This declaration, which, if it contains any meaning contains the same that was affixed to the former accusation. Our Author then declares, that this influence, thus altered in its name, and inverted as to its object, has been boldly exerted to usurp a ministerial independence both of the King and people: and that the Nobleman who interposed at a critical juncture to rescue *both*, acted not only constitutionally as an hereditary counsellor of the Crown, but did the nation most essential service. Finally, he says, that if any undue transaction *had* taken place, as the bill was not then in the Lower House, that House had no right to interfere in the business, unless they had been called upon, and their aid had been solicited to support the privileges of the other. Those who wish to see this argument urged with full advantage, must have recourse to the pamphlet, which appears to merit attention, and to be far superior to the common temporary squibs of the day.

* But it must be observed that this expedient is exerted at the expence of the freedom of the House where it operates; the royal negative swallowing up the popular affirmative!

EAST

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EAST INDIES.

Art. 20. *A Narrative of the Transactions in Bengal*, during the Administration of Mr. Hastings. By Major John Scott. 8vo. 2s. 6d. Debrett. 1784.

This is a second edition of the narrative, published about two years since * by the able and vigilant agent of Governor Hastings; it is now continued down from the time when the former edition ended, to the last advices from Madrass and Bengal; and concludes with a very favourable representation of the state and trade of our Indian territories, in opposition to the language of the late reports of the Select Committee. The major makes some very severe, and to all appearance just remarks on the conduct of the late ministry with reference to the East India Company, and the famous Regulation Bill.

Art. 21. *The Effects to be expected from the East India Bill*, upon the Constitution of Great Britain, if passed into a law. By William Pulteney, Esq. 8vo. 1s. 6d. Stockdale. 1784.

A very accurate analysis of the natural and probable effects and tendency of the famous India Regulation Bill †; which, though approved of by the representatives of the people, was, perhaps happily for the people, rejected by the Peers.

Art. 22. *Thoughts on East India Affairs*, humbly submitted, at this critical Conjuncture, to the Consideration of the Legislature, and the Proprietors of East-India Stock. By a quondam Servant of the Company. 8vo. 1s. Wallis. 1784.

These thoughts are contained in the copy of a private letter to the Prime Minister in 1773; recommending, so far as may be judged, an easy and moderate regulation of the Company's Eastern territories, without interfering with their commercial business. Subjoined are *remarks on that letter*, suggested by subsequent events, dated in 1783.

Art. 23. *A Commercial and Political Letter* from Mr. Joseph Price, to the Right Honourable Charles James Fox, one of his Majesty's Principal Secretaries of State; on the subject of his Asiatic Bills, now [lately] pending in Parliament. 8vo. 1s. 6d. Stockdale. 1783.

The commercial part of this letter refers to the clause in one of the late rejected bills, forbidding all monopolies in Bengal, indiscriminately. This clause would have materially injured the revenues of that country, derived from the two articles, salt and opium; and Mr. Price coincides with Major Scott in condemning this clause as impolitic. Though monopoly be an odious term, it appears from both these gentlemen, that, when some years since, the importation of foreign salt into Bengal was allowed, the revenue, from that commodity, sunk considerably, and the foreign merchants drained away the specie of the country. He adds farther, that the natives now, under what is called the monopoly, use salt one fourth part cheaper than we do in England, and, as may be supposed, without giving rise to any complaint. With respect to opium, an article of great consumption in the East, it is represented as more subject to adulteration than any other commodity, and less open to detection; we also learn, that

* See Rev. vol. LXVI. p. 304.

† Commonly known by the name of Mr. Fox's Bill.

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while

while the government of the country retained its vigour, the manufacture of it was always a monopoly. This reason is assigned: Patna is the province which produces the most esteemed opium; that from the poppy of other provinces being so far inferior, that all good opium is warranted as Patna opium. With the government of the province, the opium trade fell into the hands of the English; and every man who pleased became a dealer in that article. In consequence of this want of check over the manufacturers, that they should pack up no opium but what was of standard goodness; the commodity was so far debased, that many persons were ruined by buying sophisticated opium, and the Bengal trade was almost totally lost. Mr. Hastings interposed, when he came to the government, and after trying various expedients to recover the primitive goodness of this drug, the management of it was taken into the hands of the Company, as an article of revenue; by which step no one was injured. Major Scott also assures us, that he knows of no monopolies in Bengal, but those of salt and opium.

The political part of this letter, is a home expostulation with Mr. Fox, and his coadjutors, General Smith and Mr. Burke, on various parts of their speeches and conduct, relative to the Company, and the present Governor-general of Bengal.

POETICAL.

Art. 24. *More Lyric Odes*, to the Royal Academicians, by Peter Pindar, a distant Relation to the Poet of Thebes, and Laureate to the Academy. 4to. 1 s. Egerton. 1783.

Peter Pindar has lost nothing of the pleasantry that distinguished his former publication of laughable lyrics *. We are sorry, however, to observe, in one or two instances, a sort of tartness bordering upon personality, that might have been omitted, without detracting from the entertainment that these odes have furnished to the public. There is so much true humour in them, that we shall make no apology for treating our readers with one of them entire.

'Sons of the Brush, I'm here again!
At times a Pindar, and Fontaine,
Casting poetic pearl (I fear) to swine!
For hang me, if my last year's Odes
Paid rent for †lodgings near the gods,
Or put one sprat into this mouth divine.

For odes, my cousin had rump steakes to eat!
So says Pausanias—loads of dainty meat!
And this the towns of Greece, to give, thought fit;
The best historians one and all declare,
With the most solemn air,
The poet might have guttled till he split.

How different far, alas! my worship's fate!
To soothe the horrors of an empty plate,
The grave ‡ possessors of the critic throne,

* See Review, Oct. 1782, p. 308.
† The attic story, or, according to the vulgar phrase, Garret.
‡ See the Reviews for last year.

Gave

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Gave me in truth, a pretty treat—
Of flattery, mind me, not of meat,
For they, poor ſouls, like me, are ſkin and bone.

No, no! with all my lyric pow'rs,
I'm not like Mrs. COSWAY's * *Hours*,
Red as cock turkies, plump as barn-door chicken;
Merit and I are miſerably off—
We both have got a moſt conſumptive cough;
Hunger hath long our harmleſs bones been picking.

Merit and I, ſo innocent, ſo good,
Are like the little children in the wood—
And ſoon, like them, ſhall lay us down and die!
May ſome good Chriſtian bard in pity ſtrong,
Turn redbreaſt kind, and with the ſweeteſt ſong
Bewail our hapleſs fate with watry eye.

Poor Chatterton was ſtarv'd with all his art!
Some conſolation this to my lean heart—
Like him, in holes too, ſpider-like I mope:
And there my rev'rence may remain, alas!
The world will not diſcover it, the aſs!
Until I ſcrape acquaintance with a rope.

Then up your Walpoles, Bryants mount like bees,
Then each my pow'rs with adoration ſees—
Nothing their kind civilities can hinder—
When, like an Otho, I am found;
Like Jacob's ſons, they'll look one t'other round,
And cry "Who would have thought this a young Pindar?"

Hanging's a diſmal road to fame—
Piſtols and poiſon juſt the ſame—
And what is worſe, one can't come back again—
Soon as the beauteous gem we find,
We can't diſplay it to mankind,
Tho' won with ſuch wry mouths, and wriggling pain.

Ye Lords and Dukes ſo clever ſay,
(For you have much to give away,
And much your gentle patronage I lack)
Speak, is it not a crying ſin,
That Folly's guts are to his chin,
Whilſt *mine* are ſlunk a mile into my back?

Oft as his ſacred Majeſty I ſee,
Ah! George (I ſigh) Thou haſt good things with thee,
Would make me ſportive as a youthful cat:
It is not that my ſoul ſo loyal
Would wiſh to wed the Princeſs Royal,
Or be Archbiſhop—no! I'm not for that.

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* A ſublime picture this! the expreſſion is truly Homerical.—The fair artiſt hath in the moſt ſurprizing manner communicated to canvaſs the old bard's idea of the *Brandy-fac'd Hours*.—See the Iliad.

Nor

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Nor really have I got the grace,
To wish for Laureate Whitehead's place;
Whose odes Cibberian—sweet yet very manly,
Are set with equal strength by Mr. Stanley.

Would not one swear, that Heav'n *lov'd* fools,
There's such a number of them made?
Bum-proof to all the flogging of the schools,
No ray of knowledge could their skulls pervade:
Yet take a peep into those fellows breeches,
We stare like congers, to observe the riches.

O Genius! what a wretch art thou,
That canst not keep a mare nor cow,
With all thy compliment of wits so frisky!
Whilst Folly, as a mill-horse blind,
Beside his compter, gold can find,
And Sundays sport a *strumpet* and a *whisky*.'

Art. 25. *The Tragic Muse:* a Poem, addressed to Mrs. Siddons. 4to. 1s. Kearsley. 1783.

This poem ought to have made its appearance in our Review near twelve months ago; but, as the subject is still new, it is not yet out of date. After contemplating Mrs. Siddons in the various characters of Califta, Belvidera, Shore, Euphrasia, and Isabella, the poet invokes her as the tragic muse, by whose inspiration he is tempted to undertake the writing a tragedy. The poem, though neither vigorous, nor finished, contains some elegant lines.

Art. 26. *Joseph.* A Poem. In Nine Books. Translated from the French of M. Bitaubé, Member of the Royal Academy of Sciences and Belles Lettres of Berlin. 2 Vols. 12mo. 5s. sewed. Longman. 1783.

We have somewhere read of a church, which was decorated with full length paintings of the twelve Apostles in full-bottomed wigs, and trimmed suits of clothes. The taste of the painter, though more extravagant, was similar to that of our poet, who loads, with the gaudy decorations of a modern romance, the most beautiful specimen of pathetic simplicity which antiquity affords, and employs Venus and Cupid to present the portrait of Joseph to Potiphar's wife.

Art. 27. *An Epilogue to the late Peace,* addressed to the Right Honourable the Earl N——. 8vo. 1s. Baldwin. 1783.

This epilogue, which is by no means intended to set off the drama to which it professes to be an appendage, commences with some ironical compliments to the Earl of N——, and an invective against Lord Shelburne; it then proceeds to the main business—the *Diabolification* of Washington, compared to whom the contrivers of the massacre of Saint Bartholomew were angels of mercy! Rising in his rage, the poet next assumes the prophetical character, and predicts the downfal of Antichrist, breathing out most terrible denunciations of God's judgments upon the perjured Gaul.

Art. 28. *A Monody upon the Death of Lord Ashburton.* 4to. 1s. Becket. 1783.

A mere effusion of gratitude: poetry has no concern with it.

Art.

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Art. 29. *The Love of our Country*, a Poem, together with a poetical Paraphrase on the Thirteenth Chapter of St. Paul's First Epistle to the Corinthians. By the Rev. Henry Charles Christian Newman, A. B. of Trinity-College, Cambridge, and Vicar of Stotfold, in the county of Bedford. 4to. 2s. 6d. Faulder. 1783.

The former of these poems is of that rhapsodical desultory sort that is written without any determinate object, and, consequently leaves no distinct impression upon the mind. The versification, however, is tolerably polished and harmonious. The latter poem, the paraphrase &c. contains some good lines, but, upon the whole is much too diffuse. There are many parts of it in which no one, who had not been reminded of it by the title-page, would have recollected the original. We remarked something of the same sort in a paraphrase published sometime ago by the ingenious Mr. Anstey *. The general strictures that were passed upon that performance are equally applicable to this. But the most exceptionable part of this publication is a dedication to the Dutchess of Devonshire; in which there is such a combination of adulation and prophaneness as we remember not to have met with before, and such, indeed, as we should have thought scarcely possible to have proceeded from a Christian divine. Surely the Rev. Henry Charles Christian Newman might have found some less fulsome and offensive mode of complimenting the beauty and virtues of his patroness, both of which are acknowledged to be greater than by making her "only inferior in these qualities to an instance where inferiority is no diminution or disparagement of them." Can the reader suppose it possible that the instance here alluded to is——our Saviour?

Art. 30. *An Elegiac Poem to the Memory of a Friend*, who died of a fever the 9th of the 7th month, 1771, in the 21st year of his age; 2d Edition. 8vo. 6d. Richardson and Urquhart.

Of these elegiac poems (for there are two) the sentiments are unaffected, the moral pious, and the poetry moderate. The reader will perceive, from the title-page, that the author is one of the people called Quakers.

PHILOSOPHICAL.

Art. 31. *The Air Balloon*; or a Treatise on the Aerostatic Globe lately invented by the celebrated M. *Montgolfier* of Paris. 8vo. 1s. Kearsley. 1783.

The title adds, "*the whole rendered familiar to the plainest capacity.*" And the Author more than once professes that this tract was "*not intended for the learned.*" This is the true character of the performance: and we are glad, for the Author's sake, to see it arrived at a third edition.

The first part treats, in a popular and clear manner, of the *fluidity*, *gravity*, and *elasticity* of air.—The second, in which we find some mistakes, describes the method of constructing Air Balloons, and of filling them with inflammable air; and the third contains some conjectures on the probable uses to which this discovery may ultimately lead for the benefit of mankind. In a *Postscript* we gain some

* See Monthly Review, vol. LX. p. 469.

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information of attempts that are now making for improving the art of flying, by adapting wings to the balloon, and likewise for soaring without the aid of those inflated bodies.

LAW.

Art. 32. *A Reply to, and Observations on a late Publication*, intituled, An Address to the Public, by Christopher Atkinson, Esq. By William Bennett. 8vo. 6d. Debrett. 1783.

Mr. Bennett, the original mover of Mr. Atkinson's prosecution, still pursues the unhappy culprit; and, in this tract, examines the facts and circumstances appealed to by Mr. A. in his *address*, in order to expose the fallacy of that gentleman's defence. Mr. Bennett certainly *understands* the matters of business which fall under his discussion; but he writes so indifferently, that it will not, in every instance, be an easy matter for the reader to comprehend his reasoning to the full extent of his meaning. For our account of Mr. Atkinson's *address*, see Review for last month.

EDUCATION.

Art. 33. *An Account of the Seminary that will be opened on Monday the Fourth of August*, at Epsom in Surrey, for the Instruction of Twelve Pupils in the Greek, Latin, French, and English Languages. 8vo. 1s. 6d. Cadell. 1783.

The plan of education proposed to be adopted by the author of this pamphlet is confessedly borrowed from Rousseau. It is not, however, his design to attempt the carrying into execution the whole of the system laid down by that singularly ingenious, though visionary and paradoxical writer: He being persuaded "that it can only be by striking off something of inflexibility from Rousseau's system, and something of pedantry from the common one, that we can expect to furnish a medium, equally congenial to the elegance of civilization, and the manliness of virtue." To speak decisively on any mode of education that has not been tried in variety of instances, and in which so much will depend both on the address of the instructor and the disposition and capacity of the person instructed, would not only be precipitate but arrogant. For this reason, therefore, we shall, in the present case, avoid giving an opinion on an experiment that is yet under trial; especially as our sentiments might possibly interfere with the writer's professional views, with which, as critics, we have certainly no concern. With regard to the pamphlet itself, it bears few marks of classical simplicity of composition, there being diffused through the whole of it a laboured attempt at ostentatious elegance, that is by no means attractive.

Art. 34. *Rational Sports*, in Dialogues passing among the Children of a Family, designed as a Hint to Mothers how they may inform the Minds of their little People respecting the Objects with which they are surrounded. 12mo. 1s. Marshall.

Art. 35. *Juvenile Correspondence*; or Letters, suited to Children, from Four to above Ten Years of Age. In Three Sets. 12mo. 1s. 6d. Marshall. 1783.

These little volumes are apparently both by the same hand, and published with the same laudable view—that of blending useful knowledge with necessary instruction. The notion that seemed formerly to have prevailed, that the minds of children could only be amused

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with the idle tales of giants, fairies, &c. is happily exploded. It is the peculiar praise of the present generation to have substituted rational information in the place of all that nonsensical trifling. The publications before us are well adapted to the ends for which they are designed, and will be read with pleasure as well as profit by those for whose benefit they have been composed.

MEDICAL.

Art. 36. *Observations on the Method of curing the Hydrocele by Means of a Seton.* By J. Howard, Surgeon. 8vo. 1 s. 6 d. Baldwin. 1783.

The general tenor of Mr. Howard's observations is to shew, that a very moderate degree of inflammation is necessary to produce the radical cure of the Hydrocele by the use of the seton. On this account, he is inclined to prefer it to the caustic; as this latter is confessedly expected to cause a sloughing of the whole *tunica vaginalis*; which must be preceded by such a degree of inflammation of a membraneous part, as in some constitutions would (he seems to think) prove highly dangerous. Much of the pamphlet is employed in describing the peculiarly alarming appearances and consequences attending inflammations in vitiated habits. With respect to the comparison of the two methods above mentioned of curing the Hydrocele, Mr. Howard speaks chiefly from theoretical reasoning; having, as he acknowledges, seen but few cases healed by the caustic in Mr. Else's manner. He suggests some improvements in the use of the seton, which may deserve attention.

SERMON.

Art. 37. *A Discourse against the fatal Practice of Duelling*; occasioned by a late melancholy Event, and preached at St. Mary's, Manchester, March 23d, 1783. By the Rev. John Bennet. 4to. 1 s. Manchester printed.

This sermon appears to have had its rise from real principles of humanity, piety, and conscience. An affecting and distressing incident, in the neighbourhood of the Author, naturally induced him, as a man, and as a Christian minister, to seize the opportunity of dissuading all within his influence from a practice so impious and inhuman in itself, and productive of such great evils, as that which is mentioned in the title. In a sensible and pathetic manner he argues against a crime which appears to increase among us, under the name of *honour*: though nothing can be more opposite to all real honour and dignity of sentiment. The preacher illustrates and strengthens his remarks by quotations from writers, ancient and modern, and among the rest, introduces the anecdote of Augustus Cæsar, who, having been challenged by Mark Anthony to engage him in single combat, is said to have answered the message in the following words: "If Anthony be weary of his life, tell him, there are many other ways of death beside the point of my sword."

N. B. This Author's treatise entitled "*Divine Revelation impartial and universal*, &c." in our next.

*** *Our* Correspondents *are desired to turn to the concluding pages of the* APPENDIX *to the 69th Volume of the Monthly Review (published with the present* REVIEW), *for the answers to such of them as we have had time to consider.*

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THE

MONTHLY REVIEW,

For FEBRUARY, 1784.

ART. I. *Orlando Furioſo:* tranſlated from the Italian of Ludovico Arioſto; with Notes. By John Hoole. 8vo. 5 Vols. 1l. 11s. 6d. Boards. Bathurſt, &c.. 1783.

THE firſt volume of this arduous and extenſive undertaking was publiſhed ſo long ago as in the year 1773 *. The ſpecimen that Mr. Hoole then gave of his abilities to accompliſh what he had ſo ſucceſsfully begun, made us wait with impatience for its completion. After a ten years intermiſſion, we were apprehenſive, that, either through other engagements, or the labour of the undertaking itſelf, he had relinquiſhed his deſign. Theſe apprehenſions, however, are at length agreeably diſſipated.

Arioſto, though nearly a ſtranger in England (for of the former tranſlations, one has been long out of print, and exceedingly ſcarce, and the other is beneath notice), is a poet well known to all who are the leaſt converſant with the Muſes of Italy; and ſo frequently hath his poetical character been inveſtigated, that there remains little to be obſerved upon it that has eſcaped the notice of preceding writers. He has, indeed, the felicity to be of that claſs of poets, concerning whoſe merits the critics are in general agreed: all, who have attentively peruſed his incomparable poem, contemplating it, though with different degrees of rapture, in the ſame point of view. Its beauties are as obvious, as its defects are palpable. The coldeſt of his admirers are thoſe, who, taking their ideas of epic excellence from the principles laid down by Ariſtotle, or from the writings of Homer, whence Ariſtotle's principles are deduced, expect that every literary compoſition ſhould conform to the models of anti-

* See Review, Vol. XLVIII. p. 337.

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quity. They are diſappointed at finding in Arioſto neither unity of deſign, regularity of arrangement, nor due ſubordination of parts. Nor is it without offence that they perpetually meet with an incongruous mixture of incidents, ſerious and comic, ludicrous and pathetic; in which, by a ſtill greater violation of propriety, the truths of Chriſtianity are indiſcriminately blended with the mythology of Paganiſm. Arioſto ſeems to have no other way of evading the charges that may be brought againſt him in a court of criticiſm, than by denying its authority, and refuſing ſubmiſſion to its laws. The truth is, that confiding ſolely in the powers of genius, he has paid little regard to critical rules. The epic laws were either unknown to him, or, if known, he deſpiſed them. Poſſeſt of an imagination infinitely powerful and exuberant, he has ſubmitted himſelf entirely to its guidance. Proceeding as caprice or accident direct him, he ſeizes upon every image that preſents itſelf, and, with the fearleſs intrepidity of a poetical Drawcanſir, he encounters difficulties, ſeemingly from no other motive than the pleaſure of ſhewing how eaſily he can overcome them. And, ſuch is the predominancy of genius, that even while the ſeverity of criticiſm condemns him, the critic's judgment not unfrequently contradicts his feelings; for, though his raſhneſs may be cenſured, his dexterity and addreſs ſeldom fail to exact our applauſe. His Pegaſus, in ſhort, ſo far from being reſtrained by critical trammels, ſeems even a ſtranger to the rein; at one moment bounding over the ſummits of Parnaſſus, the *abrupta Cacumina montis*, or deſcending by the moſt perilous declivities with the precipitancy of a torrent; at another, ſporting among the flowers at its foot, or gamboling on the plain; the rider in the mean while ſitting perfectly at eaſe, without the leaſt fear of being diſgraced, or diſengaged from him.

It is not, however, from the excentricity of genius alone that the conduct of the Orlando Furioſo is to be accounted for. The manners of the age in which Arioſto lived, in which the decorums of ſociety, though perhaps as well underſtood, were not ſo ſcrupulouſly adhered to as in modern times, had conſiderable influence, not only in forming the character of the poet, but of his works. He lived at a period before the refinements of civil life had taught the paſſions to ſtoop indiſcriminately to the artifice of diſguiſe, when a licentious gallantry was the teſt of politeneſs, and a fantaſtic ſenſe of honour the ſubſtitute of virtue. His, too, was the age of jouſts and tournaments, thoſe legitimate deſcendants of chivalry; of which it may be obſerved, that though its former ferocious ſpirit had ſubſided, the gentler exertions of its influence on the habits of life ſtill continued to operate. Add to this, that though ſuperſtition and credulity were beginning to loſe ſomewhat of that predominant and abſolute aſcendancy

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aſcendancy over the human mind that had been exerciſed for ages, their authority was not yet wholly rejected, even by the moſt enlightened underſtandings; for they who had their doubts, ſtill wanted fortitude to lay aſide their habits of reverence and reſpect: upon no other principle, indeed, can the conduct of the poet himſelf be accounted for. It is impoſſible to ſuppoſe, that he either believed, or expected his readers ſhould believe, the one hundredth part of the improbable incidents with which his poem is crouded; and yet it may be queſtioned, whether what appear the abſurdeſt of his fictions to a modern reader, were viewed in the ſame ludicrous light by his coſemporaries. Though at the ſame time it muſt be confeſſed, that there are inſtances in which a ſmile ſeems now and then ready to break through the aſſumed gravity with which the poet has apparently veiled his real ſentiments. But theſe inſtances are rare, and not of ſufficient magnitude to combat the general opinion, that where Arioſto profeſſes to be ſerious, it is his intention to be ſo.

To undertake a tranſlation of an author ſo various, ſo excentric, and ſo unequal; an author, who, connecting ſubjects totally diſſimilar, is in the ſame breath ſublime and familiar, pathetic and groteſque, at leaſt argues a conſiderable portion of poetical courage. Mr. Hoole will probably be thought not to have over-rated his powers: for though, in entering the liſts with Arioſto, it is not to be expected that he ſhould gain the palm of victory, he is intitled to no ſmall ſhare of praiſe for being able to conteſt it; like the leſs fortunate heroes of his romantic poem, though he conquer not his antagoniſt, he eſcapes without diſgrace.

Of Mr. Hoole's ſucceſs the following extract may ſerve as a ſpecimen, at the ſame time that it will convey ſome idea of the inventive powers of his original:

'Deep in a vale, conducted by his guide*,
Where roſe a mountain ſteep on either ſide,
He came, and ſaw (a wonder to relate)
Whate'er was waſted in our earthly ſtate

Here

'* *Deep in a vale, conducted*—] Milton has tranſlated a few lines of this paſſage:

His guide him brings
Into a goodly valley, where he ſees
Things that on earth were loſt or were abus'd, &c.

His account of the Limbo of Vanity is wonderfully in the ſpirit of Arioſto, and undoubtedly the idea was caught from the Italian poet. This line plainly alludes to Arioſto:

Not in the neighbouring moon, as ſome have dream'd.

Deſcribing Satan on the outer convex of this planetary ſyſtem, he thus proceeds:

——— the fiend
Walk'd up and down alone, bent on his prey;
Alone, for other creature in this place
Living or lifeleſs to be found was none;
None yet, but ſtore hereafter from the earth

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Here ſafely treaſur'd: each neglected good;
Time ſquander'd, or occaſion ill-beſtow'd.
Not only here are wealth and ſceptres found,
That, ever changing, ſhift th'unſteady round:
But thoſe poſſeſſions, while on earth we live,
Which Fortune's hand can neither take nor give.
Much fame is there, which here the creeping hours
Conſume till time at length the whole devours.
There vows and there unnumber'd prayers remain,
Which oft to GOD the ſinner makes in vain.
The frequent tears that lovers' eyes ſuffuſe;
The ſighs they breathe: the days that gameſters loſe.
The leiſure given which fools ſo oft neglect;
The weak deſigns that never take effect.
Whate'er deſires the mortal breaſt aſſail,
In countleſs numbers fill th' encumber'd vale.
For know, whate'er is loſt by human kind,
Aſcending here you treaſur'd ſafe may find.
The wondering Paladin the heaps admir'd,
And now of theſe and now of thoſe enquir'd.
Of bladders huge a mountain he beheld,
That ſeem'd within by ſhouts and tumults ſwell'd,
And imag'd found by theſe the crowns of yore,
Which Lydian and Aſſyrian monarchs wore,
Which Greeks and Perſians own'd, once great in fame,
And ſcarcely now remember'd but in name.

Up hither like aerial vapours flew,
Of all things tranſitory and vain, when ſin
With vanity had fill'd the works of men;
Both all things vain, and all who in vain things
Built their fond hopes of glory or laſting fame.

— — —

All th' unaccompliſh'd works of Nature's hand,
Abortive, monſtrous, or unkindly mix'd,
Diſſolv'd on earth, fleet hither, and in vain,
Till final diſſolution, wander here,
Not in the neighbouring moon, as ſome have dream'd.

— — —

Hither of ill-join'd ſons and daughters born,
Firſt from the ancient world theſe giants came—

— — —

Others came ſingle; he, who to be deem'd
A God, leapt fondly into Ætna flames,
Empedocles; and he who to enjoy
Plato's elyſium, leapt into the ſea,
Cleombrotus; and many more too long,
Embryos and idiots, eremites and friars,
White, black, and grey, with all their trumpery.

— — —

——— all theſe upwhirl'd aloft
Fly o'er the backſide of the world far off
Into a Limbo, large and broad, ſince call'd
The Paradiſe of Fools——— PARAD. LOST, B. iii.

Mr. Addiſon has cenſured this paſſage as beneath the dignity of Milton's ſubject; but, what is very extraordinary, does not ſeem to know how cloſely he has followed Arioſto.

Of

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Of gold and ſilver form'd, a heapy load
Of books he ſaw, and theſe were gifts beſtow'd
By needy ſlaves, in hope of rich rewards,
On greedy Princes, Kings, and patron Lords.
He ſaw in garlands many a ſnare conceal'd:
And flatteries baſe his guide in theſe reveal'd.
There forms of creaking graſshoppers he ſpy'd;
Smooth verſes theſe to fawning praiſe apply'd.
There ſparkling chains he found and knots of gold,
The ſpecious ties that ill-pair'd lovers hold.
There eagles' talons lay, which here below
Are power that lords on deputies beſtow.
On every cliff were numerous bellows caſt,
Great princes' favours theſe that never laſt;
Given to their minions firſt in early prime,
And ſoon again reſum'd with ſtealing time.
Cities he ſaw o'erturn'd, and towers deſtroy'd,
And endleſs treaſures ſcatter'd through the void:
Of theſe he aſk'd; and theſe (reply'd the ſire)
Were treaſons foul, and machinations dire.
He ſerpents then with female faces view'd,
Of coiners and of thieves the hateful brood.
Of broken vials many heaps there lay;
Theſe were the ſervices that courts repay.
He ſaw a ſteaming liquid ſcatter'd round
Of ſavoury food; and from his teacher found
That this was alms, which, while his laſt he breathes,
A wretched ſinner to the poor bequeaths.
Then to a hill of vary'd flowers they went,
That ſweet before, now yields a fetid ſcent;
This (let me dare to ſpeak) that preſent ſhow'd,
Which on Sylveſter Conſtantine beſtow'd *.
Of bird-lime twigs he ſaw vaſt numbers there:
And theſe, O gentle dames! your beauties were,

---

* * *Which on Sylveſter Conſtantine beſtow'd.*] "By this gift is underſtood the city of Rome, which Conſtantine the Great gave Pope Sylveſter, which he ſaith now ſtinketh, becauſe of their ſins." Sir JOHN HARRINGTON.

In the firſt edition of the poem the paſſage ſtood thus:

Ad un monte di roſe e gigli paſſo,
Ch' ebbe già buon odor, or putia forte;
Ch' era corrotto: e da Giovanni inteſe
Che fù un gran don' ch'un gran ſignor mal ſpeſe.

Where roſes and where lillies grew he went,
A hill once ſweet, but now of fetid ſcent,
Corrupt and foul!—and this his teacher ſhow'd,
A gift by mighty hands but ill beſtow'd.

"It is very remarkable that the poet had the boldneſs to place among theſe imaginary treaſures, the famous deed of gift of Conſtantine to Pope Sylveſter. It may be obſerved in general, to the honour of the poets both ancient and modern, that they have ever been ſome of the firſt, who have detected and oppoſed the falſe claims and miſchievous uſurpations of ſuperſtition and ſlavery. Nor can this be wondered at, ſince theſe two are the greateſt enemies, not only to all true happineſs, but to all true genius." ESSAY on the Genius and Writings of Pope, vol. i, p. 252. 4th Edit.

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Vain is th' attempt in ſtory to comprize
Whate'er Aſtolpho ſaw with wondering eyes;
A thouſand told, ten thouſand would remain;
Each toil, each loſs, each chance that men ſuſtain,
Save Folly, which alone pervades them all;
For Folly never quits this earthly ball.
There his paſt time miſ-ſpent, and deeds apply'd
To little good, Aſtolpho ſoon eſpy'd;
Yet theſe, though clear beheld, had ne'er been known
But that his guide explain'd them for his own.
At length they came to that whoſe want below
None e'er perceiv'd, or breath'd for this his vow;
That choiceſt gift of Heaven, by Wit expreſt,
Of which each mortal deems himſelf poſſeſt.
Of this Aſtolpho view'd a wondrous ſtore,
Surpaſſing all his eyes had view'd before.
It ſeem'd a fluid maſs of ſubtleſt kind,
Still apt to mount, if not with care confin'd;
But gather'd there he view'd it ſafely clos'd,
In many a vaſe of various ſize diſpos'd.
Above the reſt the veſſel's bulk excell'd,
Whoſe womb Orlando's godlike reaſon held;
This well he knew, for on its ſide were writ
Theſe words in letters fair, ORLANDO'S WIT *.
Thus every vaſe in characters explain'd
The names of thoſe whoſe wits the vaſe contain'd;
Much of his own the noble duke amaz'd
Amongſt them view'd, but wondering more he gaz'd
To ſee the wits of thoſe, whom late he thought
Above their earthly peers with wiſdom fraught.
But who can ſuch a fleeting treaſure boaſt,
From ſome new cauſe each hour, each moment loſt;
One, while he loves; one, ſeeking fame to gain;
One, wealth purſuing through the ſtormy main;
One, truſting to the hopes which great men raiſe,
One, whom ſome ſcheme of magic guile betrays.
Some, from their wits for fond purſuits depart,
For jewels, paintings, and the works of art.
Of poets' wits, in airy viſions loſt,
Great ſtore he read; of thoſe who to their coſt
The wandering maze of ſophiſtry purſu'd
And thoſe who vain preſaging planets view'd.
The vaſe that held his own Aſtolpho took,
So will'd the writer of the myſtic book;
Beneath his noſtril held, with quick aſcent
Back to its place the wit returning went.

* ORLANDO'S WIT. This ſection of Ariſto is moſt wittily alluded to by Mr. Pope in the Rape of the Lock, accompanied with a fine ſtroke of raillery, reaſoning of things loſt in the moon, &c. &c.

There heroes' wits are kept in pondrous vaſes,
And beaux' in ſnuff-boxes and tweezer-caſes.

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The Duke (in holy Turpin's page is read)
Long time a life of sage discretion led,
Till one frail thought his brain again bereft
Of wit, and sent it to the place it left.
The ampleſt veſſel fill'd above the reſt
With that fam'd ſenſe which once the Earl poſſeſs'd,
Aſtolpho ſeiz'd, and found a heavier load
Than plac'd amidſt th' annumber'd heap, it ſhow'd.
Ere yet for earth they quit that ſphere of light,
The ſage Apoſtle leads the Chriſtian knight
Within a ſtately dome, where, faſt beſide
A rapid river rolls its conſtant tide.
Here heap'd with many a fleece each room he views *,
And ſilk and wool unwrought of various hues,
Some fair, ſome foul: a beldame theſe with ſkill
Selects, and whirling round the rapid reel
Draws the fine thread: ſo from the reptile ſwarms
Whoſe induſtry the ſilken texture forms,
The village maid untwines the moiſten'd flue,
When ſummer bids the pleaſing taſk renew.
A ſecond beldame from the firſt receives
Each finiſh'd work, while in its ſtead ſhe leaves
A fleece unſpun: a third, with equal care
Divides, when ſpun, th' ill-favour'd from the fair.
What means this myſtic ſhow?—Aſtolpho cries
To holy John—and thus the Saint replies.
In yonder aged dames the Parcæ know,
Who weave the thread of human life below.
Long as the fleeces laſt, ſo long extend
The days of man, but with the fleece they end.
With watchful eyes ſee Death and Nature wait,
And mark the hour to cloſe each mortal date.
The beauteous threads ſelected from the reſt,
Are types of happy ſouls amid the bleſt;
Theſe form'd for Paradiſe: the bad are thoſe
Condemn'd for ſin to never-ending woes.
Of all the fleeces by the beldame wrought,
Of all the fleeces to the ſpindle brought,
The living names were caſt in many a mold
Of iron, ſilver, and reſplendent gold;
Theſe, heap'd together, form'd a mighty pile,
And hence an aged fire, with ceaſeleſs toil †,

Names

* *Here heap'd with many a fleece*—] Arioſto takes the general idea of the Parcæ, from the well-known heathen mythology, with a genius that never borrowed any circumſtance from another without embelliſhing it with his own inventive fancy: he makes the fair fleeces the type of a good, and the foul of an ill life; in which he might probably have an eye to the following paſſages of Statius and Seneca.

Ergo dies aderat parcarum conditus albo
Vellere ———

And Seneca in the life of the tyrant Nero, proſtitutes his praiſe in this line:

Adera formoſo deſcendant polies fila.

† *And hence an aged fire*—] The following paſſage is ſo beautifully imagined, and ſo diverſified with circumſtances, as to form perhaps one of the fineſt allegories in this or any poem.

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Names after names within his mantle bore,
And ſtill, from time to time, return'd for more:
So light he ſeem'd, ſo rapid in his pace,
As from his birth inur'd to lead the race.
Whither he went, and why he cours'd ſo well,
On what deſign th' enſuing book ſhall tell;
If, as you ſtill were wont, with favouring ear
You ſeem intent the pleaſing tale to hear.'

Mr. Hoole, however, is not always thus happy. In ſome parts of his tranſlation his ſucceſs is not altogether proportionate to his efforts, and in others he is careleſs and feeble. In confirmation of the former part of this remark (which we muſt in juſtice acknowledge does not extend to many paſſages), we might inſtance the concluding part of the epiſode of Zerbino, in which there appears, to us at leaſt, a want of eaſe, evidently the conſequence of too much labour. In extenuation of the leſs vigorous parts of the tranſlation, it may be ſaid, that in general the correſponding paſſages of the original are ſuch as leaſt admit of embelliſhment or elevation. There is a plainneſs and unadorned ſimplicity of ſtyle in the narrative parts of Arioſto, by no means adapted to ſuſtain the dignity of verſe in a language leſs muſical than the Italian. Indeed, even in his loftieſt flights, he captivates rather by the boldneſs of his conceptions, than by the brilliancy of his metaphors; by the force of his ideas, than by the figurativeneſs of his language; which, whether he delights the imagination by the novelty and ſplendor of his images, or affects the heart by faithful repreſentations of paſſion, is, at the ſame time that it is nervous and expreſſive, uniformly unaffected and ſimple. Not that Arioſto was inattentive to the ſubordinate graces of ſtyle when his ſubject demanded them: of this there is a beautiful inſtance in the fiftieth ſtanza of the twenty-fifth Canto, in which Ricciardetto is relating his adventure with Flordeſpina:

Di queſta ſpeme amore ordiſce i nodi,
Che d'altre fila ordir non li poteа, &c.

We have particularly quoted the above for the ſake of contraſting it with the tranſlation; in which, we doubt not, the reader will agree with us that Mr. Hoole has even improved upon it:

Love fram'd the web of Hope, and in the loom,
Prepar'd the texture of my joys to come, &c.

Of all the fictions of Arioſto, the flight of Aſtolpho to the moon muſt, for ſurpriſe and novelty of ſubject, take the ſtrongeſt hold on the reader: we experience here the power of a great and eccentric genius, who, without any reſtraint, gives a looſe to the reins of his imagination, and with his adventurous knight on his own Ippogrifo, ſoars beyond the viſible diurnal ſphere!

Amidſt the general wildneſs, and perhaps abſurdity of particular parts in this book, we are hurried along by the ſtrength and livelineſs of the poet's deſcriptive powers, and have no leiſure to attend to the cool phlegm of criticiſm!

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This, however, is not the only proof that might be adduced in which Mr. Hoole has more than done juſtice to his original. But the limits of this article, already run out to an unuſual length, permit us not to multiply inſtances. We ſhall take our leave, therefore, of this ingenious performance with obſerving, that when every circumſtance is conſidered, both with reſpect to the difficulties of the poem itſelf, and the ſituation and engagements of the Tranſlator (who, if we are rightly informed, has an appointment in one of the public offices, requiring daily attendance), the wonder will be, not that he has performed no more, but that he has accompliſhed ſo much.

ART. II. *A Treatiſe on the Immutability of Moral Truth.* By Catharine Macaulay Graham. 8vo. 5s. boards. Dilly. 1783.

THIS very ingenious lady, who lately diſputed the palm of honour with our hiſtorians, hath, by an effort ſtill more daring and ambitious, engaged in the hazardous enterprize of metaphyſical contention; and, diſdaining to encounter with mean and ignoble antagoniſts, enters the liſts with combatants of the firſt eminence:—among whom Archbiſhop King, and Lord Bolingbroke, ſtand foremoſt.

The general deſign of the preſent treatiſe, is to eſtabliſh a conviction *of the moral attributes of the Deity, as the baſis of our duty and our expectations.*

In the proſecution of this deſign the author conſiders, in the firſt chapter, 'the preſent ſtate of morals.' Here ſome reflections occur not very flattering to the preſent age. That ſpecies of philanthropy ſo much boaſted by a certain claſs of writers, is rather a weakneſs of the affections, than the reſult of ſolid judgment and experience. It may appear amiable in a partial and detached light: but it is not advantageous to the general intereſt of mankind. Indeed, if it be deluſive in principle, it cannot ultimately be uſeful in its conſequences. If it be falſe in fact, it muſt in a certain degree be prejudicial in proportion to its influence. Our author imputes the differences which have ariſen between moral and metaphyſical writers, reſpecting the virtuous and malignant propenſities of the human heart, to their different tempers and ſituations. 'Lord Shafteſbury, whoſe mind, irradiated by ſcience, ſeems to be incapable of any impreſſions but thoſe which wiſdom muſt approve, and which naturally flow from the influence of benign affections, and whoſe happy ſituation in life concealed from his obſervation the baſe and ſelfiſh motives by which the majority of men are actuated, contends for the inherent virtues of the human character and a kind of inſtinctive inclination, which, if properly cultivated, would lead men to prefer the ſtudy of the firſt beauty to all the incentives of ſenſe ariſing from the contemplation of inferior excellence, and to prefer the imitation of that virtue, which all

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all the works of Nature loudly proclaim to be in the divine mind: whilst others, such as Hobbes and Mandeville, who, from a more adverse fortune, have perhaps had a better opportunity of experiencing the vices of mankind, contend with much obstinacy for such an irreclaimable depravity and turpitude of affection annexed to the human character, as will admit of no alleviation or reformation; and which can only be kept within the bounds of order by the scourge and the halter.'

The writer of this treatise considers both opinions as founded on a partial estimate of the principles and character of the human race; but the latter as the most pernicious to the interests of virtue, and the nobler exertions of the benevolent affections. With respect to civilization, she considers its effects as in no degree answerable, at least in modern times, to its pretensions. 'Some consequences, and indeed such as by a proper attention to our superior interest may be rendered of a very important nature, are annexed to the more general use of letters and the extensiveness of commerce; but if civilization is any thing more than an attraction in the modes of vice and error, we have not yet attained to any laudable degree of civilization.' The instances in which civilization hath shewn itself to the best advantage, as a general principle operating upon large bodies of people, may be reduced to two heads: 1. Lenity to our enemies, even amidst the most turbulent scenes of war; and 2. A spirit of toleration in matters of religion. These are acknowledged to be very favourable circumstances: but still much remains to be done, both as to the establishment of just principles of action, and a proper conduct founded upon them. Even from the merit of that *lenity* which discovers itself between contending parties, our author is inclined in a great measure to detract, by placing it rather to the account of a selfish than a benevolent principle. On this subject she puts some very shrewd queries, and then observes, that if they cannot be answered in the negative, she thinks the present times have no reason to boast of having made any progress in that higher part of civilization which affects the rational interest of man, and constitutes the excellence of his nature. As for that spirit of toleration which is happily prevailing over the world, its growth, she fears, 'arises not from an improvement of religious principle, but from the total loss of it.'—And may not this be the case? May not our lenity be rather the effect of our indifference to all religion, than the fruit of a rational and well-directed benevolence? It is a pity that so salutary an effect should arise from an unsteady and precarious principle. We have nothing to plead for its merit; and we have little dependence on its stability. In short we have every thing to fear from it. It is the creature of chance; and it may be converted into the instrument of power. It would not need a miracle to effect the revolution. If the multitude are indifferent

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indifferent to all religion, he who hath the dominion over their political concerns may eaſily bring them to acquieſce in his perſecuting meaſures.—But we would not indulge ſuch melancholy reflections; nor anticipate evils merely becauſe they are poſſible. We rejoice in the tolerant ſpirit of the age; and without ſpeculating too nicely on the cauſe, would moſt cordially embrace the effect.

Though our author hath, in general, moſt ſcrupulouſly avoided to mix political reflections with her moral and metaphyſical concluſions, yet ſhe could not overlook the following remark—and we wiſh very ſincerely that the ground for it was leſs open than it is, viz. 'It muſt be acknowledged that the annals of this age have a ſhameful tale to tell of a CERTAIN PEOPLE who have incurred the moſt humiliating loſſes and diſgraces, by ſcandalous deviations from all the plaineſt rules of juſtice and good policy!

The ſecond chapter conſiſts of ſtrictures on Dr. King's celebrated treatiſe on the origin of evil, with a view to eſtabliſh this fundamental principle, that moral truth is immutable in its nature and is founded not on an arbitrary will, but on an eſſential and eternal fitneſs *in the thing itſelf:* a fitneſs which the Deity could not deſtroy without deſtroying his *moral* attributes; which attributes *are* moral, becauſe they are perfectly and immutably conformable to this fitneſs.

'The different ſolutions of that difficulty in metaphyſical reaſoning which ariſes from the phænomena of natural and moral evil, not having been founded on ſuppoſitions ſufficiently probable to appeaſe the anxiety, or ſatisfy the curioſity of the inquiſitive mind, every modern, moral or religious treatiſe teems with remarks on this intereſting ſubject: new ſolutions have been attempted; and this country, which above all others has been prolific of moral ſpeculations, hath produced ſeveral publications in which this clue of complicated difficulty is pretended to have been unravelled, and the Gordian knot fairly untied.

'Of theſe modern writers, Dr. King, archbiſhop of Dublin, has made the boldeſt attempts in metaphyſical knight-errantry; and hath maintained an unrivalled reputation both in the opinion of the divine and the philoſopher. The intrinſic value of this famous work, and whether it is calculated to remove thoſe difficulties which the phænomena of phyſical and moral evil *has* hitherto raiſed in the inveſtigation of the moral attributes of God; and conſequently on the fixing moral truth and religious hope on a firm baſis, will be part of the ſubject of the enſuing pages; becauſe every error in this important point of ſpeculation, is attended with conſequences of the moſt fatal kind.

'In order to ſtop all impertinent queries, on any of thoſe difficulties which ariſe from the agreement or diſagreement of *this* phænomena with the moral perfections of the Divine Being, and the rule of eternal right which ſo greatly puzzled the ancient world, Dr. King ſets out with a dogmatical denial of that Catholic opinion in the creed of the [illegible] viz. a neceſſary and eſſential difference of things, a fitneſs

and

and unfitneſs, a proportion and diſproportion, a moral beauty and a moral deformity, an immutable right and wrong, neceſſarily independent of the will of every being created and uncreated, explained by the philoſopher Plato under the form of everlaſting, intelligent ideas, or moral entities, coeval with eternity, and reſiding in the divine mind; from whence, by irradiating rays, like the emitting of the ſun-beams, they enlighten the underſtanding of all thoſe intellectual beings, who diſregarding the objects of ſenſe, give themſelves up to the contemplation of the Deity: whilſt modern philoſophers, in a lower ſtrain of reaſoning, aſſert an abſtract fitneſs of things perceived by the mind of God, and ſo interwoven in the nature of contemplative objects, as to be traced, like all other abſtract truths, by thoſe faculties of the mind; which enable us to compare and perceive the agreement and diſagreement of our ſenſitive and reflex ideas.

'Dr. King, after having thus at once ſtripped the Deity of the glorious attribute of wiſdom—for of what uſe is wiſdom, and in what manner can it be exerciſed, if there is ſuch an abſolute indifference in the nature of things as to leave no grounds for judicious election?—having thus, I ſay, ſtripped the Deity of wiſdom, and reduced the attributes of God to thoſe of a phyſical nature, accompanied with a kind of intelligent mechanical ability, he proceeds to eſtabliſh moral good and evil on the footing of will, dependent on the pleaſure of God, and to be read by man through the medium of ſuffering and enjoyment: that is, according to the doctor, the moral colour of actions take their complexion ſolely from their conſequence; and thus if there was no puniſhment there would be no vice.'

This is the repreſentation which our author hath given of the leading principles and concluſions of Dr. King's ſyſtem of ethics. The firſt objection ſhe brings againſt it is, that it 'introduces an uncertainty in the nature of virtue.' The ſecond objection is, that it 'is highly derogatory to the moral perfections of God; and repreſents him as forming the creation, not for the only end which appears ſuitable to theſe perfections, viz. the beſtowing of happineſs on ſenſitive exiſtence; but the rendering this end in a manner ſubordinate to a doctrine of a very inferior nature, a certain kind of ſelf-gratification ariſing from the exertion of infinite intelligence and power, in the forming a complete ſyſtem of creation as far as it reſpects the principles of ſymmetry and harmony, on which the perfection of beauty is ſuppoſed to depend; and ſacrificing to this end all that moral excellence which lies in the benevolent conſideration of beſtowing on all ranks of ſenſitive beings every happineſs of which their nature is capable.'

The third objection urged againſt Dr. King's hypotheſis, is, that 'it ſeems to weaken that notion of irreſiſtible power which forms one of the moſt exalted attributes of the Deity, viz. ſuch a ſufficient *capability* as is ſuperior to every obſtacle but what implies a poſitive contradiction.'

The Author takes a ſurvey of the œconomy of the animal and vegetable creation; and obſerves that a 'contemplation of the

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the operations of Nature muſt neceſſarily produce a conviction of the unlimited power of God, and the facility with which he harmonizes and modifies matter in ſuch a manner as to produce in different creatures the moſt oppoſite effects.'—Difficulties ariſe reſpecting the inferior creation on every hypotheſis that hath been formed to account for its ſufferings and degradation in conſiſtence with the power and benevolence of the Creator. 'It muſt be allowed,' ſays Mrs. Graham, 'that this part of the phænomena of Nature lies quite out of the depth of human knowledge to comprehend; and that it is folly and preſumption in the higheſt degree to attempt to account for it, becauſe it never can be done in a ſatisfactory manner and without raiſing as many difficulties as are pretended to be ſolved. This myſtery, then, which lies involved in the eſtabliſhed laws of Nature, muſt ever remain an object of faith and confidence: but if it is permitted to indulge a ſpeculation on *this* obſcure and dark phænomena, may we not hope, may we not preſume that ſome diſtrict in the immenſe expanſe of the univerſe may be ſet apart for the entertainment of the inferior part of animal nature, where they may enjoy a larger portion of the rational faculties, and that a remembrance of their former ſufferings and ſtate of degradation may add greatly to their enjoyment and conſequently enlarge their gratitude to the Creator? Such a ſuppoſition ſeems to be more concordant to reaſon and propriety than the pre-exiſtent ſtate of ſouls, becauſe puniſhment without the conſciouſneſs of former errors, does not ſeem to anſwer any moral end, and conſequently not to be adequate or concordant to divine wiſdom.

'It is to be obſerved that there not having been any revelation in favour of the inferior part of animal creation, is no argument that ſuch diſpenſations are not in the œconomy of divine Providence; for ſuch a revelation would be uſeleſs to them in their preſent ſituation; and the letting us into the counſels of God on this ſubject might occaſion interruption in the intended cauſe of things. The attempting to account for the phænomena in this manner, cannot be attended by the evil conſequences, nor is liable to the objections which load other ſyſtems and opinions: and it may tend to abate the pride, inſolence, and cruelty, which we harbour on the ſubject of thoſe partners in our pilgrimage, and help to induce a more Chriſtian ſpirit of general benevolence and univerſal ſympathy.'

The third chapter of this treatiſe conſiſts of 'Obſervations on Lord Bolingbroke's ſceptical opinions on the ſubject of a future ſtate.'

The Author inſiſts, very ſtrongly, that the noble philoſopher erected his pernicious ſyſtem on the baſis of Dr. King's principle. The one aroſe out of the other. It was only puſhing the reaſoning a little further, and drawing the concluſion with more freedom and boldneſs.

'With the Doctor his Lordſhip perceives no evil in the world, but what is neceſſary and flowing from thoſe limitations of power which poſſibilities and impoſſibilities create. With the Doctor he devoutly explodes the doctrine of an abſtract fitneſs of things, as derogatory to the

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the divine character; and fixes the origin of right and wrong in arbitrary determinations of the Divine Will. With the Doctor, he supposes that harmony and universal good, in the nature of things, is at war with an extensive personal happiness, and from all these premises he draws a conclusion, that power and an independent existence are the only determinate attributes which, from the phænomena of Nature, can be ascribed to God. Having thus far gone on amicably with the divine, he at length leaves him as a man fettered by the prejudices of education and profession, and whose conclusions are on these reasons at war with his premises: and he proceeds with those engines of dispute in which they are both agreed to batter down the pile of revelation, till he leaves not one corner-stone in the building to erect either church or temple: and having thus piously emancipated the Deity from that kind of moral necessity which is supposed to accompany perfect wisdom, he proceeds to take down the pride of man, by proving that he is too insignificant a part of the creation to demand the protection of a particular Providence; and that his lot, such as it is, is at least as good, if not better, than he hath powers to deserve.

Mrs. M. G. contests the truth and solidity of these sceptical conclusions with much spirit and ingenuity, and illustrates her observations by many very striking and pertinent allusions to sacred and profane history. She enlarges on the natural evidence of a future state, and infers from that mode of reasoning which she hath adopted (and of the strength and solidity of which she appears to have no distrust), that the eternal rule of right proceeding from an abstract fitness of things, the wisdom of the Deity, his moral attributes, his omnipotence, and a future state are so united together in one necessary chain of cause and effect that it is impossible to separate them, even in idea; and the man that doubts one of those propositions must necessarily extend his scepticism to all.'

Our author supposes, that some of the most convincing reasons for the belief of a future state of rewards and punishment on the ground of natural evidence, may be found in the examination of the œconomy of the human mind, the extent and nature of its faculties, the display of a benevolent principle in the Creator; and in a more exact enquiry into the nature of those dispensations of a governing Providence, which, according to the assertions of the unbeliever, are of such a kind, as agree with the more enlarged ideas of unlimited power, perfect justice, and perfect benevolence.

These several topics are discussed in this treatise with much ingenuity and energy.

The following observation is exceedingly just and pertinent:

'Though Lord Bolingbroke doth not care to sink the honour of Theism so low as to put it on a level with the exploded principle of Atheism as to its influence on the line of moral conduct, yet it is observable that the Atheist and the devout Theist, who disbelieve a future state, both agree in the opinion, that self-love is not only the governing

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governing principle, but the only principle which actuates the conduct of the human character; for, having both agreed to sink the hopes of the animal man into the mortality of the brute, who is supposed to perish, they will not allow him to be possessed of a nature capable of being rendered deserving of a higher fate.'

We are at a loss to account for our Author's passing by several modern writers of considerable eminence, who only contend for the certainty of a future state on the principles of revelation, and declare that the natural evidence is too equivocal, and too precarious, to be depended on. Perhaps, as they admitted the *fact*, though on grounds somewhat different from those which she thinks abundantly sufficient to establish it, she might deem a controversy with them to be needless. As the main point was equally admitted by both, it might not be thought to be a matter of essential consequence to adjust the precise steps of proof and evidence.

Dr. Priestley is almost as great a sceptic in the natural evidence of a future state as Lord Bolingbroke. But he vindicates it on the ground of direct and positive revelation. He who made man alone knows what his future destiny will be. And he who made him to exist in one state can protract that existence to any duration his wisdom shall think fit. But that he *will* protract it, is a conclusion we have no right to draw from present appearances. They scarcely warrant a feeble hope: they barely make a future existence supposeable. It is the gospel only that hath brought life and immortality to light. And of this we have something more than a declaration; something more than a promise. The resurrection of Christ reduced it to a *fact*. It substantiated the theory of an existence beyond the grave: gave it a permanent footing: made it an object of sense, and thus "begot us again to a lively hope of an incorruptible inheritance." An evidence so full, so direct, and so unequivocal as this, rendered all abstract and moral reasoning impertinent and superfluous. All other proofs were lost and swallowed up in this: and though Deists may contend about their respective merits—how far they look toward demonstration and wherein they are defective and nugatory, yet the Christian need take no share in the contest, and may wait the issue of it with the most perfect indifference, knowing where his Anchor of Hope is cast, and in whom he hath believed.

This subject hath been discussed with great ingenuity and acuteness by several Christian writers; but by no one more than by Dr. Priestley. We would however recommend to the consideration of that very eminent and penetrating author a difficulty which hath strongly affected our minds on the footing of his hypothesis, viz. that if man be actually immortal (and this is granted to be indeed the fact), it is a mysterious, and, indeed,

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in our view, an abſolutely unaccountable part of the divine government, that the evidences of it ſhould be naturally ſo obſcure to him, that the more he reaſons on them the leſs ground he ſhould have to rely on their truth. If we *are* made for a future ſtate, it follows, that this ſtate ought to be the grand object of our purſuits and wiſhes; and if of one, it follows that it ought to be ſo of all. How then can we account for it, that it ſhould be ſo veiled from our view; and that the proofs of it ſhould be ſo weak, as might (on Dr. Prieſtley's principles) excuſe, and even poſitively juſtify the greateſt part of mankind in all ages in rejecting the belief of it? If ever Dr. Prieſtley ſhould reſume this ſubject, we ſhould be glad to ſee his ſentiments on a difficulty that, in our view, greatly embarraſſes his ſyſtem, notwithſtanding he hath ſupported it with ſuch learning and abilities as would do credit to any cauſe.

To this we would add one remark more, which perhaps may not be unworthy of his attention, viz. that if a future ſtate be admitted as a fact, doth not the thing itſelf afford a ſtrong preſumption that the natural evidences produced in favour of it are, independent of a poſitive revelation, ſufficient to eſtabliſh the belief of it? We know the proofs refer to a real fact. Doth not the certainty of the latter eſtabliſh the validity of the former? An infidel may do both; but a Chriſtian who admits the one, *ſeems*, at leaſt, to acknowledge the other. In ſhort the ſufficiency of the evidence ſeems to be included in the certainty of the fact, and is authenticated and confirmed by it.

The fourth chapter of this treatiſe is intitled 'Remarks on Dr. King's Origin of moral Evil, with Obſervations on the Doctrines of Liberty and Neceſſity.'

Our ingenious author defends with much plauſibility the doctrine of neceſſity, not on the grounds on which it was defended by Hobbes, and ſome other fataliſts of the infidel-ſtamp, but on thoſe better and more qualified principles which have been ſo well ſupported by Dr. Hartley, Dr. Prieſtley, and Mr. Jonathan Edwards. 'Dr. King, however, ſays Mrs. M. G. prejudiced with the view of conſequences, hath reſolved to take that ſide of the argument which he conceives to be the ſafeſt, and prepares to juſtify the ways of God on the fruitful ſubject of moral evil, on the higheſt principle of philoſophical liberty: and after having diſcarded phyſical neceſſity, philoſophical or moral neceſſity, and that liberty of will which is ſuppoſed to be directed, but not governed by the underſtanding, as carrying with them conſequences derogatory to God, and hoſtile to moral conduct, he proceeds to eſtabliſh liberty on a freedom of choice, altogether independent of the dictates of the underſtanding, or any other motive ariſing from the impulſe of paſſion or the importunity of appetite.' The Doctor's ſyſtem of free-will is combated

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combated by our Author with great ſhrewdneſs of obſervation, and equal force of expreſſion. She defines the ſeveral terms in debate, not indeed with logical conciſeneſs, but ſtill with an accuracy ſufficient to ſhow how well ſhe is acquainted with the ſubject. She anſwers objections, and enforces her reaſonings with ſpirit and ingenuity. The following remark is particularly ſhrewd: 'The Doctor, in endeavouring to emancipate the Divine Will from what he erroneouſly regards as a derogatory compulſion, degrades the divine attributes of wiſdom and goodneſs into a principle of intereſted action, and deſtroys that principle of reaſoning on which the immutability of God's counſels depends. But in him there is no variableneſs nor ſhadow of turning: and the reaſon is plain, for through all the wide extent of poſſible differences, in the nature of things THERE CAN BE BUT ONE BEST, and *that one beſt* will be perceived by infinite intelligence, and become the permanent election of infinite wiſdom and infinite goodneſs. The ſubjection to this neceſſity is the peculiar glory of the divine character; and as the nature of that abſolute freedom which the Doctor ſuppoſes, were it a poſſible quality, would reflect diſgrace on every natural being who poſſeſſed it; ſo the nearer approaches which all finite creatures make to the perfections of their Creator, the more they will be brought under the bleſſed ſubjection of being neceſſarily determined in their volitions by right principles of conduct.'

With reſpect to the popular objection againſt the doctrine of neceſſity, viz. that *it makes God the author of ſin*, Mrs. M. G. remarks, 'that it is an objection which in one ſenſe or other can never be removed out of any theological ſyſtem which takes in the conſideration of moral evil. For if the bare admittance of moral evil be conſidered in the light of making God the author of ſin, he certainly muſt appear to be equally the author of ſin on the one principle as on the other. For when the matter is traced up to firſt cauſes, and the attribute of preſcience is admitted to be inherent in the Deity, it will be found that the original cauſe of ſin lay on the one ſide in giving the creature, man, a privilege which God ſaw by his preſcience muſt be abuſed; and on the other, by not adjuſting motives to the qualities of the creatures, in ſuch a manner as ſhould prevent moral turpitude.' The Author enters into the inveſtigation of this ſubject on moral and metaphyſical grounds; and concludes in favour of this poſition, *viz.* that the adjuſting motives to the qualities of the creature, ſo as effectually to prevent moral turpitude, would not ſo well anſwer the end of the greateſt general and individual happineſs, as by the arguments at preſent found in the ordinary courſe of Providence.

In this chapter Mrs. M. G. examines the comparative merit of the doctrines of liberty and neceſſity, when applied to the edu-

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cation of youth: and discusses the question under this form, *viz.* which of the two opinions, supposing them to produce their natural effect on human conduct, is the safest and most salutary to be instilled into the mind? 'Let us,' says the Author, 'suppose the case of a parent or a tutor who hath adopted the opinion of a philosophical liberty, and who has entertained the notion, that the will has a self-moving power, independent of all external motives. Such a person, if he is reasonably actuated by the principles of the opinion he has adopted, will read his child or pupil many lectures on the ill consequences which attend depraved and vicious elections. But as he does not allow any necessity to arise from the impelling force of external motives, he must always insist on such an independent self-moving power in the will, as is superior to all. Now, a pupil thus educated, or rather thus deceived in that part of truth in which it is most his interest to be well instructed, and instead of being taught where his strength really lies, is persuaded into an opinion, that he has a strength where he has none, will be liable to an equally mischievous mistake, as the famous knight of La Mancha made, when he took the barber's bason for Mambrino's helmet; and like this poor knight, filled with the idea of the possession of a certain magical strength or armour of defence, he will be foiled in the first fierce encounter with a potent enemy; or if he should escape unhurt, the circumstance will arise from some accidental incident, which he not perceiving, or not attending to, will give the whole merit of his escape to the magic power of the helmet: and, thus confirmed in the opinion of the invincible strength of his armour, he will provoke, or at least forbear to fly the attacks of his enemies, till he experiences as cruel and as mischievous effects produced in the whole œconomy of his mental frame, as this poor knight experienced of wounds, bruises, and disablement of body, and the natural strength of the corporal powers in his many mad and foolish encounters. There is a certain inclination or passion, called curiosity, which arises from the source of the imagination; there are also certain mischievous satisfactions which we propose to ourselves, which lie very near the borders of vice, if they do not actually touch on this forbidden ground: now, when curiosity prompts, and a proposed satisfaction stimulates desire, we shall be very apt, in a full conviction of the power of Mambrino's helmet, to go so near these borders, and dwell so long on this treacherous ground, till we find our destruction in the flames, which issue from the hostile quarters, either in their power in a subterraneous way of undermining the ground on which we stand, or of reaching us in a level direction.

'Let us now suppose, the case of a parent or tutor, who has adopted the contrary opinion of a necessity in the philosoph cal or moral sense of the word. This necessitarian, if he is reasonably actuated by the principle of the opinion which he has adopted, will instruct his child or pupil in the nature of those principles on which all the sources of his strength depend. He will inform him of the invincible prevalence of motives, and, at the same time, he will teach him the art of arranging circumstances in such a method, as shall give the insuperable power to that motive which shall produce the best volition. He will, like the wise Mentor, arm his Telemachus with the defensive wea-

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pons of caution, sagacity, foresight, address, and fortitude; and with that offensive one which consists in the power of combating force by force, and of subduing one potent hostile motive, by the mental arrangement of such motives as are founded in his rational interest. He will instruct him in the use, and habituate him to the practice of habits, which tend to confirm those qualities in his mind, and those affections which are favourable to wise and virtuous volitions. He will teach him to allay the heat of a youthful nature, by introducing in his disposition, and the temper of his mind, an artificial frigidity of sentiment, that happy medium between apathy and passion, rendered natural by long though forced habits. But above all, he will teach him the advantage of that very necessary species of prudence in this kind of warfare, to fly, rather than to attack and to gain a victory by a retreat. A pupil thus taught, and thus instructed in the nature of his real strength, the address with which it is to be managed, and the formidableness of those dangers which he is to encounter, will avoid every species of danger which carries an appearance of strength sufficient to affect the ordinary temper of his mind, and his well-grounded resolutions for virtuous and wise volitions. And when he is caught unawares, or finds himself in such circumstances as to be obliged to turn about and face his enemy, he will be thoroughly acquainted with the art of arranging his forces, and of exerting all the latent powers and faculties of his mind, in such a method as may best ensure a fortunate issue to the rencounter.'

The last chapter consists of some additional observations on the natural proofs of a future state, in reply to Lord Bolingbroke; and a general view of the principles and tendency of the Stoic philosophy. The Author compares it with the Christian, and shews their co-incidence in many important points both of speculation and practice: she vindicates it very ably from some of the more popular objections which have been urged against it: and concludes with the following remark, *viz.* that 'the defects which are to be found in the doctrine of the Stoics proceed from their considering the infirm and dependent creature man, in the light of a self-sufficient and independent being; but this necessarily followed the building of their system on the principle of the personal mortality of the soul; and these defects plainly shew, that it is impossible that any sound system of religion and morals can be established, but on those principles which are consonant to the enlightened reason of man, and which form the principles of the Christian religion, and that is, AN ABSTRACT FITNESS OF THINGS, UNLIMITED POWER, WISDOM AND GOODNESS OF GOD, AND A FUTURE STATE OF REWARDS AND PUNISHMENTS.'

This treatise is the production of a penetrating, vigorous, and ardent mind. It abounds with shrewd observations and masculine sentiments. The language is sometimes remarkably forcible; and sometimes peculiarly splendid. But as a metaphysical treatise, it is too diffuse and declamatory. The arguments are

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not so condensed, nor so arranged, as the subject required. There is sometimes an obscurity in the expression: and frequently a carelessness. The sentences are in general too long and too complex: and the reader is apt to be fatigued or confused. The same sentiments too often occur: and the same arguments are too frequently repeated, without receiving additional strength or illustration.

We, however, admire the genius and abilities of the writer; and have received from the perusal of this treatise, if not uniform, yet great satisfaction; and we scruple not to assert, that some parts of it are equal, both in point of elevation and expression, to the most admired pieces of the most admired authors of ancient or modern times.

ART. III. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXXIII. For the Year 1783. Part I. Continued. See our last month's Review.

NATURAL HISTORY.

Art. 13. *An Account of the* Black Canker Caterpillar *which destroyed the Turnips in* Norfolk *in the Summer of* 1782. *By* William Marshall, *Esq.*

WE beg leave to add to the information conveyed in this paper, that the fly of this caterpillar is of the *Tenthredo* genus, and that it is figured in the 62d plate of Albin's Natural History of English Insects, from specimens taken in the year 1719, near London.

Art. 15. *An Account of* Ambergrise, *by Dr.* Schwediawer.

We are here informed that this substance is found floating on the surface of the sea, and in the sands in the Atlantic, and Indian ocean, but mostly near the Bahama Islands.—It having been observed that the spermaceti whales, on being stricken, usually void the greatest part, if not the whole, of the contents of their intestinal canal, and that great lumps of ambergrise are often among these fæces, Dr. S. is inclined to believe that this drug is generated in the entrails of these whales, and is in fact the hardened fæces of that fish, mixed with indigestible relics of its food, beaks of the *sepia octopedia*, which are known to be its principal aliment, being often observed in pieces of ambergrise. A chemical analysis of this substance is here added: and lastly, reasons are alleged for believing that the oil found in the spermaceti whale is contained in a distinct cell in the head of the animal, and not in the cavities of the brain and spine, as had generally been imagined.

OPTICS.

Art. 5. *A Description of a New Construction of Eye-Glasses for such Telescopes as may be applied to Mathematical Instruments, by Mr.* Ramsden.

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By

By using a single eye-glass, the field of the telescope is so much contracted as to render it impossible to measure the diameter of the sun or moon, when the instrument magnifies more than thirty times. In using two eye-glasses, if one of them be placed between the object glass and the image formed in the telescope, the least motion in this eye-glass will materially affect this line of collimation: and both in this position, and when both glasses are placed between the image and the eye, several errors are known to arise from the spherical form of the lenses, and from the different refrangibility of light, which the best practitioners have not yet been able to obviate.

In order to surmount these difficulties, the author of this paper, reflecting on Sir Isaac Newton's theory, that the border of colours on an object diminishes in proportion as the distance between the prism and the object is lessened, placed a plano-convex lens, with its plane side very near an object, or an image formed by an object-glass, and he actually found that the iris was thereby considerably diminished. The vision however was indistinct, on account of the divergency of the pencils of light when they fall on the eye. A second plano convex lens was therefore placed a little within the focus of the former, and with its plane surface towards the eye, and Mr. R. demonstrates, geometrically, how by this means the different coloured rays become parallel. He also shews how even the spherical aberrations are obviated by this construction, and proves that the field of a telescope is thereby rendered most perfect; the foci of the extreme and of the central pencils being by this means brought to the same distance from the eye.

Experimental Philosophy.

Art. 9. *Experiments upon the Resistance of Air, by* Richard Lovell Edgworth, Esq; F. R. S.

All the experiments hitherto made in order to ascertain the force and velocity of the wind, proceeded upon a supposition that the effect of the wind is directly as the surface upon which it acts. Mr. E. having some reason to doubt the truth of this assumption, instituted a new set of experiments with a view to ascertain that fact. The construction of an apparatus for this purpose was suggested by a machine used by Mr. Robins in an enquiry of the same nature.

The results of these experiments led Mr. E. to the following inferences: that the figure and position of a plane is a material consideration to be taken into an estimate of the resistance it offers to a medium: that in figures of exactly the same shape the resistance is not proportionate to their dimensions, as has hitherto been taken for granted, but that it increases in a much greater ratio than the increments of those dimensions: that when a plane is bent as a sail, it offers a greater resistance, than if it

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were flat, although in this case it intercepts a less section of the medium; and that this resistance is greater in proportion as the plane is more bent. This last inference (which, if true, must, in our opinion, have very narrow limits) being directly opposite to what Dr. Hook is thought to have demonstrated, Mr. E. reasons somewhat largely upon it, and intimates that the Doctor seems to have applied the theory of the reflection of light to that of the air in motion, which however he thinks are to be kept very distinct, as the latter never makes an angle with the reflecting plane, but always goes off in curves, as may be ascertained with the assistance of a good solar microscope. The Author concludes with observing, that he considers the cause of the different resistances of air upon surfaces of different shapes, to be the stagnation of that fluid near the middle of the plane upon which it strikes; the shape and size of the portion thus stagnated, necessarily differing with the shape and angle of the plane.

Without entering farther into the merits of this enquiry, we confess that we must see it confirmed by a greater number of experiments, and those made under a greater variety of circumstances, before we acquiesce in the theory here deduced from it.

MISCELLANEOUS.

Art. 4. *A Description of a Species of* Sarcocele, *of a most astonishing size, in a Black Man in the Island of* Senegal; *with some Account of its being an endemial Disease in the Country of* Galam. *By* J. P. Schotte, M. D.

A negroe slave at Senegal, about fifty years of age had the scrotum swelled to so enormous a size that it measured about two feet and a half in length from the os pubis to its lower extremity, and about eighteen inches in its transverse diameter, and might weigh about fifty pounds. The Doctor was informed that this disorder is endemial in the province of Galam, of which this Negroe was a native, and that it is there attributed to the use of aphrodisiacs; but he does not vouch for the truth of this report. We recollect an instance of a similar disorder in a poor Malabou, who was living at Pondicherry in the year 1710, and in whom this tumour appears to have been still larger than the one here mentioned. The case is related in DIONIS *Cours de Chirurgie*.

Art. 11. *An Account of the Earthquakes which happened in* Italy, *from* February *to* May 1783. *By Sir* William Hamilton, K. B. F. R. S.

Art. 12. *An Account of the Earthquake which happened in* Calabria, March 28, 1783. *In a Letter from Count* Francesco Ippolito *to Sir* William Hamilton, K. B. F. R. S.

Had we not great reason to suppose that we have scarce a reader who has not already perused the whole of Sir William Hamilton's

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Hamilton's paper, as we have seen it inserted in several newspapers and magazines, we should certainly lay an ample abstract of it before the Public.—Suffice it here only to record that Sir William has been himself upon the spot, and that the intelligence he conveys is all from the best authority. Count Ippolito's letter adds but little to the information we collect from Sir William's account. It is inserted in Italian, and there is an English translation of it in the appendix.

The remaining papers, in this class, of which it will be sufficient to give only the titles, are: Art. 6. *An Account of several Lunar Rainbows, by* Marmaduke Tunstall, *Esq*; *F. R. S.* Art. 7. *An Account of an Earthquake in* Wales, *by* John Lloyd, *Esq.* Art. 14. *An Account of an Iron Wire being shortened by Lightning, by Mr.* Edward Nairne, *F. R. S.* And Art. 16. *Extract of a Register of the Barometer, Thermometer, and Rain, kept at* Lyndon *in* Rutland, 1782, *by* Thomas Barker, *Esq.*

(The Mathematical Papers in our next.)

Art. IV. *The Means of effectually preventing Theft and Robbery*; together with our present cruel Punishments of those and other Crimes: the Means of immediately suppressing Vagrant Beggary: of speedily abolishing our Poor's Rates: and of relieving the present Oppression of our Labouring Commonalty. 8vo. 2s. Debrett. 1783.

THIS pamphlet, if not entitled to the praise of being well written, possesses the superior excellence of being written with the best of all views, the welfare of the Public; and in the instances mentioned in the title-page, the author may be affirmed to be a thorough master of his subject. Every man must be allowed to tell his story in his own manner; and should readers, who wish speedily to comprehend an author's meaning, expect that a man who understands himself should be concise in explaining it, we wish such readers would bear with a writer, who, though a dealer in many words, will amply reward those who interest themselves in matters of such moment as those above specified.

The office of justice of the peace is of more importance in our domestic policy than is generally conceived; this office our author shews to have been first elective by the people, though the appointment has long been engrossed by the Crown. He divides our present justices, looking to Westminster for his instances, into two classes; the first, and most numerous, consists of those, who apply for the appointment, merely as an honorary distinction, and are a set of insipid inoffensive beings: in this class, he ranks the greater part of our innumerable country justices. The other class, comprehends those who undertake all the active part of that office; and who are emphatically styled *trading justices:* men who get into the office merely to *deal*

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in juſtice for their own emolument; not for the purpoſe of ſuppreſſing vice, but for that of laying the vicious under proper contribution: men who are as careful of preſerving a plentiful ſtore of immorality, diſorder, and vice, as a hunting ſquire is of preſerving the breed of foxes in his neighbourhood.

He argues that the Crown is in nowiſe qualified for the appointment of juſtices; becauſe not immediately intereſted in the event of their conduct, and becauſe the Crown cannot poſſibly know the perſons moſt proper for that office. Therefore, as all the diſorders in our police, originate in an abſurd manner of appointing theſe conſervators of the public peace, the indiſpenſable groundwork of his reform is, to reſtore the annual election of them to the people, which he imagines would be readily granted, on proper application. But where do we ſee the Crown willing to part with any power of patronage, or means of *influence* * ?

Having thus, in idea, obtained a new ſet of conſtitutional magiſtrates, more attentive to the prevention of crimes, than to the profit obtained by puniſhing them, his plan is ready for execution; and the outline of it may be given in few words.

He juſtly laments the great quantity of uncultivated land ſtill remaining; above two-fifths of the iſland lying waſte, in a ſtate of nature! This neglect he aſcribes to the ſpirit of commerce, which began to operate about the middle of the reign of Queen Elizabeth; when the people, inſtead of extending their cultivation as before, began to fence in the lands, ſetting bounds as it were to farther improvement, and turned their attention to the more inviting ſchemes of profit by commercial adventures. So that now, bringing the whole into a connected view,—'of waſte improveable ſurface, we poſſeſs an amazing extent, upbraiding the owners with their want of induſtry. We have numbers of inhabitants begging for employ, to reſcue them from miſery, indigence, ſlavery, and depopulation: and we have bullocks, which are rearing *in idleneſs* for the ſlaughter, and only await our order for going to labour. Finally, to ſet all theſe a-going, and to begin the work, we have ready prepared, what no other nation poſſeſſes, a fund of money incredibly great [i. e. the poor's rates], which extravagant commerce had inſtituted and applied to purpoſes that were pernicious, ruinous, and repugnant to nature; but which, the moment it ſhall be applied to the uſe

* On the contrary, do not our ſtate projectors, daily manifeſt a deſire of extending ſuch *power* and ſuch *influence* in the Crown? Have they not, lately, talked, with confidence, of placing the *turnpike-truſts* in the hands of government?—A meaſure that muſt naturally throw more weight into the regal ſcale, than would be approved by watchful men, anxious to preſerve the due equipoiſe of our political conſtitution!

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of agriculture, will change its nature in all these properties, together with its name.'

The author advises that a board of men of property be formed in each county, with a treasury establishment, to receive, as long as shall be necessary, all the poors rates in the county. Waste-land is to be bought, to be paid for at distant periods, on interest during the intermediate time; bailiffs, or overseers to be engaged; cattle and implements to be provided; and the able part of the poor to be employed in raising hemp, flax, and other suitable articles, who are to be paid for their labour, to have habitations provided for them, but to maintain themselves. This mode of employment will infuse a spirit of activity and independence into them; the hemp and flax, when raised, will furnish employment for all the rest who are able to do any thing; so that the poor, and the tax for maintaining them, will soon dwindle to a trifle; while a strict execution of the laws against vagrants will force them into employment also, and put a total stop to beggary and thieving. As fast as the land is improved it may be leased out; and the concerns of the county boards, will in course of time proportionally diminish; for as culture increases, parish poor must be reduced.

Left this scheme should be ridiculed as visionary, the Author appeals to the Austrian Netherlands, where the inhabitants labouring under like grievances, but without the resource of a poor's fund, lately carried into execution a similar plan by an unknown individual, with *all* the success here promised.

Thus much may suffice; whatever objections the scheme at large may be liable to, at first sight, with those that may appear from this brief sketch of it, will, we believe, be satisfactorily answered by consulting the pamphlet: and we sincerely hope, that what the worthy writer of it has with great labour represented, will engage the attention of those who alone are able to carry so important a concern into execution, if expedient.

But beside our avidity for trade, to which the Author ascribes the neglect of agriculture, and astonishing multiplication of our destitute poor, he truly adds, the want of attention in government to the regulation of our internal policy, which fatally allows full scope to the disorder; and strengthens his general argument by the following familiar illustration:'

'Now, as the present aim is to prevail on the public to engage in this beneficial undertaking of cultivation, for which it is thus completely provided in every respect, possibly that object may appear in a more advantageous light, if placed in a contracted and familiar point of view; by supposing the nation to be in the situation of an individual possessed of an extensive estate in land, consulting with a friend on the present deranged state of his finances; and in particular relating to his poor concern. An account is produced under the title of,

Account

Account of Expenditure of Sums collected for Poor Rates, in the Year 1782, under the following Articles.—Item, To removing . . . thousand paupers from one parish, town, or vill, to another, some of them three times . . . hundred thousand miles, at . . . per mile, is . . . thousand pounds. Item, To litigating the legal settlement of . . . thousand paupers, at the quarter sessions, and in the court of King's-Bench, with overseers expences attending thereon, attorneys, agents, &c. bills, fees, &c. is . . . hundred thousand pounds. Item, To sundry miscellaneous expences in the management of the poor's concerns, with overseers dinners, perquisites for trouble and attendance, &c. in . . . thousand parishes, towns, and vills, is . . . hundred thousand pounds. Carried out altogether . . . millions. Item, To cash paid contractors for maintaining . . . hundred thousand paupers in . . . thousand parishes, towns, and vills, at . . . pence a head. Carried out . . . millions. Sum total—four or five millions.——Such an extrordinary reckoning would, no doubt, astonish the friend; he would question the squire as to the propriety or necessity of expending those millions on this affair of removing so many paupers from one farm to another; on disputing, at such an enormous charge, whether they should live, at his expence, on this farm or on that; and on these foolish, ignorant, and knavish charges of so many thousand overseers. He would likewise enquire into the meaning of that other single article, of millions paid to contractors, for subsisting so many hundred thousand souls at his cost, in absolute idleness; besides about one million more extorted and stole by vagrant beggars; who, all of them living thus in absolute idleness, though by far the greater part of them are capable of strong labour, join themselves with other idle persons to rob, plunder, and cut the throats of the honest, industrious tenants; who are, otherwise, so grievously racked in their rents, that they can scarcely subsist themselves.—Surely, the squire would honestly confess that, hitherto, he had been so much taken up otherwise, as never to look into this matter himself; but had trusted every thing to the management of his steward; who, he now plainly perceived, had been minding his own interest so much, that he had never bestowed one thought on his master's concerns.—The friend would naturally advise the squire thus: You have, without doubt, been hitherto grossly abused by this steward; and your affairs have thereby been brought into great distress; but still your case is not desperate: first, you must rely no longer on this steward; begin to look into your own affairs: and, as to this particular matter, you have a great part of your extensive estate lying waste through his negligence, and not fetching you a shilling, though highly improveable: set about improving that waste part of your estate without delay: you have store of bullocks ready reared for your table; these will suffice for the laborious part of the work, without costing you the least expence: the other necessary articles are speedily provided, for a sum that is a trifle to you: and, as for these idle poor, set them immediately to this useful work: and pay them fair wages for their labour, out of this same money that is at present wasted on maintaining them in idleness, and on other foolish and knavish purposes: you will find that, instead of being an useless, noxious burden to your estate, they will,

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in a little time, become as induſtrious and uſeful as any of your tenants: the annual revenue of your eſtate will daily encreaſe; and of courſe its total value: and plenty, good order, and content, over your whole domain, will take place of anarchy, plundering, miſery, and deſpair.

'And, truly, what hath been now ſaid, being exactly the caſe of the nation, would be altogether ſufficient on this particular head, did it not become neceſſary to provide againſt objections and difficulties that may be ſtarted. And poſſibly, one of theſe may be founded on the expence of paying theſe preſent paupers ſuch high wages out of the public purſe, as it may be termed. But, ſurely, the caſe of the public, in this particular, would differ nothing from that of the farmer, who pays wages to his labourer, and has it returned to him by the cultivation of his lands. Nor doth it make the ſmalleſt difference that this labourer, receiving wages, was yeſterday a pauper maintained idly without wages, upon a wretched ſtipulated allowance that ſtill was paid by the public. For, the moment he is put to work, he changes his condition, from that of an uſeleſs, miſerable wretch, living upon extorted charity, to that of an induſtrious labourer, ſubſiſting honeſtly upon wages juſtly earned, as the fair value of his work. And, for the ſame reaſon, that preſent uſeleſs burthenſome tax, inſtantaneouſly changes its ſtyle, from this of Poor Rates, to that of a fund for improving and cultivating the waſte lands in England and Wales. And upon the ſame fair and reaſonable terms, with reſpect to the public, would ſtand all thoſe preſent idle, able-bodied vagrant beggars of both ſexes, who ſhould take to labour: the wages they would in ſuch caſe receive would be honeſtly earned, by value in work, to be returned to the public from the improved lands. Nay, and upon the like equitable terms would ſtand all ſuch of thoſe who at preſent live by thieving, plundering, and proſtitution: the moment they betake themſelves to labour, they become honeſt citizens, entitled to wages.

'But what an honourable and laudable field would this open, to feed thoſe deſerving citizens, who have riſked their lives in defence of their country; and who, in return are, at preſent, turned adrift, to ſtarve or be hanged, the moment their ſervice ceaſes to be neceſſary. For, in their preſent ſituation, having no poſſibility of afterwards obtaining an honeſt employ, their diſcharge from the army is, in effect, an unavoidable doom to either ſtarve, or to ſteal and be hanged.

'Surely, here is a field ample enough for uſefully employing all theſe, and more, without burthening the public, ſo long as there is an acre of waſte land in England or Wales capable of cultivation. And, if there is not field ſufficient in this end of the iſland, Scotland holds forth millions of acres, that will liberally return the expence and trouble of cultivation. For the earth is an honeſt and grateful debtor; ſhe returns the loan with generous intereſt. And, certainly, no narrow, confined diſtinctions of country ſhould be thought of in this caſe. England would ſtill reap ſufficient benefit, notwithſtanding Scotland might participate a little; ſo long as it is coloniſing within the bounds of the iſland, it is ſufficient; as, on theſe terms, no ungrateful coloniſt could, or would attempt to wreſt from England the fruits of two hundred years expence and attention.

'Here,

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'Here, indeed, it may be invidiously demanded, why the Scotch cannot do this for themselves. The reason hath been assigned: the Scotch have not the fund, nor are they capable of raising one; no, nor any other nation in Christendom besides this. The English alone, who have been insensibly and imperceptibly drilled on, step by step, from small beginnings, to accumulate this poor fund to such an enormous annual amount, as now exceeds the standing revenue of almost any one state in Christendom, except herself and France. England alone hath a fund ready provided, and equal to this mighty national undertaking.'

Indeed we are inclined to believe that if such an undertaking were once thoroughly adopted by clear-headed and resolute men, all the apprehended difficulties would shrink before it, and our author's reasoning be verified: and to take away the plea of poverty, by increasing the quantity of productive work, is cutting up the evil by the roots; whereas all our schemes *for the better relief and maintainance of the poor*, are but delusive palliatives. Why should they be immured in houses of industry, where if they really do labour, they only intercept the bread of hard working independent manufacturers; when, by spreading them abroad over fields of industry, they might raise materials now purchased at great expence from foreign countries, and thus feed others as well as themselves?

It is with communities, as with individuals, seasons of difficulty and danger, are the times for examining our circumstances narrowly, and recollecting affairs that a dissipated attention caused us to forget, and suffered to run into confusion. If such a season is suitably improved, the dismemberment of an unwieldy empire, the prospect of which was so often predicted to be our ruin, may, on the contrary, and to the discredit of commercial politics, become a real blessing.

ART. V. *Bibliotheca Topographica Britannica*, continued*: No. IX. 4to. 2s. 6d. Nicholls.

SKETCHES of the history and antiquities of *Stoke Newington*, in the county of *Middlesex*, form this ninth number of a work which we have frequently recommended to the notice of our readers. Its principal contents are, *lists* of the prebendaries and rectors of the parish, with accounts of the church, monuments, and inscriptions, and of the lay lords of the manor, commencing from about the year 1560, and continued to the year 1782. It is a very proper and amusing part of the present collection, but does not furnish much for us particularly to notice. In the list of prebendaries we observe a little mistake, by confounding at times the name of the place, *prebend* with that of the person, *prebendary*. Some negligence of expression, in this publication, appears occasionally in other instances, and perhaps

* See Review for November, 1783.

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we might add, that *ſlight intimations* now and then ariſe, of that kind of *churchiſm* which has more in it of bigotry and ſuperſtition than of religion and Chriſtianity. We ſhould however be very unjuſt to the editor's liberality, if we did not add, that an account is given of diſſenting miniſters at this place, and (in the appendix) a particular relation of thoſe at Newington-green, among whom we find Dr. Iſaac Maddox, afterwards Biſhop of Worceſter; who, when he had finiſhed his academical ſtudies among the diſſenters, preached a few times at the meeting there, but never accepted of any diſſenting congregation. We farther notice here the very reſpectful manner in which Dr. Iſaac Watts is mentioned. His poem to the memory of his friend, Thomas Gunſton, Eſq; appears at length in the appendix; in which, alſo, a brief and handſome account is given of Dr. Samuel Wright, formerly a diſſenting miniſter at Carter-Lane, London; who was interred in the church of Stoke-Newington. One little anecdote concerning him, as here related, we may inſert: 'Dr. Wright is traditionally underſtood to have been the author of the ſong, "Happy hours, all hours excelling." He was remarkable for the melody of his voice, and that of his elocution. Archbiſhop Herring, when a young man, frequently attended him as a model of delivery, not openly in the meeting-houſe, but in a large porch, belonging to the old place in Blackfriars.'

Among the families into which this manor came by inheritance, or purchaſe, that of *Abney* is particularly ſpecified, to which it deſcended from Thomas Gunſton, Eſq; in 1700, and with whom it continued till 1782; when Mrs. Abney the laſt ſurvivor died, and by her will directed it to be ſold. A good old houſe, ſtanding in the pariſh, and built in the reign of Queen Elizabeth, was the property of Charles Fleetwood of Armingland-hall, Norfolk. He is well known to have been Lieutenant-general of the army under Oliver Cromwell; a circumſtance which gives riſe to many remarks. We have here alſo a genealogical table of the families of Fleetwood and Hartopp, ending with *Ann*, heireſs and repreſentative of each, married to *Edmund Bunny* of Leiceſter, Eſq; now *Edmund Cradock Hartopp*, Eſq; of Newbold and Aſton Flamville co. Leic. This number has two engravings, one, the north-weſt view of Newington, the other, a ſouth-weſt view of the church. It may be proper to obſerve farther on this article, that the ancient Roman road, called *Ermen Street* is ſuppoſed to have paſſed through this village: It led from Newhaven on the coaſt of Suſſex through Surrey to London, and thence paſſing under Cripplegate, through the counties of Middleſex, Hertford, Eſſex, Cambridge, Suffolk and Norfolk, to *Venta Icenorum*, now Caſtor, a little to the ſouth of Norwich. The word *Ermen* is ſaid to come from the

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the Saxon name of this Roman road, which was written *Herman* ; *Here* in that language ſignifying an army, *Hereman* a ſoldier, and this, *via militaris*, a military way. Mr. Nicholls inclines to think that it paſſes not directly through the town of Newington, but along a green lane in the neigbourhood.

No. X. 4to. 1 s. 6 d.

A ſhort account of Holyhead in the Iſle of Angleſea: communicated by the Rev. Mr. John Price, keeper of the Bodleian library. It appears to have been drawn up in 1762; the editor affixes to it a later account from Mr. Pennant's tour, and alſo an extract from a MS. eſſay on huſbandry, particularly relating to the Iſle of Angleſea, by the Rev. Mr. Rowland, author of *Mona Antiqua*. The *notes* were communicated by a correſpondent who viſited Holyhead, in 1770.

The name, *Holyhead*, is probably derived from the number of religious places formerly in the neighbourhood: its moſt uſual name, we are told, is *Caer-Gybi*, that is *Kebii caſtrum*, ſo called from *Kebius* or *Kybi*, a biſhop very anciently ſeated here. This part of Wales has been remarkable for furniſhing tales of the ſanctimonious kind. Concerning *Capel St. Ifraid*, for inſtance, ſituated near this place, 'the Popiſh legends ſay, that *St. Ifraid*, a virgin of remarkable ſanctity, ſailed from Ireland to this place on a green ſod, which on her landing immediately grew into a hillock, on which this chapel was built and dedicated to her.' Such are the idle accounts with which church-hiſtory of thoſe dark times abounds.

Mr. Pennant, in his deſcription of Holyhead ſpeaks of a green amianthus, or brittle aſbeſtos, met with, in great plenty, in a green marble in Rhoſerlyn pariſh: It is this obſervation, principally, which occaſions the extract from Mr. Rowland. That writer tells us that, 'of all the ſpecies of the calcareous or mineral kind of ſtones in this country, the moſt truly admirable and ſingular is the *Amianthus* ſtone, whereof there is a large veiri or ſtratum, appearing in ſeveral places above ground, diſcovering, in the ſeams and ſciſſures of it, that flakey ſubſtance called by the ancients *Aſbeſtinum*, and of late, *Salamander's wool*.' To this number is added a memorial concerning a ſort of paper made from the *aſbeſtos* found in Wales; in a letter from Edward Lluyd, of Jeſus College, Oxford: firſt printed in the Philoſophical Tranſactions. Two plates attend this account, the one, a map of the Iſle of Angleſea, the other, of Holyhead, and the coaſt.

No. XI. 4to. 7 s. 6 d.

The Hiſtory and Antiquities of Croyland Abbey *in the county of* Lincoln. This, including the preface and appendix, forms a volume of 289 pages. Croyland was a magnificent mitred abbey of the Benedictines, founded by Ethelbald, king of the Mercians,

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Mercians, about the year 716, and dedicated to St. Guthlake and St. Bartholomew. Ingulphus, who held this abbey thirty-four years, wrote the history of the house; which he concludes at the year 1089: it was continued by Peter de Blois, archdeacon of Bath, and vice-chancellor to king Henry I. at the desire of Henry de Longchamp; but it is broken off at the year 1117: soon after which it is resumed by another author, and carried on to the year 1469; and then by other means we are conducted to the dissolution in 1539. The last abbot was John Welles, alias Bridges, who with some members of the house subscribed to the king's supremacy, and joining in the surrender of the convent, he obtained for life a pension of 133*l.* 6*s.* 8*d.* *per annum*, the others also having pensions in proportion. The narration here compiled from the above materials is entertaining, but intermixed, like such kind of history, with *miraculous deeds*, to which no farther attention is to be paid, than to consider them as proofs of the credulity, ignorance, and superstition of the times. Our compiler, however, relates these fictions in the same orderly manner with other parts of the story which he collects, without in the least noticing their absurdity, or guarding his readers from confounding them with the real facts which they are to credit. Such legends should always be placed on the same footing with those fabulous tales which are to be met with in the histories of the Heathen gods and heroes. At the same time we would not, with the utmost severity, condemn their inventors and fabricators: some were, perhaps, deluded and imposed on themselves, others were, no doubt, satisfied in the use of what they called *pious* frauds, and might think the means were justified by the end they proposed; while *others* were wholly indifferent on the subject, so long as they could prevail with the people to support *their own* ease and splendor. It is observable, that when this purpose is attained and seems to be established, there is a dearth of miracles and a silence about them; but when changed, and calamities arise affecting the interest of the abbey, then they revive, and produce the effect of bringing in contributions. Two instances to the point offer themselves here, the one after the house had been plundered to carry on the war against the Danes, then 'St. Guthlac wrought miracles which brought a sudden and great afflux to the shrine:' The other instance is the dreadful fire which Ingulphus, in whose time it happened, describes in such lively terms, and so pathetically laments; after this, miracles were presently wrought, and the concourse of people flocking to see them 'proved of signal benefit to the convent.' On another occasion, when Iolfrid was abbot, it was judged necessary to rebuild the church and monastery with stone, then 'miracles were wrought, contributing not a little to the benefit of the abbey, especially after the sudden death of one

Audin,

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Audin, a Norman, who made a jeſt of theſe miracles, and reflected on their author;' the night following which, the abbot alſo had a viſion contributing, without doubt, among ſuch who choſe to believe it, to the ſanctity and emolument of the fraternity.

To the hiſtory, is added an account of the remains of this ancient abbey, with various remarks on its ſituation, poſſeſſions, the town of Croyland, &c. &c. all which furniſh an agreeable amuſement. Among other things, we are told that the 'regiſter of burials, kept with particular attention by the preſent incumbent, confirms the circumſtance of remarkable longevity againſt any miſconceived notion of the inſalubrity of this fenny tract.' But for an exact relation of the preſent ſtate of this iſland, as it is ſometimes called, and the adjacent country, numerous other particulars are wanted beſide thoſe which are here inſerted. The engravings belonging to this volume, are, A view of the abbey, that is, its remains; Knives, arrow, and ſpear heads, &c. found on this ſpot; An old map diſcovered in the pariſh cheſt; buttreſs of the weſt front and part of the ſouth aile of the church; Abbot's chair; The triangular bridge, here mentioned as the greateſt curioſity in Britain, if not in Europe; together with two views, at the end of the preface, of the Croyland boundary ſtone, rendered the more remarkable by the diſputes it has occaſioned among ſome celebrated antiquaries *. Mr. Gough, the writer of this volume, maintains the ſame opinion with Mr. Pegge, and defends it againſt thoſe arguments which Governor Pownal has farther advanced in the ſixth volume of the Archæologia, of which we ſhall have occaſion hereafter to take ſome notice. We ſhould add, that the appendix to this number contains a variety of articles, ſeveral of them curious, among which we obſerved the following, which we inſert for its ſingularity; it is in the liſt of donations to the abbey, and extracted from the Harleian Miſcellany: "Sciant omnes, &c. quod ego Rogerus filius Willi de Draitona do, &c. Deo et Sco Guthlaco et monachis de Croyland, &c. Godwynnum King, et uxorem ejus, & omnes pueros illorum, &c. Iſta autem donatio facta eſt conſenſu Willmi filii Rogeri."

No. XII. 7s. 6d.

Some account of the town, church, and archiepiſcopal palace of Croydon, in the county of Surrey, from its foundation, to the year 1783. By Dr. Ducarel, F.R. and A.SS. This hiſtory was drawn up in 1754, at the requeſt of Archbiſhop Herring, who for many years made Croydon his reſidence. Mr. Gough, who purchaſed a copy of it, preſented it to Mr. Nicholls

* See Monthly Review for November 1775. p. 415. Ditto for February 1780. p. 109.

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for publication. It has received improvements by different means, and several additions are made, dated 1783. It is in these that we find an attempt to account for the name, written *Croydon*, but commonly called *Croydon*, derived, perhaps, from the old Norman, or French *Craye* or *Craie*, chalk, and the Saxon word, *dun*, a hill; *a town near the chalk hill*; and we are told there is no chalk in Surrey until you come to Croydon. The town, religious foundations, schools, and other benefactions, the church, and the palace, form the principal part of this history. It is certain from *Domesday Book* that the manor of Croydon has belonged to the see of Canterbury ever since the days of Archbishop Lanfranc, 1070, but at what time a manor-house was built here, antiquaries are wholly at a loss to discover; however, that there was one, A. D. 1273, appears by a mandate, dated from hence on the 4th of September in that year, when Kilwardby, immediate predecessor to Peckham, was archbishop.

Archbishop Parker entertained Queen Elizabeth at this house, with all her retinue, consisting of the principal nobility of the kingdom: it seems, from an original paper inserted in the appendix, that her majesty had intended another visit the next year: it is dated May 19th, 1574; it appoints apartments for many of the Queen's attendants, and has this title, "Lodgins at Croyden, the Bushope of Canterbury's house, bestowed as followeth."

Archbishop *Whitgift*, we are told, had a great affection for this town, and resided very much in this house, which in his register is first called *Palatium*, on the 9th of July, 1599.

In the particular account which is given of this palace we find the following remark: 'On the whole I am at present inclinable to think that building entirely with brick was not introduced in England, till sometime in the reign of King Henry the Sixth; and that the east and west part of the great court of this palace were some of the first brick buildings of that age.' In the preface we are referred on this subject to an article, by Mr. Essex, Archæologia, iv. 73. as we are also on the topic of *vineyards*, to Mr. Barrington's dissertation, ib. iii. 67. Two letters addressed to archbishop Herring support the opinion that vineyards 'were planted and in fashion' in this country about the year 1285.

This number contains ten plates, beside those which are printed on the letter-press page: Hospital, established by Archbishop Whitgift; to the general account of which foundation given in this work, several original papers are added in the appendix: South view of Croydon palace: North view of the same: North and south views of the entrance, or Porter's lodge,

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to the palace: Coats of arms in the great hall; one of which, being the arms of Edward the Confeſſor, is particularly remarkable; Coats of arms in the guard-chamber: Braſs ſeal found at Croydon in 1754, and tradeſmen's tokens; the ſeal ſeems not older than Edward IV. or Richard III's reign, it repreſents a woman's head with a veil hanging down, and the inſcription, MARGARETE D'STANE: Plan of the palace, with the grounds belonging to it [concerning which we may here add, that this palace with its appurtenances was ſold in October, 1780, to Abraham (now Sir Abraham) Pitches of Streatham, Eſq; for £5201.]: Plan of the ſchool at Croydon, as intended to have been altered by Archbiſhop Tenniſon, in 1713, taken from a MS. in Lambeth library: The ſeal of Archbiſhop Whitgift, and of the hoſpital founded by him; together with the *initial letter* of the letters patent for building the hoſpital, which includes a portrait of Queen Elizabeth, and the *initial letter* of the deed of foundation, which contains a portrait of the founder. This laſt inſtrument, we are told, is admirably written, and in fine preſervation. At the top of the deed are the royal arms, with thoſe of the ſee of Canterbury, and of the archbiſhop, all finely illuminated. The firſt line is in large golden letters. Among the original papers and other writings in the appendix are many things curious and entertaining. Mr. Nicholls has uſed great induſtry in gathering the materials: among the reſt he has collected all the inſcriptions, we believe to the minuteſt, in Croydon church and church-yard, and added them to thoſe before publiſhed by Mr. Aubrey in 1718. The fineſt monument and beſt inſcription ſeems to be that of Gilbert Sheldon, archbiſhop, who died in 1667. No. 29. of the appendix gives us a catalogue of rare plants found near Croydon. But we ſhall diſmiſs this volume with inſerting an anecdote relative to Dr. Whitgift, a character, in ſeveral reſpects, excellent. It is the expreſſion of *Boyſe Siſe*, French ambaſſador and reſident here at the Biſhop's death, who, we are informed, ſaid, "The Biſhop had publiſhed many learned books; but a free-ſchool to train up youth, and an hoſpital to lodge and maintain aged and poor people, were the beſt evidence of Chriſtian learning, that a Biſhop could leave to poſterity." This is extracted from Walton's life of Hooker.

No. XIII. 2s. 6d.

'*Some Account of the Pariſh of Great Coxwell in the County of* Berks.' Though this pariſh affords, as it ſhould ſeem, but few materials for Mr. Nicholls's work, we apprehend the account might have been improved by a more careful inſpection. This article contains the ſecond ſet of anſwers to the editor's queries, who acknowledges his obligation for them to John Richmond Webb, of Stilton, in the county of Wilts, Eſq. The outlines

are

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are said to be in part filled up by such notes relating to the parish as were found among Mr. Mores's Berkshire papers, in the hands of Mr. Gough. Little occurs here that is material, unless it be thought worthy of remark, that, in winter, labourers have 1s. a day; handicraft men 1 s. 8 d. a day throughout the year; that the annual rent or value of the houses and lands in the parish is about 900 l. *per annum*, the poor's rate *communibus annis* about 1 *s.* in the pound, the land-tax about 2 *s.* in the pound, when 4 *s.* are required by act of Parliament; and farther that the common fuel is faggot wood, sold at 1 *l.* 15 *s.* *per* hundred, six score to the hundred: Concerning this last, we ought to have been told of what size the faggots are, since if they are only of a moderate or common run, their fuel is extremely dear. However we would not be understood to intimate that this number consists merely of such articles, or that these are improper,—which certainly they are not.

This parish was formerly part of the manor of Farringdon, but is now a manor of itself, the Earl of Radnor, lord of it, in consequence of intermarriage with the families of Pleydell and Platt, of which families we have here an half sheet pedigree, as also of the family of *Mores* (anciently Morryce), who possessed the manor in the time of Henry the Eighth, and held it to the middle of the next century: Before the suppression of monasteries in 1538, this manor belonged to the abbey of Beaulieu, in Hants. Among the few inscriptions and epitaphs, the Latin one on a stone in the church-yard to the memory of *David Collyer*, vicar, who died in 1724, is pretty; part of it as follows:

"Pastor vigilans
Cujus virtutibus nec obstitit
Res angusta loci,
Nec celavit obscuritas.
Literatus enim, pius, et beneficus,
Suavitate morum cum vixit
Omnibus charus:
Mortuus verum merito desideratus," &c.

He was author of the "Sacred interpreter, or a practical introduction towards a beneficial reading and thorough understanding of the Holy Bible," published in 1726, in 2 vols. 8vo. A number of *excerpta* from old writings, chiefly in Latin, are added to this account; and a great part of these *scraps* or selections, not very interesting to most readers, relate to other places, as *Sandford*, *Farringdon*, *Sulton*, *Westebrouke*, and among the rest, *Little Cokeswell*, is mentioned. The name of the parish now under review implied that there was a *parva* as well as *magna*; but excepting these *excerpta* no notice is taken of *Little Coxwell*, to inform us whether it is a distinct parish, or any

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other particulars. Six plates, which the editor had in his poſſeſſion, engraved at the expence of the late Mr. E. Rowe Mores, with a view to ſome account of *Great Coxwell*, were an inducement no doubt to this publication, and form an agreeable part of the number: The manor houſe: A building, called by the inhabitants *King John's Stable*, now uſed as a barn; when it was built, or for what purpoſe, is at preſent unknown; but as a cell of *Ciſtercians* is ſuppoſed to have been at this place, it is farther conjectured that this building might have been intended for a granary, to receive ſuch rents from the tenants as were paid in rough corn: A Latin inſcription, by Mr. Mores, attends this plate, intimating that this, with other buildings, was given to the family by Henry VIII: The antiquary, (as Mr. Webb obſerves) may have ſome difficulty in determining whether this building is the *Camera ſup voltam*, or *Nova aula ſup. Pincernam*: In the ground plot, which we have in the next plate, it is called by Mr. Mores, *Horreum*. The fourth and fifth engravings are the ſouth and north views of the church of Coxwell. The ſixth is a monument or grave-ſtone of the Mores family. On the whole, though this number is not deſtitute of amuſement, it does not appear to inform and entertain ſo much as it, poſſibly, might have done.

ART. VI. *Forms of Prayer for the Uſe of Unitarian Societies.* By Dr. Prieſtley. 8vo. 4s. bound. Johnſon. 1783.

NOnconformity originated in a diſlike of the diſcipline, and not of the doctrine, of the eſtabliſhed church. Thoſe diſtinguiſhing principles which have been honoured with the name of Orthodoxy were univerſally admitted by the puritans, and after them by the two claſſes that aroſe out of this ſect, *viz.* the Preſbyterians and Independents. Till the reign of George I. very few diſſenters were even ſuſpected of Arianiſm: and it was very lately that any among them avowed themſelves Socinians. A defence of Nonconformity on account of articles of *faith* is, comparatively ſpeaking, a novelty in its hiſtory. It was conducted on other grounds by the Smectymnuan divines, and Mr. Baxter: nor did Mr. Pierce, in his celebrated anſwer to Dr. Nichols, object to any thing but the government of the church by orders unknown to the goſpel, and by ſervices inconſiſtent with its purity and ſimplicity. At that period, indeed, Mr. Pierce had not avowed the change in his religious ſentiments reſpecting the doctrine of the Trinity: if he had avowed it, and if the ſame change had taken place among the Diſſenters in general, he might have ſtrengthened his defence of the ſeparation, by urging a circumſtance of ſuch additional weight and conſequence: for ſurely the reaſon applies with greater force

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to principles than to forms: to articles of belief than to modes of diſcipline; and an Arian, who is diſſatisfied with the liturgy becauſe it is an impoſition without authority, will much more object to it becauſe it contains doctrines which he believes to be falſe. A Socinian is at a greater diſtance ſtill from the doctrinal articles of the Engliſh church: and we can conceive of no poſſible method by which he can accommodate his ſentiments, not merely to its articles, but to its worſhip, without a ſhameful prevarication Every man muſt judge of his own motives and doctrine for himſelf, how far his conduct may be juſtified by the ends he hath in view: but on the ground of common integrity, and without looking any farther than the act itſelf, we cannot conceive of a greater piece of inconſiſtency than a man's addreſſing, with all the appearance of conviction, the *Holy bleſſed and glorious Trinity, three perſons and one God*, when he is firmly perſuaded that God is one, not only in ſubſtance but in perſon; that Jeſus Chriſt is a mere man, and the Holy Spirit nothing more than an attribute of the Deity.

'If there ever was, ſays Dr. Prieſtly, any ſuch thing as *idolatry*, it is paying religious worſhip to any other than the one only living and true God; and if it be of any conſequence to preſerve inviolate the firſt article of all revealed religion, viz. the unity of God, and the excluſive worſhip of him (which was the one great object of the Jewiſh religion, and continues to be ſo in the Chriſtian), it muſt be incumbent upon us to frequent no ſociety of Chriſtians, however pious and ſincere they may be, if we be convinced they err in ſo eſſential an article of faith as this. It is innocent in them who are ignorant and act agreeably to their conſciences; but it is criminal in us who know better. There are no doubt differences in leſſer matters, which may be borne with in members of the ſame ſociety: but if any difference in opinion and practice will juſtify a ſeparation, it muſt be this.

'That ſuch a corrupt mode of religion is enjoined by the civil powers under which we live will no more authorize or excuſe our conformity to it, than the ſame conſiderations would have juſtified the primitive Chriſtians in conforming to the rites of the Pagan worſhip which were enjoined by the laws of the Roman empire. The anſwer of the apoſtles, Peter and John, to the Jewiſh High-prieſts, ſhould be adopted by all Chriſtians: *We ought to obey God rather than man*. . . . . .

'Thoſe conſiderations will abundantly juſtify me, in the opinion of ſerious perſons, in this attempt to excite all Chriſtians who are Unitarians, to a juſt ſenſe of the importance of their principles, to diſtinguiſh themſelves in the eye of the world by their profeſſion of them; and to remove, as far as I can, every obſtacle to this public profeſſion of pure Chriſtianity, by making it eaſy to all Unitarians to form ſeparate ſocieties, and to enable them to conduct their public worſhip, though there ſhould be no perſons of learning among them: and though, by reaſon of their ſmall number or low circumſtances, they ſhould be unable to engage the ſervices of any perſon liberally educated.'

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In an *introductory eſſay*, prefixed to theſe forms of prayer, Dr. Prieſtley offers ſome cogent reaſons to juſtify the Unitarians in adopting his plan; and to urge them to form ſocieties for public worſhip, even though they ſhould be denied the benefit and aſſiſtance of a learned miniſtry.

'Much of the difficulty, ſays our author, in the way of ſuch an undertaking as I would recommend, viz the forming of Unitarian ſocieties, conſiſtingof laymen only, will ariſe from the habit of attending upon miniſters regularly educated, though a great deal of the notion of their importance is nothing more than the remains of that ſuperſtition, with which the clerical character was ſo long reſpected in the dark ages. On this account, however, even many liberal-minded perſons would feel ſome reluctance to receiving the Lord's ſupper at the hands of a layman, or having a child baptized by ſuch a perſon; though there is nothing more ſacred in thoſe offices than in any other Chriſtian duty. But men of underſtanding ſhould endeavour to get above ſuch weak prejudices as theſe, and, as we continually do in other things, learn to ſacrifice ſmall things to great.

'What were thoſe perſons whom we now call the *Clergy*, originally, but the more reputable members of Chriſtian ſocieties (all of whom we ſhould now call *laymen*), to whom the government of the Chriſtian church was delegated. They had no particular *character* but what the votes of their fellow Chriſtians inveſted them with, and what they could at pleaſure deprive them of. All the reſt of what is now called a *ſpiritual character* has been the addition of men, in times of groſs ignorance and ſuperſtition.

'If we conſider the occaſions of the Chriſtian church at large, learned men are certainly of very great uſe. It is from men of learning, leiſure, and enquiry, that we muſt expect an accurate inveſtigation of the doctrines of the goſpel, after the groſs corruption of it in the dark ages, and a juſt ſtating of its evidence in anſwer to unbelievers. It cannot be denied, alſo, but that ſuch men would be of great uſe in every place; but they are by no means neceſſary in every particular congregation; eſpecially ſince there have been ſo many valuable publications on all the ſubjects that can intereſt the members of Chriſtian ſocieties. For it will hardly be denied, that by means of a proper choice of printed compoſitions, a Chriſtian congregation, conſiſting of laymen only, might make a better proviſion for their inſtruction, than they could do by engaging the ſervices of the generality of perſons educated for the miniſtry as a profeſſion, provided they were confined (as indeed it is generally expected) to give only their own compoſitions. Let a Chriſtian ſociety of laymen have the aſſiſtance of miniſters, and other learned Chriſtians, in pointing out to them the beſt illuſtrations of the Scriptures, the beſt printed ſermons, and alſo the beſt forms of devotion for all their occaſions, and whether they can bring themſelves to think ſo, or not, they will certainly have a better fund of rational inſtruction, and alſo of uſeful devotion, than is to be had in moſt Chriſtian ſocieties.

'I would therefore (ſays the Doctor) earneſtly exhort all ſerious Unitarians, who cannot with ſatisfaction, or indeed with a good conſcience join in worſhip with Trinitarians, to form themſelves into ſeparate

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separate societies, though their numbers in any place should be ever so small, or even though there should be no more than a single family in a place, and to observe the Lord's day for the purpose of public worship; always letting it be known that there is such worship, and admitting and encouraging any persons who may chuse it, to join with them. . . . . .

'As there is nothing peculiarly sacred in the offices of *baptism* and the *Lord's supper*, let the elders of such societies by all means perform those services whenever there shall be occasion for them, without having recourse to ministers of neighbouring places.'

It is difficult to give directions that shall suit in all cases a society formed on so novel a plan. Much must be left to private judgment: and particular circumstances may occur that will offer hints for improvement in all matters relating to external discipline and the forms of worship. 'Let them,' says our Author, 'only unite upon that single great principle of Christian faith, *viz.* that there is one God, and Christ is the creature, the servant and messenger of God: and let them afterwards add others relating to church government, &c. as they shall find them to be expedient.' Dr. Priestley observes that a society of this kind hath been lately formed by Mr. William Christie, *jun.* [*a tradesman*] of Montrose, in Scotland.

The second section of this *introductory essay* consists of observations on the several parts of Christian worship, and the different offices for Christian societies contained in the work he hath now published.

He recommends a copious reading of the Scriptures, particularly the historical part; and above all the history of our Saviour. He approves of the old method of *expounding*, originally in use among the Dissenters; and recommends for that purpose his own notes on the *Harmony of the Gospel*. He intends to enlarge his plan for the use of such societies as may in future be formed on his model.

Among the sermons that Unitarian Societies may in general make use of, Dr. Priestley mentions Tillotson's, Clarke's, Balguy's, Pyle's, Jortin's, Forster's, Duchal's, Lardner's, Bourn's (father and son), Holland's, and Enfield's.

The Doctor doth not approve of any festivals; nor the observance of any day but the Lord's Day. If, however, he were to celebrate one day in preference to another, or by way of distinction, it should, he says, be *Easter*; and in his *forms* is a prayer purposely adapted to that day.

The office for baptism is conducted on this general idea, that it respects the parent more than the child, and is to be considered simply as a dedication of the latter to the patronage and care of Divine Providence; and an acknowledgment of the former that he believes in the Christian religion, and will (if he should continue in the same belief) instruct the child in the principles

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of that faith which he profeſſes, and inculcate the practice of it by his own example.

The Doctor hath departed from the common form, *viz.* "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghoſt." He doth not conſider it as at all eſſential to the ordinance; and he hath an objection to it becauſe it hath been made an ill uſe of. He recommends it to the perſon who may officiate, ſimply to baptize the child *in the name of Chriſt:* or, if he ſhould judge it proper, he may add a kind of paraphraſe on the common form, by way of interpretation, in order to prevent a wrong conception of it. The explication he propoſes is the following—'I baptize [*this child*] in the name of Jeſus Chriſt—*in order to his being inſtructed in the principles of that religion which was the gift of* GOD *by* JESUS CHRIST, *and which was confirmed by the* HOLY SPIRIT.'

The Lord's ſupper being conſidered ſimply in the light of a memorial of the love of Chriſt in dying for us, with a view to his riſing again, in order to give us an aſſurance of a future reſurrection, the offices for its adminiſtration are conducted with a view to this primary and leading idea.

The *forms of prayer* which follow the introductory eſſay, are of a general nature, or ſuited to particular occaſions.

The order of worſhip is the ſame that is generally adopted by the diſſenters. We will ſet down the directions given in this work for the information of thoſe who are unacquainted with the method in which the public devotions are conducted by this claſs of Proteſtants:

'Let the ſervice begin with ſinging the 100th Pſalm, by Dr. Watts, or any other that may be thought more proper; in order to give the congregation an opportunity of aſſembling and of ſeating themſelves with the leaſt diſturbance to each other.' [*This is not a general cuſtom.*]

'The introductory prayer.'

'A leſſon out of the Old Teſtament, and another out of the New; with illuſtrations, if they can be conveniently procured.'

'A pſalm or hymn.'

'The prayer before ſermon.'

'A pſalm or hymn.' [This is not a general cuſtom.]

'The ſermon.'

'A pſalm or hymn ſuited to the ſubject of the ſermon.'

'The concluding prayer.'

The afternoon or evening ſervice is the ſame in point of order as the morning. [N. B. *In ſome diſſenting congregations the introductory prayer and reading the Scriptures is omitted.*]

The forms for particular occaſions reſpect the common incidents of human life: the larger offices are the following—*for infant baptiſm: adult baptiſm:* the *Lord's ſupper:* a *funeral:* a *faſt,* and a *thankſgiving day.*

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The prayers which Dr. Prieſtley hath drawn up for the uſe of Unitarian ſocieties are perfectly ſuited to the object he had in view. They are plain and ſimple, but not grovelling or vulgar. In ſome reſpects the ſtyle of theſe prayers is a model for compoſitions of this ſort. It is intelligible to all, and can offend no one.

There are, however, ſome particular words and modes of expreſſion which do not well agree with that ſimplicity and ſolemnity which Dr. Prieſtley appears to have ſtudied; and not only ſo, but to have attained with more than common ſucceſs. We will ſet down the paſſages in which they occur; and ſubmit them to the author's reviſion. Perhaps he may judge it proper to correct ſome of them in a future edition.

P. 54. *manifold* goodneſs do *exert all the force of our faculties.* p. 67. *Acuracity.* p. 69. *manufacturers.* Ditto, indulging *to* luxury and exceſs. p. 71. *reaſonable* requeſts. p. 73. ſucceed *to* anxiety and pain. *Child-birth, child bearing, child bed.* [The word, we think, ſhould not have been varied.] In Biſhop Hoadley's prayer, p. 83. *lovely* perfections. p. 84. in all *fitting* proportion. p. 101. *Life* miſprinted for *light.* p. 105. *enervated.* p. 106. *exert* thine almighty arm. p. 125. *non-obſervance.* p. 140. Let us now *call upon* God. p. 141. *addictedneſs* p. 204. Ariſe and *be doing.* p. 225. *maxims.* Ditto, *effeminacy.* Ditto, *gaming.* [We wiſh to ſee the whole clauſe omitted, from "*inſtead*" to "*vice.*"]

Theſe are mere verbal improprieties at moſt: and to others they may not even appear to be ſuch. We can only ſay, that they ſtrike us as expreſſions inconſiſtent with that *ſimple dignity* which ought to be the prominent characteriſtic of prayer. We ſubmit our remarks to Dr. Prieſtley's better judgment; and leave it entirely to him to adopt or reject them as he may think fit.

ART. VII. *Divine Revelation, Impartial and Univerſal:* or, an humble attempt to defend Chriſtianity, upon rational Principles, againſt the Infidelity and Scepticiſm of the Age. By the Rev. John Bennett, Curate of St. Mary's, Manchester. 8vo. 3s. boards. Cadell. 1783.

THE want of univerſality hath been frequently urged by Infidel writers, as an inſuperable objection to the divine original of the Goſpel-diſpenſation. Its object and influence have been deemed of too circumſcribed and partial a nature for a revelation from the God and Father of All. Can the univerſal Creator have his particular attachments? Can he whoſe Providence is univerſal, limit his grace to a few? Can the religion which repreſents him in this partial light—which would reſtrain his

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his higher bleſſings, thoſe which itſelf deſcribes as eſſential to the intereſt and happineſs of a rational and immortal Being ——, can ſuch a religion be the offspring of that God who "is no reſpecter of perſons?"—to whom all his creatures are equally dear; who is under the controul of no external cauſes, and whoſe inward principles cannot be ſubject to the influence of caprice? And doth not a revelation that confines its bleſſings to particular nations, or particular periods, carry its confutation along with it? Doth not ſuch a religion, while it inculcates the belief of a juſt and righteous God, at the ſame time contradict its own pretenſions? Either the idea of an impartial God muſt be abandoned, or the revelation which would repreſent him in a different light. For whatever firſt principles it may *appear* to favour, yet, in *effect*, it overturns them all; and inſtead of a God invariably governed by moral perfection, we behold a Being influenced by arbitrary will, undirected by wiſdom, and uncontrouled by equity; who, becauſe he is ſovereign, *may* act as he pleaſes; and becauſe he is omnipotent, *will* effect his purpoſes: and who dare ſay unto him *What doeſt thou?*

Theſe objections have a formidable aſpect; and they have been urged with an air of triumph by the enemies of the Chriſtian religion: But their tenor is chiefly confined to their *appearance:* for the ſame mode of reaſoning may be applied with equal propriety and effect to the diſpenſations of Providence; and the objections ariſing out of it, when purſued to its utmoſt extent, militate as ſtrongly againſt *Theiſm* as againſt Chriſtianity.

The preſent undertaking is deſigned to obviate thoſe difficulties which have appeared to embarraſs the ſcheme of divine revelation. To this end the Author attempts to prove that the uniform plan of the Deity hath been the diffuſion of religious information amongſt mankind in general, through every age of the world; that his mode of effecting ſo benevolent a deſign, as well as the nature, degree, and extent of the revelations he hath vouchſafed to give, may have been conſiderably varied: that to a ſuperficial obſerver, the varieties attending theſe revelations might have the appearance of partiality, though in fact they were ſo many neceſſary accommodations to the times in which they have been diſpenſed, and were wiſely ſuited to the various diſpoſitions and qualifications of mankind in general, or the particular habits and circumſtances of particular claſſes of people, to whom they were immediately addreſſed: that with reſpect to Chriſtianity, it would probably have been communicated ſooner in all its fulneſs and perfection, if earlier ages had "been able to bear" or qualified to improve, ſuch a bleſſing, in its larger extent: that ceremonies and inſtitutions, in our view burdenſome and abſurd, were certainly the beſt forms of religion

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religion for a hardened and unrefined people: and were the ſtrongeſt barrier againſt the dangerous inroads of idolatry and ſuperſtition: that the nations which now ſit in darkneſs have either in ſome period miſimproved the information that was afforded them, or are neglected through our want of zeal in ſeeking their converſion; or, at leaſt, that this their converſion is obſtructed by ſome other external, ſecondary cauſes, for which the goodneſs of the Deity cannot juſtly be impeached: and that, finally, if the mercy of heaven was not reſtrained in the univerſality of its exerciſe by ſome vices (the neceſſary effect of free agency, and which cannot be controuled without deſtroying the very nature of man, as an accountable being), the earth would, probably, at this moment, be univerſally converted to the Chriſtian faith.

This is the outline of our Author's argument, which he ſupports by a train of reaſoning founded chiefly on hiſtorical facts, and illuſtrated by a variety of notes from the moſt diſtinguiſhed writers, ancient and modern.

The following extracts will give our readers an opportunity of forming a very favourable opinion of our Author's benevolent turn of thinking: at the ſame time the judicious eye will diſcover ſome gleams of genius, that in time may produce ſomething more ſubſtantial, and leſs inflated and diffuſe.

After enumerating the principal cauſes which have in all probability obſtructed the progreſs of Chriſtianity among the ſavage and Indian nations, our ingenious Author proceeds:

'Prejudiced, and with ſuch juſtice, againſt our perſons, theſe people may very naturally deſpiſe our inſtructions. They may, by a fatal and unhappy combination, aſſociate Chriſtianity with our views and paſſions, and prefer their own imperfect faith, at leaſt enjoining honeſty and juſtice, to one, which, with ſuch infinitely ſuperior pretenſions, admits the horrid tempers of diſſimulation and hypocriſy, of cruelty and revenge.

'Let us fancy for a moment the neceſſary interview betwixt a miſſionary and one of his negro diſciples, when in the *noble importance* of his office, the eccleſiaſtic would diveſt him of his miſtaken notions, and implant in his uninformed mind the principles of the Chriſtian faith. What language might one put into the ſavage mouth, and how forcibly might he expoſtulate with his unknown inſtructor in theſe pathetic terms:—"Your faith may be as excellent as you now repreſent it; but I am guided by your actions, not merely by your words. Why hath not this belief a greater and more transforming influence upon your lives? Why doth it not wholly govern your ſentiments and actions, if its tenets be as amiable as you repreſent them; and if you be as thoroughly convinced as you pretend of its neceſſity and importance? I was happy in my native wilds, happy in the hardſhips and rigours you lament, till you preſumed, with unrelenting cruelty, to diſturb my repoſe. I envied not your knowledge; I wanted not your wealth; I invaded not your property; I diſturbed not your

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your enjoyments. If you really, as you affect, pity my condition, why add to its woe? Why join with my luckless, unpropitious stars, to consummate my distress; and why rob me of the sweetest comfort I possess, the liberty of ranging through these desert woods without limit or controul? If God, as you describe him, be the general, impartial parent of mankind; if men, in all nations of the world, be equally his children, and equally objects of his paternal care; and if, moreover, the sacred religion you profess, inculcates universal humanity and justice, whence is it that you take such unwarrantable liberties with a part of the species, who wear the mark of divinity upon them, as well as yourselves? Why sell them as your cattle, and treat them as your slaves? Why come from such distance, at the hazard of your lives, to make us feel the rigours of your mercy, and the cruelties of your compassion? If it be an established article in your belief that we should treat all men exactly as we wish to be treated in return, how inconsistently do you act, in thus coolly and deliberately injuring a people who never even so much as thought of injuring your repose? If sympathy to the unfortunate be another of your doctrines, there is every thing in my lot to claim its attentions: nothing to provoke your injustice and oppression; and how upon any pleas can you reconcile it with your principles thus to harass and distress a set of men, already too unfortunate, and erect for yourselves, upon their miseries and groans, palaces elegantly ceiled with cedar, and painted with vermilion? where, unmindful of our sorrows, you can *swim* in the *lap* of affluence and ease; and chant to the sound of the viol and harp, and drown each better and religious sentiment in wine and dissipation. If this be Christianity, I wish not its directions. If such be the Gospel, may this breast be ever steeled against its injunctions; and till you yourselves are examples of your precepts, leave me, I beseech you, to my native ignorance, to the honest, though untutored, feelings of my heart."

Another extract from this spirited and ingenious, though loose and desultory performance, will equally credit the Author's candour; and serve as a specimen of that liberal mode of reflection, which is one of the most striking characteristics of the present work:

'The happiness of any individual creature depends not wholly on its resembling that, in kind or degree, which is conferred on another, but solely on its being properly adapted to its own peculiar feelings, and suited to its own exigencies and wants. If my portion of enjoyment be abundantly sufficient for my particular formation, and as great as my capacities are able to admit, it is no diminution from this allotment of felicity, that another is possessed of vastly more exquisite feelings and capacities, and consequently blessed by the generous impartial Parent of the world with a nicer and more elevated kind of satisfaction. In a probationary state, moreover, it should in justice be observed, that the conflicts and trials of superior sensibility are generally confessed to be severe in proportion. Such people feel intensely many little *rubs* and calamities of life, which affect not men of less delicate emotions, or a firmer organization. The tears of sensibility are even proverbial; and the sorrows which it bears with the

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the secresy of heroism behind the curtain of retirement, more than can be told. In this view of things, happiness to those who chuse to embrace it, will be equally, and impartially, and universally diffused, exactly like the manna dropped from heaven on the Israelites: "He who gathereth much will have nothing over; and he who gathereth little will have no lack." The feelings of mankind being suited to their state, their circumstances, and their blessings, is the appointment which restrains the idea of a murmur, and shews the Deity impartially benevolent, and as wise as he is merciful, through all the various range and infinity of being; and heaven, or the state of future retribution, will, upon this principle, be precisely what it is described in the scriptures—a receptacle for different orders of glorified spirits, for different degrees of piety and virtue, different tints of perfection: it will be indeed what our Saviour positively declares it is, "A multiplicity of mansions:" each will have an happiness, as great at least as his wishes can suggest, or his faculties admit of; where to borrow an allusion from the hemisphere above us, though the christian perhaps, for the brightness of his glory and the splendour of his virtues, may be *liker* to the sun which irradiates the sphere, and sheds his genial influence on every created object; yet the pagan or the Turk, whose minds are not equally informed, and of consequence whose morals were not equally refined, may surely, like some distant stars, twinkle with a feebler lustre, or glimmer with a fainter ray; while all are glorious or useful in their spheres, and equally conspire to magnify the wisdom and goodness of the Being who hath conferred collectively and separately their particular distinctions. It were cruelty in opinion to exclude even heathens from the presence of their God, because not equally instructed with ourselves, if innocence hath been the intention of their hearts, and their best informed reason and judgment their direction: and one cannot sentence them to regions of despair, because it appears their misfortune, and not their fault, to be the unhappy children of ignorant unhappy sires.'

This work is deficient in some very important requisites of good composition. It wants closeness and compactness, and consequently strength in the argumentative part. It wants perspicuity in the arrangement of the several topics discussed in it. The language, though florid and animated, is not formed on a pure and classical model. It glares and glitters; but it carries no force to the understanding. It fatigues, where it was meant to charm, and dazzles, where it was designed to illuminate.

☞ In a note, p. 54. Mr. B. may be thought to have supposed, that the Reformation was chiefly promoted 'by the enlightened and inquiring spirit of the times, when the avenues to learning, of every kind, had been opened by the immortal Bacon; when a Locke had anatomized, in so surprising a manner, the various powers and operations of the soul; and even the whole frame and constitution of the universe had been explained by a Newton.' Here must have been some mistake, for which we cannot account;—perhaps it was in the printing; for it is not to be supposed, that a man of our author's sense and reading could

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could have fallen into so obvious an *anachronism* through ignorance of the period in which the *Reformation* took place, and of the later times in which Bacon, Locke, and Newton flourished.

*** The letter from a correspondent, who, among other particulars, took notice of the above-mentioned note (from an apprehension, no doubt, that we might possibly * overlook it), hath, we believe, been already acknowledged.

* We hope our Correspondent thought it but *barely possible*.

ART. VIII. *The History of Sandford and Merton*: a Work intended for the Use of Children. 8vo. 3s. Stockdale. 1783.

THERE is no circumstance in which the present age has more indisputably the advantage over former periods, than in the provision which is made for the education of children. The want of proper books of instruction, formerly so justly complained of by preceptors of every order, is now in a great measure supplied by judicious elementary treatises, in almost every branch of learning. To this provision for storing the minds of young persons with knowledge, are also added, many valuable helps for improving their taste and manners. Experience having proved that the religious and moral character is more successfully formed by progressive impressions in its favour, made upon the fancy and the heart, by the aid of narration, real or fictitious, than by the most judicious and methodical system of truths addressed merely to the understanding and memory; much laudable pains have been taken to furnish children with lessons of instruction in the agreeable forms of tales, fables, and historical anecdotes.

It is also a circumstance very favourable to the success of these attempts to facilitate *moral education*, that several of them have been executed by writers of distinguished abilities. Hence, good principles and sentiments are presented before the young mind with every recommendation which good sense and a correct taste can give them; and, while the principal object, moral instruction, is most successfully prosecuted, the inferior, but by no means unimportant end of literary improvement, is incidentally attained.

We have much pleasure in calling the attention of our readers, in the present and the following article, to works which come under this general description.

The history of Sandford and Merton bears evident marks of being the production of a writer who thinks and judges for himself, and whose pen is guided by a system of philosophy which allows no indulgence to fashionable follies. His great object seems to be, to inspire youth with a hardy spirit, both of passive and active virtue, and to lead them to form such habits of industry and

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and fortitude, as shall produce a manly independence of character, and a mind superior to the enticements of luxurious indulgence. For this purpose, he relates a variety of tales, chiefly drawn from former sources, but arranged and expressed in his own manner. These narratives he has interwoven with a story, in which two children and their tutor are the principal characters; rightly judging, that in early education, great attention ought to be paid to the natural order of association. With respect to the language, the author has given it more elegance and ornament, than is usually met with in such compositions; preserving, at the same time, a sufficient degree of simplicity, to make it intelligible to children.

The method of *teaching by experience* is adopted in this narrative with good effect. Take the following incident as a specimen:

'Tommy Merton was very passionate, and thought he had a right to command every body that was not dressed as fine as himself. This opinion often led him into inconveniences, and once was the occasion of his being very severely mortified. This accident happened in the following manner: One day, as Tommy was striking a ball with his bat, he struck it over an hedge, into an adjoining field, and seeing a little ragged boy walking along on that side, he ordered him, in a very peremptory tone, to bring it to him. The little boy, without taking any notice of what was said, walked on, and left the ball; upon which Tommy called out more loudly than before, and asked, if he did not hear what was said? Yes, said the boy, for the matter of that, I am not deaf. Oh! are you not? replied Tommy; then bring me my ball directly. I don't chuse it, said the boy. Sirrah, said Tommy, if I come to you, I shall make you chuse it. Perhaps not, said the boy, my pretty little master. You little rascal, said Tommy, who now began to be very angry, if I come over the hedge, I will thresh you within an inch of your life. To this the other made no answer, but by a loud laugh; which provoked Tommy so much, that he clambered over the hedge, and jumped precipitately down, intending to have leapt into the field; but unfortunately his foot slipped, and down he rolled into a wet ditch, which was full of mud and water. There poor Tommy tumbled about for some time, endeavouring to get out, but it was to no purpose; for his feet stuck in the mud, or slipped off from the bank; his fine waistcoat was dirtied all over, his white stockings covered with mire, his breeches filled with puddle water. To add to his distress, he first lost one shoe, and then the other; his laced hat tumbled off from his head, and was completely spoiled. In this distress he must probably have remained a considerable time, had not the little ragged boy taken pity on him, and helped him out. Tommy was so vexed and ashamed, that he could not say a word, but ran home in such a dirty plight, that Mr. Barlow, who happened to meet him, was afraid he had been considerably hurt; but when he heard the accident which had happened, he could not help smiling, and advised Tommy to be more careful for the future, how he attempted to thresh little ragged boys.

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boys.——Sir, answered Tommy, a little confused, I should not have attempted to beat him, only he would not bring me my ball. Mr. B. And what right had you to oblige him to bring your ball? T. Sir, he was a little ragged boy, and I am a gentleman. Mr. B. So then, every gentleman has a right to command little ragged boys? T. To be sure, sir. Mr. B. Then, if your cloaths should wear out, and become ragged, every gentleman will have a right to command you? Tommy looked a little foolish, and said, But he might have done it, as he was on that side of the hedge. Mr. B. And so he probably would have done, if you had asked him civilly to do it; but when persons speak in an haughty tone, they will find few inclined to serve them.—But as the boy was poor and ragged, I suppose you hired him with money to fetch your ball. T. Indeed, sir, I did not; I neither gave him any thing, nor offered him any thing. Mr. B. Probably you had nothing to give him. T. Yes, I had, though—I had all this money (pulling out several shillings). Mr. B. Perhaps the boy was as rich as you? T. No, he was not, sir, I am sure; for he had no coat, and his waistcoat and breeches were all tattered and ragged; besides, he had no stockings, and his shoes were full of holes. Mr. B. So, now I see what constitutes a gentleman—A gentleman is one, that, when he has abundance of every thing, keeps it all to himself; beats poor people if they don't serve him for nothing; and, when they have done him the greatest favour, in spite of his insolence, never feels any gratitude, or does them any good in return. I find that Androcles's lion was no gentleman.

'Tommy was so affected with this rebuke, that he could hardly contain his tears, and, as he was really a boy of a generous temper, he determined to give the little ragged boy something the very first time he should see him again. He did not long wait for an opportunity; for as he was walking out that very afternoon, he saw him at some distance gathering black-berries, and going up to him, he accosted him thus: Little boy, I want to know why you are so ragged; have you no other cloaths? No, indeed, said the boy; I have got seven brothers and sisters, and they are all as ragged as myself; but I should not much mind that, if I could have my belly full of victuals. T. And why cannot you have your belly full of victuals? Little Boy. Because daddy's ill of a fever, and can't work this harvest; so that mammy says, we must all starve, if God Almighty don't take care of us. Tommy made no answer, but ran full speed to the house, whence he presently returned, loaded with a loaf of bread, and a complete suit of his own cloaths. Here, little boy, said he, you were very good-natured to me, and so I will give you all this, because I am a gentleman, and have many more. Nothing could equal the joy which appeared in the boy's countenance at receiving this present, excepting what Tommy himself felt, the the first time, at the idea of doing a generous and grateful action.'

The stories, which are incidentally introduced in this work, are judiciously diversified, and suited to convey useful instruction. There is one point, however, which the Author appears to have laboured far beyond its importance; *viz.* the utility of employing children, in the higher ranks of life, in

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manual occupations, under the notion of furnishing them with resources within themselves, and preparing them for every vicissitude of fortune. Young Merton and Sandford are, for some time, employed two hours every morning in digging up a field, and afterwards go through the whole labour of building a cottage. And, to encourage them to persevere in such toils, they are instructed, that every body who eats, ought to assist in procuring food; that a man should know how to do every thing; in order that they may be able to supply themselves with necessaries, if they should ever be thrown upon a desert coast; and that it is right for young people to prepare themselves for such events, since nobody knows what may happen to him in this world.

If it were a common thing for men to be cast upon desert regions, it might be reasonable to provide for such disasters: but since, in the present state of society, such violent changes are exceedingly improbable, it is surely wiser to employ the precious hours of youth in qualifying the young students for usefulness in the station in which they are most likely to appear, than in preparing them for bare possibilities. Since it is impossible for any one (except indeed the Stoic's Wise Man, who

——*Operis sic optimus omnis*
Est opifex solus, sic rex)

to be at once a taylor, a shoemaker, and a king; it must be more desirable that a young man should be wholly engaged in studies suitable to his rank and expectations, than that he should be employed in manual arts, which will probably be of no use to him. A man, whose education has qualified him to support the respectable character of a divine, a lawyer, or a statesman, will not be expected to be able to make a knife, or a chest of drawers.

In some of the original tales, particularly in those of The Good-natured, and The Ill-natured Boy, we observe an artificial accumulation of incidents, which give them an air of improbability.

The dialogue between Mr. Merton and Mr. Barlow on the principles of education, and the spirit of the Christian religion, which cannot (as the Author confesses) be understood by children, should have been separated from the narrative, either in the form of Introduction or Supplement.

In offering these remarks to the attention of the Writer, it is by no means our design to depreciate the work. It appears to us, on the whole, exceedingly well adapted to answer the ends of solid instruction, and will probably obtain for the Author (what he earnestly wishes) the applause of children, as well as (what, though he seems to despise, we are not disposed to with-hold) the praise of Reviewers.

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What is here publiſhed, as we learn from the Preface, is only a part of a much larger work. The remainder will, we hope, in due time, be preſented to the Public.

ART. IX. *L'Ami des Enfans, par M.* Berquin. 18mo. 24 Tomes. 1l. 1s. The Children's Friend: tranſlated from the French of M. Berquin. 18mo. 1s. each vol. Cadell, &c.

EVERY one, who is aware of the difficulty of drawing up books for the uſe of children, muſt acknowledge, that it requires no ſmall ſhare of good ſenſe and taſte to execute this taſk ſucceſsfully. Great praiſe is therefore due to a writer, who can reduce his ideas and language to the ſtandard of infantile capacities, without violating the laws of good writing.

This praiſe is due to M. Berquin; who, in the uſeful work before us, hath provided a great variety of entertainment for young children, inſtilling into their minds, in an eaſy and amuſing way, maxims of prudence, and ſentiments of virtue: but we muſt give our Author an opportunity of explaining, more at large, his own deſign.

'The deſign of this work is to give amuſement to children, by the ſame means that will moſt naturally lead them to virtue, in conſtantly preſenting it to their eyes in its moſt amiable form. Inſtead of thoſe extravagant fictions, and romantic wonders, with which their imaginations have been ſo long led aſtray, they will here merely be offered ſuch adventures, as they may themſelves almoſt daily be ſpectators of in their own families. No attempt will be made to inſpire them with any ſentiments above their conception and capacity; and they will only be brought into action with one another, with their parents, with their play-fellows, the domeſtics who ſurround them, and the animals to which they are moſt accuſtomed. They will expreſs themſelves in their own ſimple and unadorned language. Eagerly intereſted in all that happens, they will artleſsly give way to every riſing emotion of their early feelings. They will then in their own faults find their puniſhment, in their own good actions their recompence. Every thing will concur to inſpire them with a love of goodneſs, as the means of happineſs, and an abhorrence of vice, as the ſource of mortification and miſery.

'It is hardly neceſſary to mention, that this work is equally intended for children of both ſexes. The difference of their characters and their purſuits, while both are yet ſo young, is not ſufficiently marked to require ſeparate leſſons; and the utmoſt attention has been paid to bringing them as often as poſſible together, with a view to contribute towards inſpiring that harmony and ſocial affection, which it is ever moſt delightful to ſee between the children of the ſame parents. It has been endeavoured to give all poſſible variety to the ſeveral little pieces which each volume contains. There is not one in the whole collection, which has not had the trial of being read to ſome children of a more or leſs advanced age and underſtanding; and whatever was found deficient in engaging their attention, has either been altered or omitted.

'Every

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'Every volume will have a little Dramatic Piece, of which children may perform the principal characters, with a view to give them, early in life, courage, grace, and eaſe in their addreſs, deportment, and converſation. The repreſentation of theſe dramas may be made a domeſtic feſtival, while they contribute to their education. The parents, by performing a part in them, will enjoy the delightful ſatisfaction of participating in the gaiety of their young family; and it may be conſidered as a new band to unite them ſtill more tenderly to each other, from an interchange of gratitude and pleaſure.

'Independent, however, of the moral purpoſes, which it is hoped this work may anſwer to children; the original will be found no leſs uſeful in early teaching them to ſpeak the French language with facility; while to the youthful ſtudents of Engliſh in France, the tranſlation may prove of equal ſervice. Among the books which are generally given to them, the greater part are either above their comprehenſion, or written with but little knowledge of their ideas and characters. But here, every ſubject that is preſented to them, will be of a ſort to excite their curioſity, and intereſt their affections; and cannot, therefore, fail to familiariſe them to the phraſes natural, in both languages, to their age, and to thoſe expreſſions which paint, with the greateſt ſimplicity, their deſires, their wants, and their pleaſures.

'The Author has ſtudied the inclinations of children with too much diligence and care, not to endeavour, by all the methods in his power, to intereſt them in his writings. With this view, it has appeared to him moſt judicious, not to put them in poſſeſſion of his whole work at once; leſt, impelled by the firſt ardour of curioſity, they ſhould only lightly run it over, and, from the fickleneſs natural to their age, quickly grow weary of it. But by means of a periodical diſtribution, there will be the interval of a fortnight between the delivery of every volume; which is allowing time ſufficient for their full effect upon the minds of their young readers. The impreſſion which it is hoped they will make, by being thus diſtinct, will alſo be ſtronger and more laſting; and, when it has had its full force, the expectation of the volume, which they are next promiſed, will re-animate their ſpirits, call forth all their powers of attention and underſtanding, and double their eagerneſs and pleaſure.

'It has alſo been thought expedient to print the work in this ſize, becauſe moſt convenient for their little hands, and moſt inviting for their appropriation. The page too, being ſmall, and the lines ſhort and diſtant, may draw them on to a perufal with the greater facility and ſatisfaction: large leaves, and cloſe printing, would fatigue their eyes, and weary their attention; and then every little interruption would divert their thoughts to new ſubjects.

'Another motive for dividing the work into ſo many volumes, is, that in ſchools, and numerous families, every child may have a book to itſelf, and many may have the ſame employment at the ſame time. And as every volume can be procured ſeparately, if any one by accident ſhould either be loſt or torn, the collection may again be completed at a very trifling expence.'

To this *Proſpectus*, we ſhall add, as a ſpecimen of the work, the little ſtory, entitled *Joſeph*; ſelected merely becauſe it is ſhort; and therefore the better ſuited to our narrow limits:

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'There was once a certain crazy man, whose name was Joseph, who never went out without putting five or six wigs, one piled above the other, upon his head, and as many muffs upon each of his arms. But though his senses were disordered, he was not mischievous, nor ever, unless much teazed and provoked, in a passion. Yet he could not walk in the streets without being surrounded by a set of idle and impertinent little boys, who always tormented and followed him, calling out, Here, Joseph, Joseph! What will you sell your wigs for? what will you take for your muffs? Some of them were even wicked enough to throw stones at him. Poor Joseph commonly bore these insults with great patience; though, at times, when pestered and vexed beyond measure, he would fall into a rage, and gather pebbles, or take up whole handfuls of mud, to fling at the unfeeling little fellows.

'It happened, one day, that this disturbance was made just before the house of Mr. Dennis. The noise of it carried him to the window, where he had the sorrow, to see that his own son, Henry, was in the midst of the crowd. The moment he observed it, he shut down the sash, and retired into another apartment.

'When they met at dinner, Mr. Dennis said to his son: Who was that man you were running after, and calling to, and shouting at so loud?

'*Harry.* You know him very well, papa; it's that crazy man, they call Joseph.

'Mr. *Dennis.* Poor creature! What can have brought this misfortune upon him?

'*Harry.* They say it was a law-suit for a great estate. He was so vexed at losing it, that it made him lose his senses besides.

'Mr. *Dennis.* Had you known him, Harry, at the time when he was deprived of this estate; and had he, with tears in his eyes, said to you: "Ah, my dear Harry, how unfortunate I am! I have lost an estate upon which I lived in peace and happiness, and all that I had besides is gone in the expences of the law-suit; I have now neither a house in town, nor a house in the country; every thing I was worth is taken from me! Would you then have laughed at him, and made game of him?

'*Harry.* God forbid! Who could be so wicked as to make game of such an unfortunate man? I should rather have tried to comfort him.

'Mr. *Dennis.* Do you think him, then, happier to-day, when he has also lost his senses?

'*Harry* No, I think he is more to be pitied than ever.

'Mr. *Dennis.* And yet to-day you can insult, and even throw stones at a poor wretch, that when he was much less unhappy, you would have tried to comfort?

'*Harry.* O papa! I have done very wrong; but pray, forgive me, for indeed I will never do so again.

'Mr. *Dennis.* If you repent, I can readily forgive you; but my forgiveness is not enough; there is another, of whom you must also beg it.

'*Harry.* Do you mean Joseph, papa?

'Mr. *Dennis,* Why Joseph?

'*Harry.*

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'*Harry.* Becauſe it's him I have offended.

'Mr. *Dennis.* If Joſeph were ſtill in his ſenſes, you ſhould certainly beg his pardon for what you have done; but as he is not in a condition to underſtand you, it would be uſeleſs to apply to him. You think, nevertheleſs, that it is right to beg forgiveneſs of thoſe whom we have offended?

'*Harry.* You always taught me ſo, papa.

'Mr. *Dennis.* And do you know who it is, that hath commanded us to pity the unhappy?

'*Harry.* God Almighty.

'Mr. *Dennis.* Yet you have ſhewn no pity for poor Joſeph; on the contrary, you have added to his misfortunes, by inſulting him. Do you ſuppoſe that ſuch behaviour has not offended God?

'*Harry.* Yes, papa, I know it has, now you bid me think of it; but I will beg pardon of him to-night in my prayers.

'Harry was faithful to his promiſe; he repented of his fault, and at night he begged pardon of God with a true and penitent heart; and for ſome weeks after, he not only left poor Joſeph at peace himſelf, but frequently prevented his companions from abuſing him.

'Yet, notwithſtanding all his good reſolutions, he one day mixed again in the crowd of idle boys that purſued him. It was merely indeed from curioſity, and to ſee what tricks they would play the poor man. Yet, from time to time, he ſhouted out with the reſt, Joſeph! Joſeph! and, by degrees, he found himſelf the foremoſt in the ſet; till at length Joſeph, provoked with the noiſe and hallooing, ſuddenly turned round, and ſnatching up a great ſtone, flung it at him with ſuch fury, that it grazed his cheek, and made his noſe guſh out with blood.

'Harry returned home all bloody, and roaring aloud. This is a juſt puniſhment from God for your diſobedience, ſaid his father. But why, cried Harry, why am I the only one to come ſo ill off, when all the reſt, though they did a thouſand times worſe than me, have not been puniſhed at all? The reaſon, anſwered his father, is, that you know much better than the others the fault you were committing, and therefore you were the moſt criminal. A child who is well inſtructed in the commands of God, as well as in thoſe of his father, merits to be doubly chaſtiſed, when he has the worthleſſneſs to break them.'

From this ſpecimen it will eaſily be perceived, that this is a publication which merits particular attention, and will be a valuable addition to The CHILD's LIBRARY.

The tranſlation is, on the whole, well executed. The original work may be purchaſed entire. The tranſlation is publiſhing in ſingle volumes: the firſt volume appeared on the 15th of November 1783, and the work is continued on the 1ſt and 15th of every month.

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ART. X. *Eſſays on Shakeſpeare's Dramatic Characters of Richard the Third, King Lear, and Timon of Athens.* By Mr. Richardſon, Profeſſor of Humanity in the Univerſity of Glaſgow. 8vo. 3s. bound. Murray. 1783.

THE elegant and ingenious Author of "A Philoſophical Analyſis of Shakeſpeare's remarkable Characters," publiſhed ſome years ſince, after having in that work endeavoured to develope the ruling principles that predominate in the perſonages of Macbeth, Hamlet, Jaques, and Imogen, now purſues his reſearches, by inveſtigating the qualities that ſeem to govern the mind and conduct of Richard the Third, King Lear, and Timon of Athens. The ſame mental chemiſtry prevails in theſe refined eſſays, as in the original analyſis, reſolving poetry into philoſophy, and teaching us to draw inſtruction from entertainment. Such a work, however, requires, as we formerly hinted, ſome philoſophical ſpirit in the reader, as well as the writer; who may, without arrogance, fairly aſſume to himſelf the proud Pindaric motto, firſt prefixed to Gray's Odes:

Φωνανλα Συνετοισι.

The firſt examination of character here attempted (in all ſenſes the *firſt*), is that of *Richard the Third*, in which the philoſophical critic has, in our opinion, moſt accurately unfolded the art of the Poet, and accounted for the pleaſure derived to his readers and ſpectators from its operation.

The ground of his criticiſm on that character appears in the following paſſage:

'Shakeſpeare, in order to render the vices of Richard an amuſing ſpectacle, muſt have recourſe to other expedients than thoſe uſually practiſed in ſimilar ſituations. Here, then, we are led to enquire into the nature of theſe reſources and expedients: for why do we not turn from the Richard of Shakeſpeare, as we turn from his Titus Andronicus? Has he inveſted him with any charm, or ſecured him by ſome ſecret taliſman from diſguſt and averſion? The ſubject is curious, and deſerves our attention.

'Here, then, we may obſerve in general, that the appearance is produced, not by veiling or contraſting offenſive features and colours, but by ſo connecting them with agreeable qualities reſiding in the character itſelf, that the diſagreeable effect is either entirely ſuppreſſed, or by its union with coaleſcing qualities, is converted into a pleaſurable feeling*. In particular, though Richard has no ſenſe of juſtice, nor indeed of any moral obligation, he has an abundant ſhare of thoſe qualities which are termed intellectual. Deſtitute of virtue, he poſſeſſes ability. He ſhews diſcernment of character; artful contrivance in forming projects; great addreſs in the management of mankind; fertility of reſource; a prudent command of temper; much verſatility of deportment; and ſingular dexterity in concealing his intentions. He poſſeſſes along with theſe, ſuch perfect conſcious-

* See Hume's Eſſay on Tragedy.

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neſs

neſs of the ſuperior powers of his own underſtanding above thoſe of other men, as leads him not oſtentatiouſly to treat them with contempt, but to employ them, while he really contemns their weakneſs, as engines of his ambition. Now, though theſe properties are not the objects of moral approbation, and may be employed as the inſtruments of fraud no leſs than of juſtice, yet the native and unmingled effect which *moſt* of them produce on the ſpectator, independent of the principle that employs them, is an emotion of pleaſure. The perſon poſſeſſing them is regarded with deference, with reſpect, and with admiration. Thus, then, the ſatisfaction we receive in contemplating the character of Richard, in the various ſituations in which the poet has ſhewn him, ariſes from a mixed feeling; a feeling compounded of horror, on account of his guilt; and of admiration, on account of his talents. By the concurrence of theſe two emotions the mind is thrown into a ſtate of unuſual agitation; neither painful nor pleaſant, in the extremes of pain or of pleaſure, but ſtrangely * delightful. Surprize and amazement, excited by the ſtriking conjunctures which he himſelf very often occaſions, and which give exerciſe to his talents, together with aſtoniſhment at the determined boldneſs and ſucceſs of his guilt, give uncommon force to the general impreſſion.

'It may be apprehended, that the mixed feeling now mentioned, may be termed indignation; nor have I any objection to the uſe of the term. Indignation ſeems to ariſe from a comparative view of two objects; the one worthy, and the other unworthy; which are, nevertheleſs, united; but which, on account of the wrong or impropriety occaſioned by this incongruous union, we conceive ſhould be diſunited and independent. The man of merit ſuffering neglect or contempt, and the unworthy man raiſed to diſtinction, provoke indignation. In like manner, indignation may be provoked, by ſeeing illuſtrious talents perverted to inhuman and perfidious purpoſes. Nor is the feeling, for it ariſes from elevation of ſoul and conſciouſneſs of virtue, by any means diſagreeable. Indeed, the pleaſure it yields us is different from that ariſing from other emotions of a more placid and ſofter character; different, for example, in a very remarkable manner, from our ſympathy with ſucceſsful merit. We may alſo obſerve, that ſuſpenſe, wonder, and ſurprize, occaſioned by the actual operation of great abilities, under the guidance of uncontrouled inhumanity, by their awful effects, and the poſtures they aſſume, together with anxiety to ſee an union ſo unworthy diſſolved, give poignancy to our indignation, and annex to it, if I may uſe the expreſſion, a certain wild and alarming delight.

'But, by what term ſoever we recognize the feeling, I proceed to illuſtrate, by a particular analyſis of ſome ſtriking ſcenes in the tragedy, "that the pleaſure we receive from the character of Richard, is produced by thoſe emotions which ariſe in the mind, on beholding great intellectual ability employed for inhuman and perfidious purpoſes.'

* Lætatur turbidum. Hor.

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The doctrine here inculcated, the acute Critic has, we think, fully proved, by a subsequent delineation of the progress of the drama; on which he has given a most judicious general criticism at the conclusion.

The Critic's remarks on the characters of Lear and Timon, as well as "on the faults of Shakespeare," abound with instances of learning and penetration; but do not, as appears to us, on the whole, carry equal conviction with his illustration of *Richard the Third*. *Refined sensibility* is not, we think, the characteristic of Lear; but rather a fond predilection for preferring flatterers, to the prejudice of real and sincere friends. Nor is, in our opinion, as our Author asserts, "*the love of distinction* the ruling principle in the character of Timon." His leading features, both in Plutarch and in Shakespeare, are *improvident bounty, unlimited confidence, and indiscriminate friendship*. Of these qualities every scene, nay almost every speech, in the play, affords repeated instances, as might be proved by numerous quotations, which we spare the reader, rather for the sake of easing our pages, than from a doubt of their proving disagreeable. *The faults of Shakespeare* open a field of great latitude. The Critic before us has said little on the subject, and that little is but superficial. Aristotle, the best of critics, was one of the first of philosophers. Let our Northern Critic carry his *Philosophical Analysis* into a full and fair disquisition of *Shakespeare's faults* and *beauties*, and he will produce a treatise as ingenious as the *Poetics* of his great master, and a work of infinite use to the English Drama.

Art. XI. *A Bold Stroke for a Husband*; a Comedy. As acted at the Theatre Royal in Covent Garden. By Mrs. Cowley. 8vo. 1s. 6d. Evans. 1784.

THIS comedy, as the Author herself observes at the conclusion, exhibits 'TWO *bold strokes*—one to *reclaim* a husband, the other to *get* one.' The several adventurers in these *bold strokes* are consequently females.

The principal heroine, whose aim is to *get* a husband, in order to enforce her bold stroke, has recourse to a *Belle's Stratagem* (like other belles' stratagems, not very *new*), assuming the character of a termagant, in order to baffle the matches proposed by her father, and to disgust the suitors whom she dislikes.

The secondary heroine, who wishes to *reclaim* a husband, effects her purpose by two *bold* strokes indeed;—by disguising herself as a man, she engages the affections of the mistress to the husband who had deserted her; and, by disguising a servant as his kinsman, she recovers an estate settled by her husband on that mistress. Neither of these *bold strokes* are, we think, conducted with address, or founded in probability.

The

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The *Characters* of this play have no greater excellence than the *Fable*. None of them are marked with those discriminating touches, that distinguish the drawings of able dramatists. *Vincentio* is a miserable sketch of a *Conoscente*. Don *Cæsar* is not without pleasantry. He possesses, indeed, almost all the humour of the piece. The Dialogue is pert and flippant, and (like the incidents) calculated for the meridian of a circulating Library: the whole Drama, indeed, is in the style of a common Modern Novel.

In order to counteract, as much as possible, the seeming severity in the preceding strictures, we give, as a specimen of the comedy, one of the scenes which, we apprehend, the fair Authoress ranks among the very best:

'*Enter* CÆSAR *and* VASQUEZ.

'*Cæs.* Well, Don Vasquez, and a—you—then I say, you have a mind that I should marry your daughter?

'*Vasq.* It is sufficient, Signor, that you have signified to us your intention—my daughter shall prove her gratitude, in her attention to your felicity.

'*Cæs.* Egad! now it comes to the push! [*aside*] hem, hem!—but just nineteen, you say?

'*Vasq.* Exactly, the eleventh of last month.

'*Cæs.* Pity it was not twenty.

'*Vasq.* Why a year can make no difference, I should think?

'*Cæs.* O, yes it does! a year's a great deal;—they are so skittish at nineteen.

'*Vasq.* Those who are skittish at nineteen, I fear, you won't find much mended at twenty. Marcella is very grave, and a pretty little, plump, fair——

'*Cæs.* Aye, fair, again! pity she isn't brown or olive—I like your olives.

'*Vasq.* Brown and olive! you are very whimsical, my old friend.

'*Cæs.* Why these fair girls are so stared at by the men; and the young fellows, now a-days, have a damn'd impudent stare with them—'tis very abashing to a woman—very distressing!

'*Vasq.* Yes, so it is; but happily their distress is of that nature, that it generally goes off in a simper. But, come, I'll send Marcella to you, and she will——

'*Cæs.* No, no; stay, my good friend, [*gasping*] You are in a violent hurry.

'*Vasq.* Why, truly, Signor, at our time of life, when we determine to marry, we have no time to lose.

'*Cæs.* Why, that's very true, and so—oh! St. Anthony, now it comes to the point—but there can be no harm in looking at her—a look won't bind us for better for worse [*aside*]. Well then—if you have a mind, I say, you may let me see her. [*Exit Vasquez.*

'*Cæs.* [*Puts on his spectacles*] Aye, here she comes—I hear her—trip, trip, trip! I don't like that step. A woman should always tread steadily, with dignity, it awes the men.

'*Enter*

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' *Enter* VASQUEZ, *leading* MARCELLA.

' *Vasq.* There, Marcella, behold your future husband; and remember, that your kindness to him, will be the standard of your duty to me. [*Exit.*

' *Marc.* Oh, heavens! [*aside.*

' *Cæs.* Somehow I am afraid to look round.

' *Marc.* Surely he does not know that I am here! [*coughs gently.*

' *Cæs.* So—she knows how to give an item, I find.

' *Marc.* Pray, Signor, have you any commands for me?

' *Cæs.* Hum!—not non-plus'd at all. [*looks around*] Oh! that eye, I don't like that eye.

' *Marc.* My father commanded me——

' *Cæs.* Yes, I know—I know. [*to her*] Why, now I look again, there is a sort of a modest—Oh, that smile! that smile will never do. [*aside.*

' *Marc.* I understand, Signor, you have demanded my hand in marriage.

' *Cæs.* Upon my word, plump to the point! [*aside*] Yes, I did, a sort of—I can't say, but that I did ——

' *Marc.* I am not insensible of the honour you do me, Sir, but—but——

' *Cæs.* But! What, don't you like the thoughts of the match?

' *Marc.* Oh, yes, Sir, yes—exceedingly. I dare not say no. [*aside.*

' *Cæs.* Oh, you do—*excedingly*; What, I suppose, child, your head is full of jewels, and finery, and equipage? [*with ill humour.*

' *Marc.* No, indeed, Sir.

' *Cæs.* No, what then? what sort of a life do you expect to lead when you are my wife? what pleasures d'ye look forward to?

' *Marc.* None!

' *Cæs.* Hey!

' *Marc.* I shall obey my father, Sir; I shall marry you; but I shall be most wretched! [*weeps.*

' *Cæs.* Indeed!

' *Marc.* There is not a fate I would not prefer;—but pardon me!

' *Cæs.* Go on, go on, I never was better pleas'd.

' *Marc.* Pleas'd at my reluctance!

' *Cæs.* Never, never better pleas'd in my life;—so you had really now, you young baggage, rather have me for a grandfather, than a husband?

' *Marc.* Forgive my frankness, Sir,—a thousand times!

' *Cæs.* My dear girl, let me kiss your hand.—Egad! you've let me off charmingly. I was frightened out of my wits, lest you should have taken as violent an inclination for the match, as your father has.

' *Marc.* Dear Sir, you charm me.

' *Cæs.* But, hark ye;—you'll certainly incur your father's anger, if I don't take the refusal *entirely* on myself, which I will do, if you'll only assist me in a little business I have in hand.

' *Marc.* Any thing to shew my gratitude.

' *Cæs.* You must know, I can't get my daughter to marry—there's nothing on earth will drive her to it, but the dread of a mother-in-law. Now, if you will let it appear to her, that you and I are

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I are driving to the goal of matrimony; I believe it will do—What ſay you? ſhall we be lovers in play?

'*Marc.* If you are ſure it will be *only* in play.

'*Cæſ* Oh, my life upon't—but we muſt be very fond, you know.

'*Marc.* To be ſure—exceedingly tender; ha, ha, ha!

'*Cæſ.* You muſt ſmile upon me now and then roguiſhly; and ſlide your hand into mine, when you are ſure ſhe ſees you, and let me pat your cheek, and——

'*Marc.* Oh, no farther, pray—that will be quite ſufficient.

'*Cæſ.* Gad, I begin to take a fancy to your rogue's face, now I'm in no danger—mayn't we—may'nt we ſalute ſometimes, it will ſeem infinitely more natural.

'*Marc.* Never; ſuch an attempt would make me fly off at once.

'*Cæſ.* Well, you muſt be lady governeſs in this buſineſs.—I'll go home now, and fret madam about her young mother-in-law—By'e ſweeting!

'*Marc.* By'e charmer!

'*Cæſ.* Oh, bleſs its pretty eyes! [*Exit.*

'*Marc.* Bleſs its pretty ſpectacles! ha, ha, ha! enter into a league with a croſs old father againſt a daughter! why how could he ſuſpect me capable of ſo much treachery? I could not anſwer it to my conſcience. No, no, I'll acquaint Donna Olivia with the plot; and, as in duty bound, we'll turn our arms againſt Don Cæſar.' [*Exit.*

Prefixed to the comedy is "A Prologue, written by Two gentlemen:" a prologue which affords no proof that TWO *heads are better than* ONE. The Epilogue is meant to be poetical and muſical, and may be ſung or ſaid with equal advantage.

ART. XII. *A Treatiſe upon Ulcers of the Legs*; in which the former Methods of Treatment are candidly examined and compared, with one more rational and ſafe; proving that a perfect Cure may generally be effected more certainly without Reſt or Confinement, than by the ſtrict Regimen in common Uſe. With an Introduction on the Proceſs of Ulceration, and the Origin of *Pus laudabile*. To which are added, Hints on a ſucceſsful Method of treating ſome Scrophulous Tumours, and the Mammary Abſceſs, and ſore Nipples of Lying-in Women. By Michael Underwood, Surgeon to the Britiſh Lying-in-Hoſpital. 8vo. 3s. boards. Mathews. 1783.

IN the introduction to this work, the Author, after giving the common definitions of ulcers, and their ſeveral claſſes, proceeds to conſider the cauſe, why ulcers in the lower extremities have been uſually found more difficult to heal than elſewhere? This he thinks is, moſt probably, the defect of vital energy, owing to the diſtance from the heart, the origin of heat and motion. Hence he deduces, *a priori*, an argument againſt the ſtate of confinement and inactivity ſo frequently enjoined by practitioners in theſe caſes. He next makes ſome remarks on the *ulcerative proceſs*; in his idea of which he agrees with Mr. Hunter, "that it is an action of the abſorbent ſyſtem, whereby, in conſequence of a ſtimulus, it takes up the ſoft parts, and carries

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them into the circulation." His notion of the nature of *pus*, is, that it is "a ſecretion *ſui generis*, from the ruptured veſſels of a cavity, or ulcerated ſurface, conſequent on a certain degree of inflammation, poſſeſſing originally the moſt bland and ſalutary qualities." This he attempts to eſtabliſh by ſeveral arguments; particularly controverting the common opinion, that pus is produced by a melting down of the ſolid parts.

Some obſervations then follow, reſpecting the effects of ulcers on the conſtitution, and the propriety of healing them up. He thinks that the conſtant *ſtimulus* they occaſion is the principal cauſe of their good and bad effects; and, as a general rule, he ſuppoſes, that "it is always proper to attempt the cure of ulcers."

After this introductory matter, the Author proceeds to the main ſubject of the treatiſe; and having premiſed ſome remarks on various remedies which have been in repute for the cure of ulcers in the legs, he goes on to lay open his own method of treatment, under the four heads of *external applications*, *bandage*, *exerciſe*, and *diet* and *medicines*.

With regard to the firſt, he recommends, in general, digeſtives, detergents, eſcharotics, and aſtringents. And we afterwards find, that however theſe may be occaſionally varied, his chief dependence is upon the moſt powerful *eſcharotics*; and eſpecially the *red precipitate of mercury*. Of this remedy, he thinks he does not ſay too much, by aſſerting, that 'it ſoftens the hand, ſtrengthens the relaxed fibres, deſtroys the unſound, ſtimulates and elevates the growing fleſh; promotes or diminiſhes the diſcharge, and keeps open or heals up the ulcer, juſt as you would direct it.' And for many of theſe purpoſes, he ſays, it muſt be uſed in great quantity, the ſurgeon taking up a large pinch of it, and boldly plugging up the ſore.

Along with theſe applications, the uſe of a *tight bandage* is repreſented as indiſpenſable. This is to be a roller, made of the thinneſt Welch flannel; which is ſaid to be on every account preferable to linen. The advantages of this application are ſtated at length; and we have, indeed, ſeveral authorities, as well antient as recent, to confirm it.

Exerciſe, during this proceſs, is mentioned as not only allowable, but highly uſeful, and even neceſſary; as it promotes the circulation, and increaſes that vigour of action, on which the healing of an ulcer is ſaid to depend.

As to a particular regimen of diet and medicines, little ſtreſs is laid upon them in this mode of treatment, unleſs particular vitiations of the habit ſhould indicate their neceſſity.

The above is the general plan laid down for the cure of ulcers in the legs. There are, however, a variety of remarks and directions adapted to particular caſes and morbid appearances, for which,

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which, as they are not given very methodically, we must refer to the work itself. Much in commendation of a certain *astringent solution* in *phagedænic ulcers*, is hinted at in a mysterious kind of manner, which we thought the harbinger of a secret, till we came to two lines, informing us that it is made of green vitriol calcined to whiteness, and dissolved in water, in such proportion as the surgeon shall find suitable.

The method of treating sores which this Writer recommends, especially with regard to the liberal use of escharotics, is so contrary to what has been thought the improved practice in this age and country, that we doubt not it will be repugnant to the habits and feelings of many of our readers. But as the Author appeals to long and extensive experience, and writes with all the confidence of a man supported by fact, we shall leave the merit of his doctrine to the determination of that only certain test.

The remarks on *scrophulous ulcers* are little more than a repetition of the praises of precipitate, with the recommendation of a seton in scrophulous abscesses of the larger kind.

For the *sore nipples* of lying-in women, the above-mentioned astringent solution is advised, by way of lotion. In the writer's treatment of the *mammary abscess*, we find nothing which has not been mentioned in other late publications.

FOREIGN LITERATURE.

ART. XIII. M. LAVATER's *Essay on Physiognomony* continued, from our last APPENDIX, published at the same Time with the Review for January, 1784.

THE more we follow M. LAVATER, the more we are persuaded that the secrets of *physiognomony* are only for the elect; and yet we very much like his company. When he paints great *or* good, or great *and* good men, his pencil glows; and though his portraits be rather *pictorial*, we mean, embellished by some fanciful lines, and always by high colouring, we still find in them the whole truth. The lines of his portrait of the celebrated *Haller* are admirable. "Luminous perspicuity, order and precision in his ideas, and the happiest talent of expressing them to advantage; an inexhaustible imagination; a prodigious memory; universal, profound, and *solid* erudition; an unparelleled activity of mind, the exertions of which were all benignant, and ever exempt from inquietude and disturbance; prudence and dexterity in the conduct of affairs; an uncommon degree of foresight, that looked, without affectation or pedantry, into the remote consequences of things, and estimated their results with the utmost accuracy: and all these great qualities were accompanied with the finest feelings, and the most exquisite taste for the

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the *great* and the *beautiful* in every object." These noble lines of intellectual and moral character will, indeed, strike every reader who has perused the writings of this eminent man: those who were personally acquainted with him, saw them in his conduct, both in his private and public relations: M. LAVATER perceives them in the tip of his nose (for the nose with him, is one of the leading *oracular* organs), in the contour and position of his forehead, and its connexion with his chin, the whole expressed in a single line. If the nose, as our author observes, is the *distinctive mark* of *a* LUMINOUS UNDERSTANDING, he has, without perceiving it, composed his own panegyric in this assertion; for to judge from three profiles which lie now before us, M. LAVATER has one of the largest, most *humane* and fine-turned noses which we have met with. Such a wag as STERNE would not have been to be trusted with its description and interpretation, after his unhallowed commentary on the nose of Strasburgh. But there is no occasion for any one to assume this task; for our Author has himself done that business, and has turned to us himself inside out with all possible facility and frankness. As for *us*, when we look at his portrait, whether in outline, *shadow*, or engraving, *we* see in it the remarkable characters of simplicity, candour and goodness; and nothing that either announces or contradicts, that uncommon genius and acuteness which M. LAVATER is known to possess. We look at the portrait again, and say—that, with such a face, a man cannot be perfidious, insolent, dishonest, or malevolent, nay, nor even over prudent; that he cannot be cold or indifferent; that he is endowed with sensibility of the good and benevolent kind, and has a character adapted to conciliate affection and esteem. On the whole, we looked upon this face as a good letter of recommendation; we liked it much; and farther, we had neither courage nor inclination to judge. But, by the character which M. LAVATER gives of himself, we perceive what infants we are in physiognomical knowledge; for though the judgment we pronounced was not false, yet it contained but a very puny part of the truth, and a multitude of lines escaped us, which render our Author's character singular and interesting. —We shall give this character for two reasons; because it is singular, and principally because it is a model of *self-painting*, which we recommend to those who have courage, candour, and reflection enough to examine themselves.

"He (LAVATER) is susceptible of *emotion* and *irritation* to an excessive degree; his organization is full of sensibility, and his character exhibits a most singular *whole*, whose parts are in the strongest *contrast* with each other, and present the strangest *disparities*. He is capable of being *led* by a child, and of *standing unshaken* against the efforts of an hundred thousand men. From this facility in *yielding*, and this power of *resistance*, he is warmly

loved

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loved and keenly *hated* by different perſons; and alſo is eſteemed *weak* by ſome, and *obſtinate* by others; though in reality he be not chargeable with theſe extremes."—[*We paſs over ſome common lines.*] "The ſmalleſt weight *oppreſſes* him; but ſuch is his natural *elaſticity*, that the greateſt cannot *cruſh* him. He is capable of being kindled, on a ſudden, into the moſt violent fits of anger; but in the ſucceeding moment, at leaſt when the ſmalleſt reflection intervenes, the fit ſubſides into a gentle calm. —Whatever he is to learn, he muſt learn it quickly, or never. His memory is *happy*, but *weak* and uncertain.—His imagination *is ſaid* to be irregular, excentric, and extravagant, and has thus naturally expoſed him to much critical clamour: he acknowledges frankly, that, left to itſelf, it would ſoar beyond bounds; but he alleges that it is under the check of two ſevere guardians, *good ſenſe* and an *honeſt heart*, which always keep it company, or, at leaſt, never loſe ſight of it entirely:" *(we anſwer for the perpetual attendance of the latter, but we think it rather a* reſpectable and indulgent companion *than* a ſevere guardian; *and as to the former, we are perſuaded of its* ſeverity, *but we are leſs ſure of its* perpetual attendance.) "He has been looked upon as a *cunning* and deſigning man, whereas he is rather *giddy* and inconſiderate, for his thoughts ruſh out as ſoon as they are conceived.—He is a ſtrange mixture of *activity* and *tranquillity*; great alſo is his natural *vivacity*, and yet not greater than his *moderation*. His *timidity* is exceſſive, and, nevertheleſs, his *courage* is intrepid.—*Credulity* has been always his principal failing, and in this he is incorrigible.—The impreſſions he has once received can never be effaced. He knows much, but is leſs learned than any of thoſe who are profeſſionally men of letters. All with him is natural talent, nothing is acquired." [*This muſt be exaggerated, and is evidently inconſiſtent with other parts of his portrait.*] "He has a reluctance againſt all ideas, which do not agree with thoſe he has already received." [*So much the worſe for him, if he has received falſe ones; and where is the man with whom this is not often the caſe?*] "His extreme ſenſibility does not ruffle his natural ſerenity; and he is *ſolid*, with the *moſt determined* propenſity to *levity*. His religious feelings are accompanied with a ſoft and pleaſing melancholy, and his cheerfulneſs and good humour ſeldom abandon him for half a day."

Theſe are ſome of the moſt remarkable lines that we find in M. LAVATER's deſcription of himſelf. There are many more which we leave untouched, becauſe ſome of them are ſo obſcure, that we know not what to make of them, and others have nothing *piquant*. The author dwells upon his portrait with complacence, and he ſometimes lies open to the reproach of jargon in his reflections and elucidations. We are ſtrangely carried backwards and forwards in the peruſal of this work, between impreſſions of

pleaſure

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pleasure and movements of impatience: We are sometimes tempted to think that M. LAVATER is amusing himself at the expence of our simplicity; as when he tells us, that his profile announces *wisdom* and *sagacity*, because the angle below the nose is obtuse; that the jaw does not sufficiently mark the vivacity of his character; and that a jutting chin is always the sure mark of a firm, prudent, and reflecting mind. We must pass over, in silence, a multitude of reflections concerning the *language* of profiles and shadows, not only from want of place, but also because they are relative to figures and contours, which we cannot present to the eye of the reader, and without which the reflections would not be sufficiently intelligible.

In the twelfth Fragment we have an account of the *art of portrait painting*, which our Author esteems the most natural, the most noble, the most *useful*, and the most difficult of the arts. There is less exaggeration in this assertion, than may appear at first sight. The ingenious SULZER, in his *Theory of the Fine Arts*, places *portraiture* at the right hand of *history*, and alleges that the latter borrows from the former a part of its lustre, in the article of expression. "Of all the objects of human knowledge," (says the learned man now mentioned) "there is none more interesting than *man* himself, than *mind* endowed with thought and affections; and therefore the human form, animated by these, is, even considered abstractedly from its marvellous construction, the most noble and interesting of all visible objects." M. LAVATER avails himself, with avidity, of this and other similar passages in this celebrated *theory*; and he makes them sometimes furnish inductions, which are rather paradoxical. It is certainly going too far, and savours of sophistry, to maintain, that the "*portrait* is more expressive than *nature* itself, because the latter exhibits a rapid succession of movements infinitely diversified, whereas the former offers fixed lines, or (as he calls them) *points of repose* which facilitate observation;" for, after all, it is from nature that the artist can only take these fixed lines, and, even, according to our Author's own confession, no artist can imitate nature in all the extent of its expression; besides, why may not an intelligent observer follow nature in her varying movements, and contemplate them accurately?

The principal *difficulties* that attend portrait-painting are very judiciously pointed out by M. LAVATER; but (though he is very warm upon the subject, and treats the artists in this branch with great severity) he does not give them the helping hand to surmount these difficulties, that might be expected from his knowledge of the subject, and that beneficent disposition to administer instruction, with which he seems to be so warmly animated. He lays down, indeed, general rules, which are good, but whose application requires more particular directions, than those which

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lie before us in his work. He is ſurely not miſtaken, when he obſerves, that the difficulties of the art under conſideration, ariſe chiefly from the philoſophical ſtudy of *man*, which is neceſſary to form the painter, and yet is generally neglected. To copy well, is a happy talent; but it is not ſufficient to conſtitute even a good portrait-painter, without a careful ſtudy of the ſtructure, proportion, connection, and action of all the groſs and ſubtile parts of the human body, ſo far as they have a palpable influence on its external form and aſpect. More eſpecially, as the mind is painted on the countenance by nature, it muſt be acutely perceived in order to be truly repreſented on the canvaſs: he that is not capable of catching its moſt ſubtile expreſſions, will never be a good portrait-painter: "The human face (ſays M. LAVATER in his peculiar ſtyle) "will be an object of ſtudy as ſacred to the painter, as the *divine word* is to the faithful interpreter, and he will take a religious care not to alter the work of God, as many inaccurate tranſlators have disfigured his *word*."

To ſhew how defective portrait-painters are in the knowledge that is eſſential to the exerciſe of their art, he makes choice of the following ſingular example: "Examine *(ſays he)* only the *mouth* in the beſt portraits of the moſt eminent maſters, after having previouſly ſtudied the *general lines* of that part in perſons of all ages, and you will find that moſt of theſe artiſts, if not all of them, are without any *general theory of the mouth*; they hit upon its general *character* ſometimes by chance, but they are unacquainted with the *ſubtile parts* that contribute to the expreſſion of this general character." For (according to our Author) as the parts of the face have to each other a mutual relation, which conſtitutes the general character of the whole; ſo each ſeparate part has *its* particular lines and diviſions, which are alſo mutually related to each other, and conſtitute its peculiar character. This is no doubt analyzing profoundly; we wiſh our Author had given ſome *luminous* directions to aſſiſt artiſts, both young and old, in carrying on this analyſis with ſucceſs. If, inſtead of ſwelling this work with needleſs details, *hors d'œuvres*, repetitions and ſuperfluous examples, M. LAVATER had given us ampler ſcientific elucidations of the ſubject now mentioned, he would have ſpared the reader ſeveral moments of wearineſs, and given him more inſtruction, in fewer pages.

The remaining Fragments, of which ſome are highly intereſting, will furniſh a third and laſt Article on the ſubject of this extraordinary publication.

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MONTHLY CATALOGUE,

For FEBRUARY, 1784.

POLITICAL.

Art. 14. *Thoughts on the Idea of* another *Coalition.* 8vo. 1s. Faulder, 1784.

"IT is not, nor it cannot come to good," is the motto of this Politician, who is extremely averſe to the idea of *another* Coalition. Mr. Pitt is his hero of the cabinet, and he does not argue deſpicably in ſupport of the Man of the Crown, in oppoſition to the Man of the People. 'If,' ſays he, 'the Houſe of Commons refuſe their ſupport to SUCH A CHARACTER,' [meaning the young miniſter] 'in the time of his probation, let them be diſſolved. Appeal to the people; it is better to coaleſce with them, than with Mr. Fox and his Ariſtocratic faction.'—The experiment, however, has not yet been hazarded.

Art. 15. *Second Letter to a Country Gentleman* *. 8vo. 1s. 6d. Stockdale. 1784.

The great ſhare of political diſcernment, and ſound ſenſe, diſplayed in theſe two letters, muſt recommend them to every clear, unbiaſſed, mind, that attends to the repreſentations and ſentiments which they convey; and if, in the preſent diſunited ſtate of government, any intereſted ſpectators, ſhocked at party ſtruggles for power and emolument, ſhould be tempted to deſpair of the commonwealth, the very publication of them will communicate a ray of hope, that ſome, who may lately have been beguiled to take a part in meaſures very foreign to their conceptions and real intentions, may recollect themſelves in time, to recover the credit and conſequence fatally ſacrificed to party attachments. 'What, ſays the letter writer, have we not to fear from a man who could coolly and deliberately precipitate the Houſe of Commons into a ſituation of all others the moſt unnatural, as well as the moſt humiliating?—the being obliged to ſuſtain itſelf in a quarrel with the King, without having the ſupport of the people.'

This is indeed a ſerious event, that ought to originate from ſome moſt important cauſe; and this important cauſe is here repreſented to be 'an odious combination of parties, who, after worrying one another, and ruining the country between them, at length agreed to make a decent proſcription of all their old principles, and to proceed upon the new one of governing the country by the force of their combined ſtrength.' Beſide the American war, with which Mr. F. ſays his quarrel with his preſent noble friend ended, our Author is not ſatisfied that their quarrel either commenced or ended with that war; but that it began, becauſe the noble Lord was too milky in the buſineſs of the printers; and ended, becauſe Mr. F. found it convenient to quarrel with another noble Lord! 'Beyond the quarrel upon the ſcore of the American war, it ſeems theſe perſonages did formerly differ upon another point: the Right Honourable Gentleman was of opinion,

* For the firſt Letter, ſee Rev. for January, p. 73.

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that the influence of the Crown in Parliament was too great; the noble Lord thought the influence of the Crown in Parliament was not great enough. They ſay they have not abandoned theſe their principles: it would have puzzled ordinary men to have reconciled them; —theſe able negotiators hit upon a moſt admirable expedient, which was, to eſtabliſh an influence in themſelves, which might govern the Parliament, and overpower the Crown.' This conduct calls to mind the fable of the lawyer dividing the oyſter for two blind men!

As to the negociators at the St. Alban's tavern, he juſtly obſerves, that in any other hour, a private aſſociation of members, aiming to divide, by a partition treaty, what is the acknowledged ſole right of the Sovereign to confer as he thinks fit; would have been deemed a portentous prodigy, threatening a total change in our conſtitution: though he is perſuaded this meaſure was adopted from the pureſt motives. But, proceeds he, they 'are negociating a hollow peace, when they ſhould be waging a ſucceſsful war. Let them *break the Coalition!* When that is done, individuals, who have talents, may be brought forward into the ſeveral departments of the public ſervice, in a regular and conſtitutional courſe. The great councils of the nation will no longer be employed in the myſteries of a conclave.'

From the aſſociated chiefs, whoſe weak parties muſtering together, have become a majority, the letter-writer adverts to the late India bills; and on this ſubject we are told, 'It has been very much the faſhion to conclude, that a bill for the regulation of India affairs is of the moſt preſſing neceſſity; and it has been ſuppoſed, that the rejection of Mr. P---'s India bill (which certainly had the merit of having leſs harm in it than Mr. F--'s bill had) was an alarming ſymptom of Mr. P---'s inability to carry on the government.

'I know not but I may be ſingle in my opinion upon this ſubject; but it is my ſincere opinion, that the rejection of both thoſe bills has been a moſt fortunate circumſtance for the Public, whoſe intereſts are deeply interwoven with thoſe of the Eaſt India Company.

'People have been told ſo often, that, unleſs ſomething effectual is done, the Eaſt Indies will be loſt to this country, that they believe it. I take the Eaſt India Company to be in the condition of a patient, who, having been practiſed upon by a ſucceſſion of medical men, has at length been tormented into a fever. The doctors chuſing to hold their conſultations in his room, day by day, and hour by hour, he has been exhauſted for want of reſt. Of late he has taken no medicine; becauſe his phyſicians (though they have talked of his having every diſorder that the human frame is ſubject to) could not agree how to treat his caſe. This reſpite has produced its ordinary effect—a criſis has taken place in his favour—nature has done the work for him—his fever is gone; and though it has conſiderably reduced him (eſpecially under his ſtrict regimen, which perhaps his conſtitution may require), he wants nothing but wholeſome kitchen phyſic to reſtore him. Is this a moment for a raſh empiric to be allowed to doſe him with ſtrong mercurials, under pretence of working a radical cure? One doctor ſays, By G—d, he ſhall take my phyſic, or ſtarve; nay, he ſhall not have that alternative; I will cram it down his throat. Will nobody ſave this poor wretch from being ſo treated? He will do very well, if they will but let phyſic alone. A

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few jellies, and some cordial draughts, are all that his present condition requires.

'Without a figure, I wish to call the attention of the Public to the supposed necessity—the justice—the policy, the good sense of any parliamentary interposition in the present hour for the regulation of our possessions in Asia. If these were times for taking this subject into consideration, I would go farther, and propose to take the better course of undoing in parliament all that has been done by parliament, under the head of regulation, for the last ten or twelve years, with a very few exceptions. One of those exceptions should be the controul given to the King's ministers by the late Act for renewing the charter, which I think was a wise and necessary measure.

'The East India Company have the ordinary administration of India affairs: they treat with the country powers; they levy war; they make peace. Government is immediately interested in this branch of their administration: it has an influence beyond Asia; it constitutes, therefore, a very essential part of that which ought to be one entire political system. And in as much as the servants of the Company in India, nay the Court of Directors at home, can form no judgment of the effect of their political measures, beyond their own branch of the system; and as the springs, which regulate the general machine, lie beyond their view, with the best judgment and the best intentions, they might err for want of information. There was good sense, therefore, and a political necessity for authorizing the King's ministers to instruct the servants of the Company upon political subjects; and I humbly conceive, that this controul is sufficient to answer every honest purpose of government, and every useful purpose, that can be suggested, of a parliamentary regulation at this time.

'The points which are of real magnitude and importance in our East India affairs at this hour, are points of public policy only; such as the settlement of countries ravaged and depopulated in the course of a ruinous war—the reform of the different establishments in India—the conduct to be pursued in future with the country powers—the alliances to be formed—and such other political arrangement as the present state of the government of India may require. All these, and every other political point, may be regulated in a constitutional, and, what is more intelligible, in a practicable way, by means of a regular, confidential communication with the supreme executive power, and under the constant inspection and controul of its responsible ministers. A parliamentary regulation upon such subjects may be likewise constitutional, but will not be very practicable.'

Such are the sentiments of a writer, whose ideas appear to be too free and elevated to be employed on party service; and the extracts here given, derive a strength from their connexion with intermediate reasoning, which is greatly impaired by detachment.

Art. 16. *A Candid Investigation of the Present prevailing Topic.* 8vo. 23 Pages. (No Bookseller mentioned.) 1784. *Distributed*, but not *Sold.*

In this little pamphlet the Public will find the subject of the interference in Parliament, so much talked of lately, dispassionately and fairly considered.—These are the words of the Author in his title-page; and they appear to be the words of truth: to which we may add,

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add, that the pamphlet contains a masterly investigation of the reigning topic of *Secret Influence*. He does not, however, enlarge on this subject with a view to declaim and flourish on the danger to be apprehended, from any exercise of the subjects constitutional right to oppose the enactment of a law which he disapproves. '*Every* subject,' he observes, 'possesses this right equally with his Majesty's ministers: if a member of either House of Parliament in debate, or by his vote; if a private subject, by petition or remonstrance to each and every branch of the Legislature. In the manner of tendering advice to the King, there has, by immemorial custom, prevailed a distinction between a Peer and a Commoner; but this distinction is merely in form, not in the essential right. A Peer tenders his advice in the more dignified manner of demanding an audience; the Commoner, in the form of petition—or, if he is angry, of remonstrance.'

The writer expatiates, with great ability, on the possible advantages which may accrue to this country, from the subjects' free exercise of this right; and also of the seasonable interposition of the royal prerogative for dissolving the Parliament. He applies this reasoning, particularly, to the late *interference*, by which the first India Bill was rejected in the H. of Lords; and to the expediency of a dissolution of Parliament when any alarming ascendency shall be gained by one branch of the *Legislature*, and when any attempt shall be made by a formidable phalanx to seize the *executive government*, by rendering it impossible for others to hold it. In such an exigency, he affirms, that the 'King is bound, by the duty which he owes to the country, to dissolve the Parliament, and appeal to his people.'

Art. 17. *The Contrast*, a Political Pasticcio; or an Estimate of the Coalition Ministry; with Recitative, Cantatas, &c. chaunted with Variations, in the Opera House of St. Stephen's, by Signor Carlo Reynardo, Signor Conte Federigo Aquilone, Signor Durcapo Cappelli, Signor Conte Giovanni Imbrogliaconti, and Signor Edmondo Burchini, Irlandese. 8vo. 1s. 6d. Egerton.

This is an ironical composition, in which the Author, not having the fear of the *duumviri* before his eyes, but instigated by the evil spirit of ridicule, has thought proper to make himself merry with the principal leaders of the coalition bands. He has brought together a number of extracts from the speeches of these heroes at different times, in order to shew, by a laughable contrast, how strikingly their principles have varied with their political situations. This is one of the good effects of suffering the occasional transitory effusions of parliamentary eloquence to be *recorded* in newspapers! But is it fair to attempt hampering liberal minds in this manner? Wise men are ever open to conviction, as arguments or convenience preponderate; and what is oratory worth, if it cannot be accommodated to the owner's purposes in all circumstances?

Art. 18. *A Letter to the People of England*, and in particular to the Electors of Westminster, concerning the Man of the People. 4to. 1s. Debrett. 1784.

The character of the Man of the People is here seriously investigated, on principles that require too close thinking to engage the attention of people in general. It is treating them with cold weak lemonade;

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that will ſcarcely be preferred to the Man of the People's warm punch, compoſed of ſtrong Britiſh ſpirit of liberty, lemon juice of enmity to miniſters, and ſweetened to their taſtes with the ſyrup of profeſſions of inviolable attachment to their true political intereſts.

Art. 19. *Secret Influence Public Ruin!* An Addreſs to the Young Premier, on the Principles of his Politics, and the Cauſes of his late Promotion: With a Speech by Mr. Fox, on the ſpirited Reſolution of the Houſe of Commons, December 17, 1783, occaſioned by the daring Mandate which produced that Effect. 8vo. 1s. 6d. Debrett.

It is impoſſible to characterize this production otherwiſe than as an effuſion of declamatory abuſe, for the ſole purpoſe of intimidation. The ſcope of it is ſummed up in the following paſſage, in the dedication to Mr. Byng: 'The odd appointment of the new miniſter is reſolved in this addreſs into the ſpecific nature of his talents, his hereditary popularity, his envy of Mr. Fox, and that obvious propenſity to intrigue which characterizes his public conduct. On theſe topics I have expoſtulated, and animadverted *with decency*, but at the ſame time with plainneſs and ſincerity.' We will produce a pregnant inſtance of this writer's decency, p. 8. 'The Houſe of Commons, like every other group of human beings, is a compound, in which the principal ingredients are *folly, prejudice, and ſelf-intereſt.* A mode of ſpeaking, which gently tickles the ear, and plays with the fancy, without *daring* either the underſtanding or the heart, will *always* pleaſe the majority of ſuch an audience.' Is this writer content to appeal to recent majorities for the eſtabliſhment of his poſition? The ſpeech of Mr. Fox contains the charge and character of *ſecret influence*, the leading feature in the title page; and if ſuch a convenient plea is to be accepted on ſuch authority, it of courſe becomes the *parole* of the day.

Art. 20. *A Letter to the Right Hon. William Pitt*, from a Preſbyterian of the Kirk of Scotland. To which is added, a ſhort Epiſtle to William Pulteney, Eſq; on his Pamphlet *, intitled, "Effects to be expected from the Eaſt India Bill upon the Conſtitution." 8vo. 1s. Debrett.

A feeble attempt at ironical humour, and political ſeverity: Mr. Pitt is the devoted object.—This unfortunate advocate for the 'ſtern *virtues*' of Mr. Fox [p. 14.] is, in his Epiſtle to Mr. Pulteney, more ſucceſsful in wielding the weapons of ſerious argument. The point which he conteſts with Mr. Pulteney, is the preſumed effect of Mr. Fox's India Bill; which, our Author maintains, could not (however problematical this may ſeem) have been neceſſarily attended with any 'extenſion of the powers of the ariſtocracy.'

AFFAIRS OF IRELAND.

Art. 21. *A Defence of the Conduct of the Court of Portugal*; with a full Refutation of the ſeveral Charges alleged againſt that Kingdom, with reſpect to Ireland. Originally written in *Portugueſe* by a Gentleman of Diſtinction, and faithfully tranſlated from that Language. 8vo. 1s. 6d. Stockdale. 1783.

In this very ſenſible, well-written tract, it is clearly ſhewn, that all the charges lately exhibited, by ſome clamorous people in Ireland,

* See Review for laſt Month, p. 74.

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against the Portugueſe government, with reſpect to national treaties and commercial privileges, are totally falſe and groundleſs. In a word, this defence of the Court of Liſbon appears, to us, to be completely deciſive of the diſpute between the two countries.

AMERICA.

Art. 22. *A Memorial addreſſed to the Sovereigns of America.* By T. Pownall, late Governor, Captain General, Vice Admiral, &c. of the Provinces, now States, of Maſſachuſett's Bay and South Carolina; and Lieutenant Governor of New Jerſey. 8vo. 2s. 6d. Debrett, 1783.

When we conſider the important and high ſtations which Governor Pownall formerly filled in America, we peruſe whatever he writes, in which the States are concerned, with a ſtrong, and almoſt certain hope of information. In reading this pamphlet, we find an opinion confirmed, which was ſtarted in our Review of the Memorial to the Sovereigns of Europe, publiſhed in 1780 and 1781 ‡. That work we aſſigned, on conjecture, to the Governor's pen, and he now owns the production.

Of the contents and intention of this ingenious and well-written memorial, the following extract from the Advertiſement will inform our readers:

'The following paper ſtates and explains the ſyſtem of the New world in America; the natural liberty of the individual ſettled there; the frame into which the communities of individuals (prior to all conſideration of political ſociety) naturally form themſelves. By theſe principles it leads to the diſcuſſion of the nature of their ſtates and their political freedom; of the nature of the confederation and general government; and from hence the ſpirit and temper of polity, which may hereafter form *the reaſon of ſtate*, or ſyſtem of adminiſtration in the affairs of that empire, are ſketched out.

'As the ſeveral matters which range under this general ſubject are intimately interwoven with the *eſſence*, and deeply intereſt the *exiſtence* of this ſovereign empire, they ought to be apparent to, and to be underſtood by, every citizen of America, who has a ſhare in the buſineſs of his country: this Memorial, therefore, is addreſſed to the SOVEREIGNS OF AMERICA. It is, moreover, publiſhed to the citizens at large, as "*What concerns all, ſhould be conſidered of by all.*"

'A practical knowledge of the matters contained in this paper, eſpecially of thoſe points which reſpect the *new ſyſtem* of a new world; a knowledge of the *conſtitution* of the general government, and of the ground and movements of the American *adminiſtration*, is indiſpenſably neceſſary to every ſtateſman in Europe, who may have connections and habits of buſineſs with this new empire: this paper is therefore publiſhed to Europe at large.

'It is not written for the reading, nor calculated to the reaſoning of Britiſh politicians; it is drawn by a ſcale below ſuch ſublimity: its home-ſpun reaſonings will be unintelligible to Britiſh ſtateſmen. A few copies, however, are reſerved for the inferior claſs of readers and reaſoners, who will underſtand the Memorialiſt.

‡ See Monthly Review for Auguſt 1780. Vol. lxiii. p. 104. and for Feb. 1781. Vol. lxiv. p. 149.

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'If he could flatter himself that the statesmen and politicians of Great Britain would descend from their superior regions, and condescend to cast an eye, or rather a thought, on such a trifling paper of such an unexperienced theorist as the memorialist; he has only to caution them against *patching* their politics with the only *remnant rag* of their folly that sticks to their backs; *viz. an idea that an* UNION *with America, or some part of it,* is *practicable and politic.* This proposition, *framed into a measure,* is the only one left to complete, beyond redemption, the ruin of this country.'

At the end we are told, that a *French translation* of this work is published on the Continent; and, from its nature and tendency, we can have no doubt of its being eagerly and attentively read both in Europe and America. The good sense and political knowledge which it contains, must render it indeed acceptable to every rank of readers, in every free country.

EAST INDIES.

Art. 23. *Proceedings of a General Court of Proprietors of East India Stock,* Nov. 7, 1783, relative to the Hon. Warren Hastings, &c. 8vo. 2s. Debrett.

The advices brought by the Surprize Packet, from Bengal, occasioned this meeting at the India House. On this occasion the *thanks* of the Court were ordered to be given to the Governor and the council; with a *request* that Mr. Hastings do not resign his office in India. Sir Henry Fletcher and Mr. Edward Moore were the only opponents. Among the speakers were some, whose orations would have made no mean figure in assemblies of higher rank.

Art. 24. *Impartial Considerations on a Bill now* depending in Parliament,* for establishing certain Regulations for the better Management of the Territories, Revenues, and Commerce of this Kingdom in the East Indies. 8vo. 1s. Debrett, 1783.

This pamphlet, which is in favour of Mr. Fox's late rejected Bill, was published in December last, but happened to be overlooked by us; it is now rather out of time.

Art. 25. *Observations on the Principles and Tendency of the East India Bills,* proposed by the Right Honourable Charles James Fox, and the Right Honourable William Pitt; with short Sketches of their political Characters. 8vo. 1s. 6d. Stockdale. 1784.

This writer compares, not only the two bills in question, but also the authors of them; and if we are not gratified by having any new light thrown upon these subjects, his observations are generally pertinent to the point he aims at, of recommending the *present* ministry. They are penned with temper, and do not fatigue us with tedious and crude discussions.

Art. 26. *Mr. Burke's Speech on the 1st of December,* 1783, upon the Question for the Speaker's leaving the Chair, in order for the House to resolve itself into a Committee on Mr. Fox's East India Bill. 8vo. 2s. Dodsley.

The authenticity of this speech is not to be questioned. Abstracts of it, in a better or worse form, have been long diffused among the parliamentary debates in all the newspapers and magazines; here it

* It *was* depending when this tract was published.

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appears as a flowery finished composition, decorated with all the rhetorical advantages that mature study, either before or after delivery, could impart to it. It teems with the most heavy accusations against the management of the directors, and the conduct of their agents, that language can convey; but when we advert to the purpose of such wilful representations, we are apt to suspect, and willing to hope, the colouring is too strong for nature. This production however is examined by a reviewer who has motives for being more critically attentive to it, than we have; and to him therefore we resign the task. Vide the ensuing article.

Art. 27. *Reply to Mr. Burke's Speech of the 1st of December*, 1783, on Mr. Fox's East India Bill. By Major John Scott. 8vo. 1s. 6d. Debrett.

Major Scott follows up Mr. Burke closely; for he had previously commented on this speech in the second edition of his *Narrative* †; and having been one of the hearers of the speech, he now positively charges the orator with having, since, manufactured it in his closet, both by embellishment and omissions. He compares Mr. B's. present accusations against the company, with his former justifications of them, while he declaimed in *opposition* to lord North; and the *least* we can do is to smile at the contrast! Where Mr. Scott adverts to the transactions alluded to in the speech, so far as we may presume to form an opinion of Eastern politics, he tells a plain undisguised story, directly the inverse of the glowing declamatory and loose state in which they appear in the harangue; he often expresses great astonishment at the temerity of Mr. B.'s assertions; and remonstrates with severity (and justice if merited), on the complexion of his representations now reiterated in print. The Public are somewhat interested in knowing whether the character of Mr. Hastings, as drawn by Mr. Burke, or the character of Mr. Burke, as drawn by Major Scott, is the truest resemblance!

Art. 28. *The Case of the East India Company*, as stated and proved at the Bar of the House of Lords, on the 15th and 16th Days of December, 1783, on the hearing of two Petitions against a Bill intituled (Mr. Fox's Bill), &c. Containing the Arguments of Mr. Rous and Mr. Dallas for the Company, Mr. Hardinge and Mr. Plomer for the Directors; as taken in Short Hand by Mr. Gurney. Published by Order of the Committee of Proprietors appointed to watch over the Company's Rights, and maintain their privileges. 8vo. 2s. 6d. Gurney.

The Public are here put in possession of an elaborate investigation, with respect to the principles and tendency of this famous scheme of ministerial usurpation, by four learned barristers; whose arguments may be supposed to have been thought valid by the noble auditors, as the bill was afterwards rejected; and public testimonies have ever since been pouring in, conveying popular approbation of the decision, and its consequences.

Art. 29. *Some Observations* on the Second Edition of the Pamphlet of William Pulteney, Esq; intitled, "The Effects to be ex-

† See Rev. Jan. p. 74.

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pected from the East India Bill *," &c. By a late Member of Parliament. 8vo. 1s. 6d. 1784.

Observers sometimes put themselves or others to the expence of paper and print, to no other purpose than to convince the reader that they do not clearly understand the subjects on which they write. Perhaps this Author will repay us for this remark, by a retort of a similar kind: we expect it as a matter of course.

Art. 30. *The proper Limits of the Government's Interference with the Affairs of the East India Company*, attempted to be assigned. With some few Reflections extorted by, and on, the distracted State of the Times. By John Earl of Stair. 8vo. 1s. Stockdale, 1784.

Lord Stair is unwilling that government should interfere with East India affairs, farther, 'than perhaps' to send out a well chosen commission of visitation and inspection, with adequate and efficient powers from Parliament; though I am greatly deceived, if they do not find that matters are much exaggerated. The reports to the House of Commons from Committees are generally very false mediums to view the object they treat of through: they are moved for *common* by persons interested in the event, sedulously attended by them, and the materials are too often modelled and made up according to their views, and to serve their purposes.'——'It was under the direction of their own Proprietary, uncontrouled by Parliament, that the Company rose to an unexampled height of wealth and prosperity: since the interference of Parliament, their affairs have declined. Possibly now the patronage is so valuable and extensive, their constitution may be defective, by the too immediate dependence of the directors on the proprietors, who, by their brigues and cabals, over-awe, and often make abortive the best intentions of the directors. But matters of charter and property are of so difficult and delicate a nature, that it is hard to say, whether any attempt to remedy this might not do more harm than good.'

As to the present dislocation of government, his Lordship's opinion is implied in the following passage: 'The persons who avowedly, first by denial of justice to America, plunged us into a war, and afterwards, by obstinately persevering in it, when experience had evinced the success was impracticable, and who by so doing have irretrievably (I fear) undone their country, enjoy in pomp and serenity, even to ostentation, the honours and lucrative employments heaped upon them. If justice is demanded for glory, for wealth, for dominion lost, they pay you with an idiot jest: if you want more, a ready vote of acquittal is at hand from a packt majority, united on the most sordid principles, to promote *each other's* advantage, in open and abandoned violation, on one part of the coalition, of the faith a thousand times pledged to bring delinquents to justice, who now are not only protected, but represented, with a falsehood and inconsistency that degrades human nature, as great, wise, and virtuous ministers, by those very men who, not very many months ago, stigmatized them as the base undoers of their country.'——Those who join issue with Lord Stair, and who are fond of seeing their own sen-

* See Review for last Month.

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timents expreſſed in pointed language, will, no doubt, be pleaſed at the animated figure of 'a King taken priſoner, and a great and glorious conſtitution ſquirted to death, by the ſpoutings of a ſet of prodigal, undone, gambling, fribbliſh, impudent Eton boys.'

However much Lord Stair may be gratified by the publication of his lucubrations, we doubt they are too ſtrongly ſeaſoned with acrimony, to have any good effect.

POETRY.

Art. 31. *The Chriſtmas Tale*; a Poetical Addreſs to the Young Miniſtry. 4to. 1s. 6d. Faulder. 1784.

This ſatyriſt, who points his blunderbuſs at Mr. Pitt, &c. is but a "*bad ſhot.*"

Art. 32. *Speech to the Sun of the Political Hemiſphere.* 4to. 6d. Stockdale. 1784.

A political parody on Satan's exclamation to the ſun. Par. Loſt. B. IV. near the beginning:

"O thou that with ſurpaſſing glory crown'd," &c.

Satan, by Mr. Fox; the Sun, Mr. Pitt.—A "beautiful frontiſpiece" is mentioned in the title, but our copy hath no ſuch embelliſhment; nor could we procure it.

Art. 33. *The Air-Balloon*; or, Flying Mortal. A Poem. 4to. 1s. Maclew. 1784.

The previous advertiſement informs us, that 'this little piece, which is ſet to muſic by a favourite French compoſer, and performing in Paris with great eclat, is now tranſlated into Engliſh by a Friend to mankind, for the benefit of thoſe who, wiſhing to become AERIAL BEINGS, may have too much ſpirit and ambition to continue a day longer to creep on the earth, like the brute beaſts which periſh.'

If this be a French performance, calculated for the meridian of Paris, as the advertiſement imports, the tranſlator hath ſurely taken an unwarrantable liberty with his original, in the following lines:

No more the terrors of the deep I fear;
Alike to me, if friend be far or near;
This *ſea-girt iſle* I diſtant leave behind,
Viſit each kingdom, and ſurvey mankind—

What! *Paris* ſituated in a 'ſea-girt iſle!'—Had the *Engliſh* Editor printed the *original French* along with this tranſlation, we might have been enabled to remove this ſtumbling-block: and, ſurely, he might have afforded it, as we ſeldom ſee ſo ſmall a ſix-pennyworth as this twelve-penny poem.

BIOGRAPHICAL.

Art. 34. *An Account of the Life and Writings of the late William Hunter*, M. D. F. R. S. & S. A. &c. &c. Read on the 6th of Auguſt 1783, at a general Meeting of the Society of Phyſicians of which he was Preſident, and publiſhed at their Requeſt. By Samuel Foart Simmons, M. D. F. R. S. &c. &c. 8vo. 2s. Johnſon. 1783.

This commemoration of a perſon, who deſerved highly of a profeſſion in which he attained ſo eminent a rank, will, we doubt not, be received with pleaſure by the Public. The ingenious writer ſeems to

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to have taken due pains to procure correct information relative to his subject; and he has shewn much judgment in proportioning the strictly biographical, to the critical and scientific part of his narration, according to the degree of consequence of each. The piece is (what the memoirs of a professional man certainly should be) no less a sketch of what the recorded person did for the advancement of his peculiar art or science, than of what he was as a private character. It is written in an elegant, unaffected style; and incidental matters are occasionally interspersed, which convey curious or instructive information. Among these, every reader of sensibility must be charmed with a letter of Mrs. Hewson's, the widow of the late most amiable and ingenious anatomist of that name, containing some anecdotes of her much lamented husband. The lady is the same to whom Dr. Franklin has addressed several of his letters on philosophical subjects; which circumstance cannot do more honour to her *head*, than the letter here printed, does to her *heart*.

We have received from Dr. Simmons a supplemental page, correcting an erroneous assertion of his respecting the silence of all the later writers with regard to M. Noguez's account of the lymphatic system. Though we suppose he has taken care that the purchasers of his pamphlet should be supplied with this correction, yet as it may have escaped the notice of some, we think proper here to mention it.

ART. 35. *The Life of Henry Chichele*, Archbishop of Canterbury, Founder of All-Soul's College in the University of Oxford. 8vo. 5s. boards. Walter.

Although the life of archbishop Chichelè has been frequently written, the present publication may justly claim the pre-eminence. It is the production of Mr. Spenser, a fellow of All-Soul's College; and it is but justice to confess, that he has recorded the political exertions, and munificent benefactions of his founder, with ease, spirit, and elegance.

Chichelè took so active a part in the public business of the times in which he lived, that his life is rendered particularly entertaining by the anecdotes, historical facts, and delineation of characters, with which it is interspersed. Our Author tells us, in his preface, that he gathered his materials from the statute book of his college, from an account written by Horeder, warden in 1571, and from the lives by Duck, and by the authors of the *Biographia Britannica*. Mr. Spenser was not contented with the materials which these writers afforded him, but examined, with great care, the registers of the cathedral churches of Salisbury and St. David, the Harleian manuscripts, those in the archiepiscopal palace at Lambeth, as well as the archives of New College and All-Souls. From these researches he derived many additional memorials.

At the conclusion, Mr. Spenser presents his readers with *seven appendices*, which comprehend several curious memorials. The first contains a Latin letter from Chichelè to the Pope; the second, the Archbishop's defence against his rival; the third, a letter from Chichelè to King Henry: the fourth, the charter of the foundation of All Soul's college; the fifth, the bull of Pope Eugenius; the sixth, exhibits a list of the purchases and grants made for the original scite of the college; and the seventh, an account of the materials employed in the building.

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ARTS.

ART. 36. *An Account of a newly invented beautiful* GREEN PAINT, *lasting in the open Air, and daily improving by the Winds, Sunshine, and Rains*; prepared by Francis Armstrong, M. D. Uppingham Rutland. Stamford. 4to. 1s. Rivington, &c. 1783.

To the information contained in the title we have only to add, that the Author asserts, that this paint consists chiefly of a vegetable production; that the expence attending it will not exceed that of verdigrease, though it will last five times as long; that it requires no varnish; that it is chiefly calculated for the open air, and that as a certain preparation of it has been found to act upon ship worms as an instantaneous poison, and has even proved impervious to their teeth, it will be found of great use in navigation, by being applied to the bottoms of ships that are to visit the tropical climates. A numerous and respectable list of the nobility and gentry who have made trial of this paint, which is inserted at the end of the tract, will probably excite the attention both of individuals and of the trade in general.

SCHOOL-BOOK.

ART. 37. *An easy Introduction to the Arts and Sciences:* being a short, but comprehensive System of useful and polite Learning. Divided into Lessons. Illustrated with Cuts, and adapted to the Use of Schools and Academies. By R. Turner, jun. of Magd. Hall, Oxford, &c. 12mo. 2s. 6d. sewed. Crowder. 1783.

This little book may be very useful to young people, the execution being suitable to the design.

AGRICULTURE.

ART. 38. *A particular Enquiry into the Causes of that Disease in Wheat commonly called* BRAND; being an Attempt to shew that the general Practice of drenching the Seed in Salt and Water, Soap Lees, Quick Lime, &c. are not only ineffectual for preventing the disorder, but are destructive to the Seed. By the Rev. Henry Bryant, A. M. Rector of Colby, and Vicar of Langham, Norfolk. 8vo. 1s. Norwich. Printed by Crouse.

The title itself, the whole of which we here purposely transcribe, will no doubt excite the attention of all who rationally attend to agriculture. As far as we may judge, the Author's observations appear to be just, and his deductions from them fair and sensible. The philanthropy he displays throughout the whole of this well-written tract, we cannot notice without commendation.

Having enquired into the motives that lead farmers to drench their seed corn, and found them erroneous even in theory, he had recourse to experiments, and was by them confirmed in his persuasion, that the disease does not originate from the seed, but that it is the effect of a check in the secundation at some period of the vegetation. The fact upon which he chiefly rests his argument is, that on examining different ears on the same plant, he found some of them manifestly branded, while others were perfectly sound. He seems inclined to ascribe the cause of this disorder to the sterility of the *antheræ* or summits of the chives, and thinks that it may be owing to their due formation having been prevented at the time when the ear was forcing its way out of the sheath which the husbandmen call the *hose* or *flocking*, which being by dry winds, severe frosts, or long droughts, hardened and condensed,

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condenſed, reſiſt the diſplay of the parts that are to impregnate the grain.

He concludes, in general, that what we call *brand*, in corn, is the conſequence of abortion, occaſioned by a confinement or a compreſſion of the organs of generation, whereby their uſes are deſtroyed; and that this compreſſion ariſes from outward and accidental cauſes which no art in the huſbandman can poſſibly prevent. He therefore exhorts the farmer to lay aſide his old irrational practice, and to pay particular attention to a proper culture of the ſoil, to keep it clean and free from weeds, and to ſupply it with proper manure. "Theſe," he ſays, "are the beſt remedies for diſeaſes in corn, and will contribute moſt effectually to its health and vigour."

Art. 39. *Uſeful and Practical Obſervations on Agriculture*, with ſome Eſſays annexed, on Incloſures, the Improvement of the Country, and the Poor. By a Clergyman. 12mo. 3s. bound. Lowndes. 1783.

This work, containing a ſynopſis of the moſt approved practice in the common courſe of huſbandry, will be found no unuſeful manual for ſuch as can content themſelves with conforming to general cuſtom. It is by no means calculated for the experimental agriculturiſt; for, though the author profeſſes himſelf no enemy to experiments, he wiſely cautions the mere farmer not to venture upon any practices not ſanctioned by the experience of his richer neighbours, whoſe leiſure and fortunes enable them to proſecute their enquiries without being interrupted or injured by the expences that uſually attend them.

In the eſſay on incloſures nothing is to be met with that has not been ſaid over and over again by every one that has ever written on the ſubject. In the Eſſay on the preſent improved State of the Country he maintains, that ſo far from being in ſuch a ruined condition as gloomy politicians have affirmed, the nation is abſolutely in a more flouriſhing ſtate than it has been at any preceding period. His inferences are drawn from the improved ſtate of agriculture, and the affluence in which the lower ranks of people live, compared with what they did formerly. "How many thouſand day-labourers, ſays he, are ſeen with watches in their pockets, ſilver buckles in their ſhoes, ſilk handkerchiefs in their pockets, and good broad-cloth on their backs, &c." We have remarked this as well as our author, though we are far from ſuppoſing it proceeds from their having more money to ſpend, but from their making a better uſe of what they have than their forefathers did, by not ſquandering it at the ale-houſe. Drunkenneſs is no longer the prevailing vice among the village poor; hence they are enabled to indulge themſelves in many comforts and conveniences which formerly were not thought of.

MISCELLANEOUS.

Art. 40. *William Sedley*; or the Evil Day deferred. 12mo. 2s. 6d.

Art. 41. *A Father's Advice to his Son*, written chiefly for the Peruſal of Young Gentlemen. 12mo. 2s. Both printed for Marſhall. 1783.

Theſe books have the merit of condeſcending to the underſtandings of children, and affording them amuſement and inſtruction, without falling into the common fault of thoſe who write for maſters and miſſes,

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miſſes, that of being abſurd and nonſenſical, in order to make themſelves entertaining.

The following account (from the *Father's Advice*, &c.) of the principle on which an *honeſt* lad was concerned in robbing an orchard, may be inſtructive to many, to whom a cherry-tree is no longer a tempting object.

'I remember an inſtance of this kind, which happened when I was at ſchool, and ſo deeply impreſſed on my mind the folly of doing wrong, becauſe *others* did, that I have never forgotten it ſince.—A propoſal was made to go to rob a cherry-orchard, which was inſtantly agreed to by many of the boys; others (amongſt which I was one) objected to it as being a wrong thing, particularly as the perſon it belonged to was a poor man, who got his living by ſelling his fruit. But theſe arguments (though certainly juſt) were over-balanced by numbers, who urged, that they would go; and ſuppoſing it ſhould be found out, it would be no worſe for one than another; you may therefore, ſaid they, as well come and partake of the fruit; for whether you do or not, I promiſe you, not a cherry ſhall we leave upon the trees, and therefore your ſtaying away will not be of any ſervice to old *Tom Hunt*, which was the name of the man to whom the orchard belonged.

'Well! if that is the caſe, ſaid one, I may as well go to be ſure as not; and ſo may *I*, ſaid another; and *I*, ſaid a third and a fourth; and I love cherries as well as any of you, ſaid a fifth, and if the poor man is to loſe them all, I may as well eat them as any body elſe.

'Aye! and ſo may I too, added I (ſeeing them all going), if you all are determined to go, there is no uſe in my ſtaying at home by myſelf; I think it is a *wrong* thing to take the cherries, but if you intend to ſtrip the trees, my being of the party will do no harm.'

What are the treaſures of the Eaſt or the Weſt, but a cherry-orchard? And "ſince the trees *muſt be* ſtripped, and the owners *are to* loſe their fruit, I love cherries as well as any man, and may as well take a few as another."—In this manner, alas! do the great plunderers of the world reaſon away their honeſty and humanity.

Art. 42. *Joſeph.* In Five Books. By A. M. Cox. 12mo. 3s. Dodſley, &c. 1783.

Another Joſeph! yet ſo perfectly reſembling him, who lately * appeared before us, that we may ſay of him, *alius et idem*; but both, alas! as unlike to Joſeph of Canaan, as he to a modern fine gentleman. In truth, the meretricious ornaments of redundant metaphors and proſaic rythmus are moſt injudiciouſly applied to a ſtory, which, in its original form, is a perfect model of ſimplicity.

Art. 43. *The Hiſtory of the Flagellants*; otherwiſe of Religious Flagellations among different Nations, eſpecially among Chriſtians. 8vo. 6s. Boards. Robinſon, 1782.

We have now before us the 2d edition of a work, which was characterized, at its firſt publication, in the Review for May 1777. Its author was not then certainly known, though report gave it to the ingenious Writer of a celebrated treatiſe on the "*Conſtitution of England*." It is now, however, avowed by Mr. De Lolme, who is ſaid to have written this very ſingularly learned and entertaining work, in

* Vide laſt Month's Review, p. 77.

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consequence of a wager. Considerable improvements are made in the present edition; among which, the reduction of the price will not, by many *purchasers*, be deemed the least important: for it was first printed in quarto, and sold for a guinea. Some engravings are also given, as embellishments of this performance. Mr. De Lolme, himself, has observed, that this work is a paraphrase and commentary on the Abbé Boileau's *Historia Flagellantium*: we think he has much improved the Abbé's plan. There are, however, some pages in the present work, which the modest reader will turn over, rather than sully his imagination with particulars which, we suppose, the lively writer considered only as *ludicrous*.

Art. 44. *A Letter to Philip Thickneſſe*, Esq; in Reply to a Charge brought by him against a noble Earl of Great Britain. 8vo. 1s. Worcester printed, and sold by Rivington in London. 1783.

A fair, and, as it seems to us, no very improper expostulation with Mr. Th——— on his late "petulant" attack on the character of Lord C. See Review for August. "Vind. of *Pere Pascal*," &c.

The defender of the noble earl professes himself to be a total stranger to the person of his lordship, as well as to Mr. Th———; and he declares, that he was solely induced to give this voluntary answer to Mr. Th—'s pamphlet, because "it appeared to him as an insult offered to society in the person of the noble earl."—He adds, "that he thought it called aloud for some reply, and should not be suffered to circulate unnoticed." This letter is signed "A CITIZEN."

Art. 45. *An Address to the Workmen in the Pottery*, on the Subject of entering into the Service of Foreign Manufacturers. By Josiah Wedgwood, F. R. S. Potter to her Majesty. 12mo. Distributed *Gratis*. 1783.

Many emissaries being at this time employed in different parts of the kingdom to entice our workmen into the service of foreigners, it is become necessary, that some pains should be taken to convince the people, that it is not only ungrateful and unlawful for them to desert their country, but that it is also very much against their interest. This point Mr. Wedgwood has here insisted on, in a manner which shews him to be well acquainted with the character and feelings of those whom he addresses. He relates several striking facts to prove, that those who emigrate in expectation of high wages, and great advantage, in foreign manufactories, lay themselves open to much disappointment, and to many hardships. The pamphlet is admirably adapted to answer the purpose for which it was written, and is very proper to be circulated, at this time, not only in the potteries, but through all our other manufactories, where the dangerous spirit of emigration may have begun to appear.

Art. 46. *A Journey lately performed through the Air*, in an Aerostatic Globe, commonly called an Air Balloon, from this terraqueous Globe to the newly discovered Planet, *Georgium Sidus*. By Mons. Vivenair. Translated from the French Account, written and published by himself. 8vo. 1s. 6d. Maclew, 1784.

The invention of the aerostatic machine hath provided a political pamphleteer with a new vehicle for the conveyance of a court-satire to the Public, with the advantage of novelty in the *form*, rather than in

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in the matter. SWIFT * is the writer's model; and the pretended Monf. Vivenair reſembles that great original, as much as a blown bladder reſembles M. Montgolfier's magnificent Air Balloon.

Art. 47. *Memoirs of Albert de Haller*, M. D. Member of the Sovereign Council of Bern; Preſident of the Univerſity, and of the Royal Society of Gottingen, &c. &c. Compiled, chiefly, from the Elogium ſpoken before the Royal Academy of Sciences at Paris, and from the Tributes paid to his Memory by other Foreign Societies. By Thomas Henry, F. R. S. &c. &c. 8vo. 2 s. 6 d. ſewed. Johnſon. 1783.

Having already ‡ taken notice of the academical *eloge* from whence theſe memoirs are principally compoſed, we have therefore little to ſay reſpecting the preſent publication, further than that the language is eaſy and correct, and that the whole forms a pleaſing memorial of the truly great man whom it celebrates. We do not diſtinguiſh the additions made to the French *eloge* (not having that piece at preſent by us), except in a *poſtſcript*, containing a liſt of Haller's correſpondents in this country, and an anecdote concerning his library.

The ingenious writer has prefixed a dedication to the *Manchester Literary and Philoſophical Society*, in which the general utility of biographical writing is elegantly diſplayed.

Art. 48. *An hiſtorical View of the Taſte for Gardening, and laying out Grounds among the Nations of Antiquity.* 8vo. 1s. 6d. Dilly. 1783.

The work before us contains a ſummary account, extracted from a variety of authors, of the mode in which different antient nations endeavoured to embelliſh the face of nature, by ſelecting ſome particular ſpots where art might be called in to its aſſiſtance, and contribute to uſe and ornament. It is conjectured, that the antient method of laying out pleaſure-grounds in this country was borrowed from the Aſiatics; and that its introduction may be traced back to the time of the Cruſades. Trees planted in ſtrait lines, their branches cloſely ſhorn or modelled into particular ſhapes, artificial caſcades, ſpouting fountains, ſummer houſes, &c. &c. did in the moſt early ages, juſt as they do at preſent, conſtitute the eſſentials of an Oriental garden. Though the juſter taſte of modern times hath exploded thoſe phantaſtic decorations, yet much may be pleaded for their utility and convenience in more ſultry climates. Trees planted in rows acquire greater firmneſs, and encreaſe to a greater bulk, than thoſe which ſtand ſolitary, or are ſcattered about irregularly. The branches thicken by being lopped: and an encreaſe of ſhade is a moſt deſirable circumſtance in the Eaſt. The agitation of water contributes to cool the air, and where exerciſe muſt prove wearifome, frequent ſeats become a luxury.

We hope, however, that the elegant ſimplicity which characterizes the preſent taſte, will never yield to exotic embelliſhments, nor be diſguiſed by fanciful and affected refinements.

Though much information cannot be expected from ſo ſmall a tract; yet there are many things in it that will amuſe and entertain the curious in enquiries of this ſort. The author appears to be a man of ingenuity and claſſical reading; and he hath brought forward

* Gulliver. ‡ *Monthly Review*, vol. 66. p. 508.

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several passages from the ancients, not generally known, to confirm and illustrate his observations.

The *Tyrian Garden*, from a Greek Novel, entitled, "The Loves of Clitophon and Leucippe," and the *Groves* of *Academus*, from the *Attica* of Pausanias, are finely described; as is also the *Tuscan Villa*, by Pliny. But how came the ingenious Author to forget the delicious *Tempe* of Ælian?

Art. 49. *Advice to the Universities of Oxford and Cambridge.* Small 8vo. 2s. Kearsley. 1783.

The wit of this piece (such as it is) is merely local. Even in the places where its wit will be best understood, not much of it, we apprehend, will be admitted as legitimate. It is a feeble imitation of Swift's Advice to Servants.

Art. 50. *A Letter to Dr. Toulmin, M. D. relative to his Book on the Antiquity of the World.* By Ralph Sneyd, LL. B. Rector of Sevington, and Vicar of Rye, in Sussex, and late Fellow of All-Soul's College, Oxford. 8vo. 1s. 6d. Rivington. 1783.

The author possesses lively talents, which promise better things; but, at present, they want maturity. He is too declamatory: and many of his observations are puerile and superficial. He is, however, a match for Dr. Toulmin; and is sometimes very happy in exposing to ridicule the inconsistent theory of that atheistical speculatist *. The conclusion is excellent. 'Of all the claimants for *diplomatic* distinction, none are less intitled to it than those numberless writers, who for these last ten years have so infested the bye-paths of literature with their crude dreams, delivered to the Public under the polluted titles of rational theories, free enquiries, natural systems, and the like; and as singularity is the very essence of such productions, it is amusing to observe the various ways and means which are pursued to effect it. But of late theories have so greatly multiplied, the path of speculation hath been so beaten, that it is become difficult not to tread in the steps of others. To remedy which disadvantage, the writers of the present day have substituted, in lieu of originality, an unjustifiable boldness in their assertions—an open defiance of laws human and divine—and an avowed contempt of the censures of the rational part of society: and, to the disgrace of the age, if a man can but carry these points to a degree sufficiently *outré*, he is certain of obtaining a considerable share of public notice, and probably will be paid for his trouble.

'Whether your endeavours to surpass in these points proceed from the hope of receiving that "*distinguished lustre*" which you say is reflected from the censures of good christians, I pretend not to determine, though it is undoubtedly a reward (if such you can consider their censures) to which your labours have very fully intitled you. But, in regard to the originality of your system, you have nothing to claim on that score: a circumstance of which you do not yourself seem sensible. It was the doctrine of Heraclitus, "*That the world had no beginning, in respect to time:*" but that there is "*a mind or soul which extends itself through all things*;" which, he says, is fire, and has the

* Vid. our account of his "Antiquity," &c. Rev. Vol. LXIV. p. 413.

power

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power of producing and destroying, or rather altering the form of all things; and that Nature is no where at rest, but in continual fluctuation of formation and decay. In Cicero, *de Natura Deorum*, we find a number of philosophic sects, who maintained doctrines somewhat similar to that of Heraclitus. And the present age, inferior to none in the number and diversity of its theories, hath produced a multiplicity of books, which, like your own, have endeavoured to attribute a more remote antiquity to the existence of the universe, than they have been able to demonstate by reason or argument. Possibility is the utmost the most plausible of these theories will admit of; and they are consequently (exclusive of their being inconsistent with the more rational and sublime account given us of the creation by the inspired historian) totally inadequate to convey conviction even to the minds of those who seem so desirous of misbelieving what they cannot help fearing to be true. And I sincerely hope the time may yet come, when you, Sir, will no longer consider a religion, which makes happiness the reward of virtue, and misery the punishment of vice—whose theology is pure and exalted—whose precepts are mild and rational—and whose practice is universal charity and benevolence, hath any tendency to "*spread a gloomy influence over the minds or conduct of mankind*," further than by planting an internal monitor in their bosoms, which renders mental tranquillity incompatible with a vicious life.'

The views of this Writer appear to be of the best kind: and he only wanted a more correct judgment and a greater degree of metaphysical acuteness and penetration to make the execution more worthy of his intentions.

NOVEL.

Art. 51. *Errors of Nature.* 12mo. 3 Vols. 9s. bound. Pownal. 1783.

This Novel shews the *error* of the Author in imitating a corrupt model. The admirers of some late performances in this line may think the present work interesting and pathetic; but those who look for nature and simplicity, good sense, or nice discernment, entertaining relations, or instructive and judicious reflections, will find very little to gratify their taste in these volumes.

EDUCATION.

Art. 52. *An Essay on Education*, in a Letter to Wm. Jones, Esq; * By R. Shepherd, B. D. 4to. 1s. Flexney.

This Essay was originally published in the First Volume of Mr. Shepherd's Miscellanies. The Author defends private tuition, and proposes hints for conducting it on a new and improved plan, strengthened by some eminent authorities, and contrasted with those imperfections and abuses which have hitherto attended, and almost naturally arise out of the present methods of education; especially those which have been adopted in the greater schools.

Art. 53. *An Essay on Education*; or, an Address to Parents and Guardians. In two Parts. By B. Webb, Clerk, Master of the Free and Grammar School at Odiham, Hants. 8vo. 1s. 6d. Reading printed, and sold by Law, in London. 1783.

Mr. Webb, who is an advocate for public education, is of opinion

* Now Sir William Jones.

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that, before boys are sent to any of the great schools, they ought to be well grounded in Latin and Greek grammar; not by a private tutor, but at one of those minor seminaries of education that admit only forty or fifty. His arguments in proof of what he advances are by no means conclusive. That his readers, however, may know where such a seminary is to be met with, he acquaints them there is one at Odiham, conducted by himself.

In the course of this Essay, are interwoven some remarks on English grammar that are not injudicious. The Author, indeed, professes to pay particular attention to this branch of Education, appropriating a considerable portion of his pupils' time to the study of the native language. It does not appear from this publication, which has too much the air of a quack advertisement, that the preceptor is himself acquainted with its elegancies. If he had, he would scarcely have composed the present pamphlet, in which, it may be supposed, he wished to display himself to advantage, in a style at once stiff and groveling.

Art. 54. *Thoughts on the Origin, and on the most rational and natural Method of teaching the Languages:* with some Observations on the Necessity of one universal Language for all Works of Science. By John Williams, LL. D. 8vo. 2s. Buckland.

Dr. Williams, who apprehends that he has chalked out an easier and a shorter way to knowledge and science than has been usually travelled, proposes a method of study diametrically opposite to what is approved of by preceding writers. Instead of ascending up the stream, he is for going to the fountain-head, and descending with the current. Instead, in short, of entering upon the study of the learned languages by commencing with Latin, he is for beginning with Hebrew, which is to be followed by Arabic. To these are to succeed the Samaritan, the Chaldee, the Syriac, and the Greek languages. Latin is the last in this system. Dr. Williams is not, however, the only one who has thought this the most eligible course of study: that very eminent Linguist Dr. Gregory Sharpe, to whom our Author communicated his scheme, honoured it, as he informs us, with his approbation. We have heard that there have been some, who have actually carried a scheme of this kind into practice; and, as we have reason to believe, in some instances with success. It may, nevertheless, be disputed, whether the usual method may not be also the best: that language being, without doubt, most easily acquired, that approaches nearest to our own; and that language is the Latin. The next in affinity is the Greek. The most insuperable objection to the method here proposed, arises from the difficulty there would be to get preceptors qualified to carry it into execution. On the contrary, he who is already initiated in Latin and Greek, having once learned to walk in the trammels of grammar, will frequently be able, should he meet with difficulties in his progress through any other language, to extricate himself; or, at least, he will require a very moderate share of assistance, compared to what he must have wanted, had his mind been unenlightened by any such previous knowledge. But, perhaps, after all, it may be said of modes of education as of forms of government, though with a certain degree of latitude in both cases, that which is best administered is best.

LAW.

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LAW.

Art. 55. *A Concise Compendium of the Constitutional* Part of the Laws of England, carefully compiled from the Statutes, and the best Law Authorities on the Subject, from the earliest Period to the present Time. By J. Piesley, Gent. 12mo. 1 s. 6 d. Stockdale. 1783.

Mr. Piesley intends this little collection for the use of the common people, who cannot have recourse to the larger abridgments; particularly for the information of the Yorkshire Freeholders, 'at a time when they are about * to procure a reform in the constitution, so necessary, and much to be wished by every true friend to his country.' The points to which he directs the attention of his readers, are—the laws concerning the liberty of the subject; the freedom of election; the power and privileges of Parliament; the qualifications of members; the prerogative of the Crown; and the rights of peerage and embassadors.—Blackstone is the principal authority referred to.

RELIGIOUS.

Art. 56. *A Collection of Family Prayers* from the devotional Writings of Baxter, Henry, Willison, Bennet, Watts, Doddridge, and others. With various occasional Forms. By Samuel Palmer. 8vo. 3s. 6d. bound. Buckland. 1783.

The Editor justly observes, that the want of a talent for extemporary prayer is not a proper excuse for the omission of family devotion, since so many excellent forms are at hand to supply the defect.

The present collection will undoubtedly be well received by persons who have a particular esteem for those worthy Divines from whose works it is compiled. Several of them were the distinguishing ornaments of the Dissenting interest; and to those who wish to see it supported and honoured by piety, learning, and candour, the names of Baxter, Watts, &c. must be peculiarly dear. There is a wonderful glow of piety, a freedom and animation in Mr. Baxter's prayers, which bespeak a fervid and exalted spirit. Mr. Henry's are very edifying and spiritual; but they have too much *point* and *antithesis* in them. The excellence of a prayer consists in the due mixture of simplicity and solemnity; and in preserving a medium between what is vulgar, and what is ostentatious.

SERMONS.

I. *The Outcasts comforted.* Delivered at the University in Philadelphia, Jan. 4th, 1782, to the Members of the Baptist Church who have been rejected by their Brethren for holding the Doctrine of the final Restoration of all Things. By Elhanan Winchester. 8vo. 1s. Printed at Philadelphia in 1782; and reprinted at London for Trapp. 1783.

The model of this discourse bears a striking resemblance to some of those that were published by the sectaries in the time of Oliver Cromwell; and many of its sentiments and expressions savour strongly of the taste of that period. But its general principle is more liberal, than might have been expected from a person who appears to be

* It was published nine months ago.

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fond of the Shibboleth of narrow-minded enthusiasts. In this discourse, the Author vindicates the doctrine of a *universal restitution*; and glories in the public avowal of it, notwithstanding the odium he and his friends have brought on themselves by the freedom and honesty of their professions on this subject. The following observation breathes a truly benevolent spirit: 'Even when we see poor miserable wretches under the power of Satan, prophaning and blaspheming the name of God, it fills our hearts with grief inexpressible; how inconceivable then would our distress be, if we could be made to believe, that they must to all endless ages continue in rage, blasphemy, and despair! But glory be to God in the highest, we believe that the wisdom, power, and goodness of the ever-adorable Jehovah shall shine most gloriously in the entire destruction of all evil, and the total subjection and complete restoration of ALL his creatures.'—To this discourse is annexed an Appendix, by another hand, on the *seventh trumpet*, and the *altar of brass*, called *Ariel*; very mystical and obscure, unless in the epitome of evidences in support of the divine œconomy of the Mosaic law, which we think to be very clear, striking, and satisfactory.

II. *Before the Lords Spiritual and Temporal*, in the Abbey Church of Westminster, Jan. 30, 1784. By Richard Lord Bishop of Landaff. 4to. 1s. Robson.

When a *Thirtieth of January Sermon*, by the bishop of Landaff, was first announced to the public, great expectation was excited. "We shall have something superior to the prejudices of *party*, the narrowness of the *hierarchy*, or the bigotry of *Toryism*;" and so it hath proved. Dr. Watson hath, indeed, given us an excellent discourse, worthy the man of sense, the philosopher, and, yet more, the truly Christian divine. Under these characteristics, this worthy prelate is so well known to the Public, that nothing remains for us to add, on the present occasion, but—*As* is the preacher, *such* is the discourse.

One short passage, however, is so well pointed, and the caution it contains is so seasonably delivered, that we are irresistibly tempted to select it:

'From the disaster which we this day deplore, KINGS may learn the danger of governing contrary to law, and even of tenaciously contending for all the rights of their predecessors, where the circumstances and opinions of a great nation demand from them unusual concessions; and THE PEOPLE, on the other hand, may learn the danger of supporting any set of men, or even either house of Parliament, in their attempts to infringe the established prerogative of the crown, left in redressing the grievances incident to monarchy, they fabricate for themselves the tenfold fetters of republican tyranny.'

"*Hear, O ye* KINGS! *give ear, O ye*"—people!

CORRESPONDENCE.

† In consequence of the declaration we made in our answer to Δικαιοσυνη *, of our readiness to retract, in case we should receive *authentic* information that we had been deceived concerning the author of *Vox Oculis subjecta*, we have received two letters from respectable names, viz. the Rev. Mr. Palmer of Hackney, and the Rev. Mr.

* See our last Appendix, p. 600.

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Birch, now boarding at Messrs. Braidwood's Academy; both certifying, to our complete satisfaction, that the Author is a man of unquestionable character, whose veracity may be entirely depended on. We should certainly have inserted here either of those letters, had we not also received one from the Author himself †, in which his motives for publishing the work in question, are fully explained, and shewn to have been not only unexceptionable, but wholly disinterested, and praise-worthy—on every principle of generosity, gratitude, and benevolence.

Not satisfied with the bare justice of this voluntary acknowledgement, our own feelings call upon us to apologize to Mr. Green for a particular expression into which our involuntary mistake led us, concerning his situation as a parent, and to request him to be assured, that nothing but our persuasion that the reflection would never offend a parental heart, could have suggested it.

While we thus make every reparation that can well be required of us, we are by no means apprehensive of losing the confidence of the Public, by refusing to be over-credulous. *Arguments* we shall ever examine without respect to persons, and either adopt or reject them according to their internal evidence; but for *facts* we must have vouchers. And whenever a collection of facts shall come into our hands, unauthenticated by any name, we shall be apt to entertain suspicions unfavourable to the author; for which, after all, he must thank himself; but which, whenever they shall be proved to have been ill-founded, we shall be as ready to retract, as we have been upon this occasion.

*** We are obliged to Mr. Wise for his attempts to set us right as to the meaning of a certain passage in Justin Martyr. We, however, still adhere to our own interpretation. The following expression, to say nothing of many others in the writings of this antient Father, decides, we think, in favour of the idea we have formed of his opinion. Το δε ειρημενον εκ βατου τω Μωσει, Εγω ειμι ο ων, ο Θεος Αβρααμ, και ο Θεος Ισαακ, και ο Θεος Ιακωβ, και ο Θεος των πατερων σου, σημαινον το και αποθανοντας εκεινους μενειν, και εινατ αυτε τε ΧΡΙΣΤΟΥ ανθρωπους. i. e. "What was spoken from the bush to Moses, viz. *I am the God of Abraham, and the God of Isaac, and the God of Jacob*, denoted, that although they were dead, yet that they still remained, and were the property of CHRIST HIMSELF." *Apol.* p. 94. The venerable Father had just before said that ος και λογος πρωτοτοκος ων τε θεε και ΘΕΟΣ υπαρχει. He speaks of ετερος θεος και κυριος, whom he distinguishes from *the Maker of the universe*; and to whom the designation of the *God of Abraham* was appropriate. Vid. Dial. p. 249. &c. &c.

We join very sincerely with our Correspondent in the following exclamation: "Pity it is that ——— and writers that possess the confidence of the Public, should be so astonishingly unskilful as they are, for men of reputation; and so shamefully disingenuous in conveying to the Public the sentiments of the ancients!"

*** *Semel* has our thanks. He is right in his verbal criticisms; but he must not look for the same accuracy in a periodical pamphlet,

† Francis Green, Esq; from Boston in New England.

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which may be expected in literary productions that are not *hurried* through the press. Where there is sufficient leisure for *correction*, and *revisal*, many oversights might be deemed unpardonable, which candour will excuse, in works even of *criticism*, where they are subject to hasty publication, in a limited time; and where, to add to the disadvantage, the writers have seldom an opportunity of seeing the proof-sheets: Such is the situation of a Monthly Reviewer.

†††† Dr. S. M. S. has our best acknowledgments. We are always glad to receive his friendly notices of any slips of the *pen* or the *press*.

‡‡‡ We are very certain that our old friend, the ingenious Dr. B—k—out, never could have seriously thought his letter admissible.

‡†‡ *W. T.*'s very acceptable letter on Air Balloons came to hand, just as this sheet was going to press. It will be noticed in our next.

GENERAL INDEX, &c.

In answer to the numerous hints and enquiries of our Correspondents, concerning a Comprehensive Index to the *whole set of* MONTHLY REVIEWS, from the beginning of this work, in 1749, to the present year, we can assure our Readers, that a gentleman is actually engaged in compiling a COMPLETE CATALOGUE of the books and pamphlets mentioned in our Journal; which, with very few exceptions, will include all the publications of this country, within the above period, beside the *Foreign Literature*.

This work will also contain a GENERAL INDEX to the *remarkable passages* in the principal articles—Historical, Poetical, Philosophical, &c. including all the late discoveries in science, improvements in the Arts, Literary Anecdotes, &c. &c.

It is proposed to publish this work in October or November next.

☞ The *Catalogue* part will give the size and price of every book and pamphlet, with a reference to the volume and page of the Review, in which also its *character*, and the *publisher's name*, are to be found.

ERRATA.

*** The Reader is desired to correct the following Errata in our Article on Curtis's *Flora Londinensis* in the last month's Review.

Page 2, the eighth line from the bottom, for *again begun*, read, *begun again*.

—— 3, the eleventh line from the bottom, for '*additions* made to *it*,' read, additions made *to the Linnæan system* by the indefatigable Sir Joseph Banks, &c.

—— 14, line the twelfth from the bottom, for '*by the* Flora Danica,' read, by *Oeder's* Flora Danica, &c.

ALSO, in the Article of Capell's Shakespeare,

Page 22, l. ult. for 'Latin writers,' r. *later writers*.

—— 23, par. 2, for 'artifice,' r. *article*.

ERRATA *in our last* APPENDIX.

Page 547, l. 11, for 'resupinos,' r. resupinus.

—— —— l. 14, for *letas*, r. *Setas*.

—— 535, l. 29, for 'ten to one,' r. *one to ten*.

—— 580, l. 5, after *merits*, insert *of*,

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THE

MONTHLY REVIEW,

For MARCH, 1784.

ART. I. *Elements of Juriſprudence*, treated of in the Preliminary Part of a Courſe of Lectures on the Laws of England. 4to. 5s. boards. Payne. 1783.

THIS work conſiſts of ſix lectures, read by Mr. Woodeſon, the Vinerian Profeſſor in Oxford, introductory to his courſe on Engliſh Law. They treat of the ſubjects of Juriſprudence in a general, but, on the whole, in a judicious manner; and may afford profitable inſtruction to thoſe who are entering upon theſe ſtudies.

In the *firſt* Lecture, which treats of the *Laws of Man's Nature*, the Author deduces theſe laws from the will of God, ſignified to man by reaſon and the moral ſenſe; wholly overlooking, however, the previous queſtion, whether even this ſource of moral obligation ought not to be conſidered as primarily derived from the eſſential properties, relations, and differences of things. The common objection to the exiſtence of this natural law, drawn from the different and even contradictory notions which have prevailed among mankind concerning ſeveral parts of moral conduct, is ſatisfactorily refuted in the following paſſage:

'If the laws of nature are inveſtigable by reaſon, that being univerſally the ſame, it is aſked, why groſs inſtances of depravity have prevailed in ſome countries, and been avowed by a ſort of national concurrence? The common ſource of ſuch prevailing abominations ſeems to have been men's inattention or neglect in attempting to reconcile different rules of duty. To a diligent inquirer, ſome of theſe popular and avowed tranſgreſſions will be found to be blended or tinctured with ſentiments more laudable, and to contain a tacit confeſſion of ſome precept of virtue.

'Let us eſſay, with this touchſtone, two of the moſt ſtriking inſtances alleged by objectors againſt natural morality. They, who offered their ſons and their daughters unto idols, may be deemed to

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have displayed in the sacrifice of interests so dear, a zealous, though frantic, devotion. Besides which indeed their * understandings, as to one country at least, are said to have been darkened by the immediate exertion of divine vengeance, as a punishment for former transgressions.

'Farther, the exposing of new-born infants was not, it is true, confined to barbarous times or nations. This hideous custom partly arose from carrying parental authority to excess, and partly from a supposed inability, through indigence, of maintaining the abandoned offspring. It implied a belief of that natural obligation †.

'But notwithstanding such defects, great as they are, every country has upon the whole maintained a sense of the natural law of morality. I have before cited one maxim of justice of universal reception. There are many other moral tenets of general force and extent. No people ever disavowed an observance of domestic faith, or a sense of gratitude towards benefactors. All countries have acknowledged an obligation to perform what they themselves esteem and profess to be right; and insincerity has never passed for virtue. A confession of the duty of adhering to certain principles, discovered by the light of nature, has prevailed in all ages and nations; although in some particular regions abuses have crept in, and the true rules of morality confused, from causes easily assignable.'

The *second* Lecture discusses, in a general view, the grounds of civil, positive, or instituted law. On this subject the Professor lays it down as a fundamental principle, that it is common consent, expressly or virtually given, which actually forms and ratifies civil associations; which, he asserts, do not commence till government is instituted; every degree of civil union, however rude, being inseparable from some kind of civil law. Hence he infers, that government ought to be considered as founded on a real, or *quasi* compact. 'For what,' says he, 'gives any legislature a right to act, where no express consent can be shewn? What but immemorial usage? and what is the intrinsic force of immemorial usage, in establishing this fundamental or any other law, but that it is evidence of common acquiescence and consent?' To this solid reasoning our Author subjoins the following *strange* assertion: 'Not that such consent is subsequently revocable, at the will even of all the subjects of the state; for that would be making a part of the community equal in power to the whole originally, and superior to the rulers thereof after their establishment?' A doctrine which supposes, that the present members of a community cannot change their constitution without the consent of those who no longer exist;—that those who first instituted any form of government were the whole of the community, and yet that their posterity make a part of it; and that a state, as it exists entire at any given time, is not *supreme* in the

* Hook. Eccl. Pol. b. 1. § 8.

† *Cod. l.* viii. *t.* 47. *l. ult.* Tayl. Civil Law, 405, 406.

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management of its own affairs, but accountable to their *anceſtors* for their reſolutions. On this principle, the firſt form of government in every country muſt at all events be perpetuated; and conſequently, every government which now exiſts in Europe, perhaps in the world, is a uſurpation.—Such ill-digeſted and groundleſs dogmas, ought not to iſſue from the chair of inſtruction.

In the *third* Lecture, which treats of the ſeveral ſpecies of Magiſtracy, the Author claſſes the offices of political power under three heads, Legiſlative, Executive, and Judicial; and marks with preciſion their reſpective provinces. Under the head of Legiſlative authority, he maintains (contrary to the opinion of the ableſt writers, and without any appearance of argument), that matters of religion properly come under the authority of governors, not merely as they are connected with the welfare of the ſtate, but from a concern for the *eternal felicity* of themſelves and their ſubjects.

The Law of Nations is the ſubject of the *fourth* Lecture. The *fifth* treats of the Laws of England, with reſpect to the various ſources from which they have been derived. In the *ſixth*, the Profeſſor makes ſeveral obſervations on the ſtudy and profeſſion of the laws of England, and gives the outline of his Courſe of Lectures. From the *laſt* Lecture we ſhall extract, as a farther ſpecimen, the following uſeful hints of advice to young ſtudents of law:

'The difficulty of acquiring legal learning, however great in general, muſt be confeſſed to be particularly enhanced among a people that have, like this nation, been long civilized; where new ſpecies and ſubjects of property have been deviſed, and gradually regulated by new principles of deciſion; where litigated queſtions, involved in their circumſtances, and not eaſy even to be ſtated, yet often bearing a ſtrong reſemblance to each other, have conſequentially produced nice refinements and ſubtle diſtinctions; and where the change of manners in different ages makes it neceſſary, in order fully to underſtand ſome of our municipal inſtitutions, to trace ſcientifically their hiſtory and progreſs. Accordingly, the time and labour neceſſary to be employed in the ſtudy of our laws is mentioned in ſtrong terms by many who had moſt effectually ſurmounted the difficulty, and whoſe learned writings are holden in the higheſt eſtimation.

'Hence we may learn to reject an error, not uncommon amongſt men unſkilled in this ſcience, who ſet up their own ideas of reaſon and common ſenſe, as the teſt of what the law is or ought to be. In this they may fancy themſelves ſupported by the following maxim of Engliſh juriſprudence, that the law is the perfection of reaſon; by which however is only meant, the conformity of the law to the rational judgment of ſuch enquirers as are well verſed in the knowledge of it. For a man of the moſt penetrating underſtanding would rarely be able to ſolve an intricate legal queſtion, unleſs a general acquaintance with the whole law capacitated him to judge of the various relations

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and dependencies of the caſe ſtated for diſcuſſion, and of the conſequences which his determination might involve, by ſhaking and deranging the juridical ſyſtem. It muſt be remembered, how great a part of municipal law conſiſts of poſitive inſtitutions, having little or no original connexion with the principles of natural law and abſtract juſtice, eſtabliſhed at firſt arbitrarily, becauſe it was neceſſary they ſhould be in ſome way ſettled, and adhered to afterwards for the ſake of uniformity of deciſion, which the welfare of the community demands. As in civil life rules of property muſt be inſtituted, they muſt alſo be permanent and ſtable; there muſt be no claſhing of determinations, conſequently former judgments muſt be known and underſtood. There is therefore no ſtudy in which precipitate opinions are more to be avoided than in that of the municipal law. Thus Barbeyrac * admoniſhes, '*omnis abſit in judicando præcipitantia, adeoque extemporaneæ ſententiæ temeritas cane pejus et angue fugiatur.*" The inexperienced are confident; the more learned uſually pronounce with heſitation and reſtriction; and the greateſt proficients only can reaſonably and juſtly reaſſume a deciſiveneſs of judgment. For this ſcience may be compared to an extenſive and variegated country, which muſt be travelled over to be known perfectly, though men of ſuperior abilities accompliſh the taſk more expeditiouſly than others, and thoſe of quick perception more readily deſcry the diſtant objects.

'Many of thoſe parts of the law, which I have before alluded to as of poſitive inſtitution, ſuch for inſtance as the properties of entailed eſtates, and of eſtates in which there ſubſiſts a joint and contemporary ownerſhip, are wholly unadapted to rouſe the attention, or intereſt the affections of the mind, and of courſe make little impreſſion on the memory. Several legal principles of this claſs are much eaſier to be underſtood than remembered. Theſe reaſons induce me to believe, that the commencement of the ſtudy of our laws is uſually delayed to too late a period in life. The memory in young minds is thought moſt tenacious; and therefore an early familiarity with legal ideas and legal language might be a ſaving of time and labour, and facilitate the future reſearches of the maturer ſtudent.

'Another cautionary advice I would give, is, not to rely on authorities as they are quoted, but as opportunity ſerves, to have recourſe to the original: by which means the ſubject may be more eaſily and more fully comprehended by peruſing the context of the paſſages adduced, and both the involuntary errors and wilful miſrepreſentations of the tranſcribers may be amended. For writers too often allege citations to anſwer their preſent purpoſe, to coincide with their chain of thought, and ſometimes to favour prejudices of their partiality, to which they are ſcarcely ſenſible.'

This latter obſervation we ſo frequently ſee verified in polemical writings of every kind, that we cannot help pointing it out, as capable of an important application, far beyond the limits of the Author's deſign in producing it.

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* *Orat. de ſtud. jur. rectè inſtitutendo.*

ART.

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ART. II. *Concluſion of the Account of Dr. Blair's Lectures.* See the two laſt Volumes of our Review.

HAVING already given an account of the firſt volume of theſe Lectures, we ſhall now lay before our Readers a general view of what is contained in the ſecond. The Dr. introduces it with conſidering the different kinds and ſubjects of public ſpeaking; the manner ſuited to each; the proper diſtribution and management of all the parts of a diſcourſe; and the proper pronunciation or delivery of it. But before he enters on any of theſe heads, he takes a view of the nature of eloquence in general, and of the ſtate in which it has ſubſiſted in different ages and countries. This leads him into a conſiderable detail, but a very uſeful one; as in every art it is of great conſequence to have a juſt idea of the perfection of it, of the end at which it aims, and of the progreſs which it has made among mankind.

The beſt definition which can be given of eloquence, he thinks, is, the art of ſpeaking in ſuch a manner as to attain the end for which we ſpeak. Whenever a man ſpeaks or writes, he is ſuppoſed, as a rational being, to have ſome end in view; either to inform, or to amuſe, or to perſuade, or, in ſome way or other, to act upon his fellow-creatures. He, who ſpeaks, or writes, in ſuch a manner, as to adapt all his words moſt effectually to that end, is the moſt eloquent man. Whatever then the ſubject be, there is room for eloquence; but, as the moſt important ſubject of diſcourſe is action, or conduct, the power of eloquence chiefly appears, when it is employed to influence conduct, and perſuade to action. As it is principally, with reference to this end, that it becomes the object of art, eloquence may, under this view of it, be defined *the art of perſuaſion.*

In order to perſuade, the moſt eſſential requiſites are, ſolid argument, clear method, a character of probity appearing in the ſpeaker, joined with ſuch graces of ſtyle and utterance, as ſhall draw our attention to what he ſays. Good ſenſe is the foundation of all. No man can be truly eloquent without it; for fools can perſuade none but fools. In order to perſuade a man of ſenſe, we muſt firſt convince him; which is only to be done, by ſatisfying his underſtanding, as to the reaſonableneſs of what you propoſe to him.

This leads our Author to obſerve, that convincing and perſuading, though they are ſometimes confounded, import, notwithſtanding, different things, which it is neceſſary to diſtinguiſh from each other. Conviction affects the underſtanding only; perſuaſion, the will and the practice. It is the buſineſs of the philoſopher to convince me of truth; it is the buſineſs of the orator to perſuade me to act agreeably to it, by engaging

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my affections on its ſide. Conviction and perſuaſion do not always go together. They *ought*, indeed, to go together; and *would* do ſo, if our inclination regularly followed the dictates of our underſtanding. But as our nature is conſtituted, we may be convinced, that virtue, juſtice, or public ſpirit, are laudable, while, at the ſame time, I am not perſuaded to act according to them. The inclination may revolt, tho' the underſtanding be ſatisfied; the paſſions may prevail againſt the judgment. Conviction is, however, always one avenue to the inclination, or heart; and it is that which an orator muſt firſt bend his ſtrength to gain: for no perſuaſion is likely to be ſtable, which is not founded on conviction. But, in order to perſuade, the orator muſt go farther than merely producing conviction; he muſt conſider man as a creature moved by many different ſprings, and muſt act upon them all. He muſt addreſs himſelf to the paſſions; he muſt paint to the fancy, and touch the heart; and hence, beſide ſolid argument, and clear method, all the conciliating and intereſting arts, both of compoſition and pronunciation, enter into the idea of eloquence.

In the proſecution of this ſubject, the Doctor diſtinguiſhes three kinds, or degrees of eloquence.—'The firſt, and loweſt,' ſays he, 'is that which aims only at pleaſing the hearers. Such, generally, is the eloquence of panegyrics, inaugural orations, addreſſes to great men, and other harangues of this ſort. This ornamental ſort of compoſition is not altogether to be rejected. It may innocently amuſe and entertain the mind; and it may be mixed, at the ſame time, with very uſeful ſentiments. But it muſt be confeſſed, that where the ſpeaker has no farther aim than merely to ſhine and to pleaſe, there is great danger of art being ſtrained into oſtentation, and of the compoſition becoming tireſome and languid.

'A ſecond, and a higher degree of eloquence is, when the ſpeaker aims not merely to pleaſe, but alſo to inform, to inſtruct, to convince: when his art is exerted in removing prejudices againſt himſelf and his cauſe, in chuſing the moſt proper arguments, ſtating them with the greateſt force, arranging them in the beſt order, expreſſing and delivering them with propriety and beauty; and thereby diſpoſing us to paſs that judgment, or embrace that ſide of the cauſe, to which he ſeeks to bring us. Within this compaſs, chiefly, is employed the eloquence of the bar.

'But there is a third, and ſtill higher degree of eloquence, wherein a greater power is exerted over the human mind; by which we are not only convinced, but are intereſted, agitated, and carried along with the ſpeaker; our paſſions are made to riſe together with his; we enter into all his emotions; we love, we deteſt, we reſent, according as he inſpires us; and are prompted to reſolve, or to act, with vigour and warmth. Debate, in popular aſſemblies, opens the moſt illuſtrious field to this ſpecies of eloquence; and the pulpit, alſo, admits it.

'I am here to obſerve, and the obſervation is of conſequence, that the high eloquence which I have laſt mentioned, is always the offſpring

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offspring of paſſion. By paſſion, I mean that ſtate of the mind in which it is agitated, and fired, by ſome object it has in view. A man may convince, and even perſuade others to act, by mere reaſon and argument. But that degree of eloquence which gains the admiration of mankind, and properly denominates one an orator, is never found without warmth, or paſſion. Paſſion, when in ſuch a degree as to rouſe and kindle the mind, without throwing it out of the poſſeſſion of itſelf, is univerſally found to exalt all the human powers. It renders the mind infinitely more enlightened, more penetrating, more vigorous and maſterly, than it is in its calm moments. A man, actuated by a ſtrong paſſion, becomes much greater than he is at other times. He is conſcious of more ſtrength and force; he utters greater ſentiments, conceives higher deſigns, and executes them with a boldneſs and a felicity, of which, on other occaſions, he could not think himſelf capable. But chiefly, with reſpect to perſuaſion, is the power of paſſion felt. Almoſt every man, in paſſion, is eloquent. Then, he is at no loſs for words and arguments. He tranſmits to others, by a ſort of contagious ſympathy, the warm ſentiment' which he feels; his looks and geſtures are all perſuaſive; and nature here ſhows herſelf infinitely more powerful than all art. This is the foundation of that juſt and noted rule: "Si vis me flere, dolendum eſt primum ipſi tibi."

Our Author makes many juſt and ſtriking obſervations on the eloquence of the bar, and illuſtrates them by a critical analyſis of Cicero's oration for Cluentius.

His Lecture on the eloquence of the Pulpit well deſerves the frequent and ſerious peruſal of all who are intended for, or engaged in, the ſervice of the church. Obſervations on this ſubject come with peculiar force from Dr. Blair, whoſe excellent ſermons have gained ſo univerſal a reputation, as to render religious and moral inſtruction faſhionable, in an age which has been thought to be diſtinguiſhed only by an uncommon degree of frivolouſneſs and diſſipation. We cannot deny ourſelves the pleaſure of laying the following paſſage before our readers:

'It will be of much advantage to keep always in view the different ages, characters, and conditions of men, and to accommodate directions and exhortations to theſe different claſſes of hearers. Whenever you bring forth what a man feels to touch his own character, or to ſuit his own circumſtances, you are ſure of intereſting him. No ſtudy is more neceſſary for this purpoſe, than the ſtudy of human life, and the human heart. To be able to unfold the heart, and to diſcover a man to himſelf, in a light in which he never ſaw his own character before, produces a wonderful effect. As long as the preacher hovers in a cloud of general obſervations, and deſcends not to trace the particular lines and features of manners, the audience are apt to think themſelves unconcerned in the deſcription. It is the ſtriking accuracy of moral characters that gives the chief power and effect to a preacher's diſcourſe. Hence, examples founded on hiſtorical facts, and drawn from real life, of which kind the Scriptures afford many, always, when they are well choſen, command high attention. No favourable opportunity of introducing theſe ſhould be omitted.

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omitted. They correct, in some degree, that disadvantage to which I before observed preaching is subject, of being confined to treat of qualities in the abstract, not of persons, and place the weight and reality of religious truths in the most convincing light. Perhaps the most beautiful, and among the most useful sermons of any, though, indeed the most difficult in composition, are such as are wholly characteristical, or founded on the illustration of some peculiar character, or remarkable piece of history, in the sacred writings; by pursuing which, one can trace, and lay open, some of the most secret windings of man's heart. Other topics of preaching have been much beaten; but this is a field, which, wide in itself, has hitherto been little explored by the composers of sermons, and possesses all the advantages of being curious, new, and highly useful. Bishop Butler's sermon on the *character of Balaam*, will give an idea of that sort of preaching which I have in my eye.'

The lecture on the eloquence of the pulpit is followed by a critical examination of Bishop Atterbury's Sermon on Praise and Thanksgiving, which is reckoned one of his best.

In his lecture on the means of improving in eloquence, the Doctor makes the following observations on the connection between virtue and eloquence.—'In order to be a truly eloquent or persuasive speaker, nothing is more necessary than to be a virtuous man. This was a favourite position among the antient rhetoricians: *non posse oratorem esse nisi virum bonum*. To find any such connection between virtue and one of the highest liberal arts, must give pleasure; and it can, I think, be clearly shown, that this is not a mere topic of declamation, but that the connection here alleged, is undoubtedly founded in truth and reason.

'For, consider first, Whether any thing be more essential to persuasion, than the opinion which we entertain of the probity, disinterestedness, candour, and other good moral qualities of the person who endeavours to persuade? These give weight and force to every thing which he utters; nay, they add a beauty to it; they dispose us to listen with attention and pleasure; and create a secret partiality in favour of that side which he espouses. Whereas, if we entertain a suspicion of craft and disingenuity, of a corrupt, or a base mind, in the speaker, his eloquence loses all its real effect. It may entertain and amuse; but it is viewed as artifice, as trick, as the play only of speech; and, viewed in this light, whom can it persuade? We even read a book with more pleasure, when we think favourably of its author; but when we have the living speaker before our eyes, addressing us personally on some subject of importance, the opinion we entertain of his character must have a much more powerful effect.

'But, lest it should be said, that this relates only to the character of virtue, which one may maintain, without being at bottom a truly worthy man, I must observe farther, that, besides the weight which it adds to character, real virtue operates also, in other ways, to the advantage of eloquence.

'First, Nothing is so favourable as virtue to the prosecution of honourable studies. It prompts a generous emulation to excel; it inures to industry; it leaves the mind vacant and free, master of itself,

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disencumbered of those bad passions, and disengaged from those mean pursuits, which have ever been found the greatest enemies to true proficiency.

'But, besides this consideration, there is another of still higher importance, though I am not sure of its being attended to as much as it deserves; namely, that from the fountain of real and genuine virtue, are drawn those sentiments which will ever be most powerful in affecting the hearts of others. Bad as the world is, nothing has so great and universal a command over the minds of men as virtue. No kind of language is so generally understood, and so powerfully felt, as the native language of worthy and virtuous feelings. He only, therefore, who possesses these full and strong, can speak properly, and in its own language, to the heart. On all great subjects and occasions, there is a dignity, there is an energy in noble sentiments, which is overcoming and irresistible. They give an ardour and a flame to one's discourse, which seldom fails to kindle a like flame in those who hear; and which, more than any other cause, bestows on eloquence that power, for which it is famed, of seizing and transporting an audience. Here, art and imitation will not avail. An assumed character conveys nothing of this powerful warmth. It is only a native and unaffected glow of feeling, which can transmit the emotion to others. Hence, the most renowned orators, such as Cicero and Demosthenes, were no less distinguished for some of the high virtues, as public spirit and zeal for their country, than for eloquence. Beyond doubt, to these virtues their eloquence owed much of its effect; and those orations of theirs, in which there breathes most of the virtuous and magnanimous spirit, are those which have most attracted the admiration of ages.'

These observations do honour to our Author's feelings; we wish we could likewise say, that they are confirmed by experience. But we believe it will be found, that eloquence, like other great talents, is frequently possessed by the worthless and unprincipled, who employ the authority which they acquire over the minds of men, in leading them into measures which are subversive both of virtue and happiness; who undermine innocence and integrity by duplicity and fraud, and render those whom they inspire with an admiration of their abilities, the instruments of their selfishness, avarice, or ambition. It is true, indeed, that the reputation of probity stamps an authority upon eloquence which mere abilities cannot confer; but there is something so delusive and fascinating in the appearance of extraordinary talents, even when perverted and misapplied, that the world generally gives credit to the man who discovers them for much greater degrees of integrity, than he really possesses, and, dazzled by the splendour of his abilities, insensibly throw a veil over his imperfections.

Having finished that part of his course of Lectures, which respects oratory, or public speaking, our Author now enters on the consideration of the most distinguished kinds of composition, both in prose and verse, and points out the principles of

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criticiſm relating to them. This part of his work he introduces with ſome obſervations on the comparative merit of the antients and the moderns, in order to enable us to aſcertain rationally, upon what foundation that deference reſts, which has ſo generally been paid to the antients.

The ſubjects of the ſubſequent Lectures are theſe following:—Hiſtorical writing, philoſophical writing, the nature, origin, and progreſs of Poetry; paſtoral, lyric, didactic, deſcriptive, epic, and dramatic Poetry; Homer's Iliad and Odyſſey; Virgil's Æneid, Lucan's Pharſalia, Taſſo's Jeruſalem, Fenelon's Telemachus, Voltaire's Henriade, the Luſiad of Camoens, Milton's Paradiſe Loſt; Greek, French, and Engliſh Tragedy; Greek, Roman, French, and Engliſh Comedy.

All theſe Lectures are extremely entertaining, and may be read with peculiar advantage by thoſe who are forming their taſte for polite literature; they abound with pertinent and judicious remarks, very beautifully and happily illuſtrated. The limits to which we are obliged to confine ourſelves, will only allow us a few extracts.

The Doctor gives the following ingenious account of the riſe of paſtoral poetry.—'I am of opinion,' ſays he, 'that paſtoral poetry was not cultivated as a diſtinct ſpecies, or ſubject of writing, until ſociety had advanced in refinement. Moſt Authors indeed have indulged the fancy, that becauſe the life which mankind at firſt led was rural, therefore, their firſt poetry was paſtoral, or employed in the celebration of rural ſcenes and objects. I make no doubt, that it would borrow many of its images and alluſions, from thoſe natural objects with which men were beſt acquainted; but I make as little doubt, that the calm and tranquil ſcenes of rural felicity were not, by any means, the firſt objects which inſpired that ſtrain of compoſition, which we now call poetry. It was inſpired, in the firſt periods of every nation, by events and objects which rouſed men's paſſions; or, at leaſt, awakened their wonder and admiration. The actions of their gods and heroes, their own exploits in war, the ſucceſſes or misfortunes of their countrymen and friends, furniſhed the firſt themes to the bards of every country. What was of a paſtoral kind in their compoſitions, was incidental only. They did not think of chooſing for their theme, the tranquillity and the pleaſures of the country, as long as theſe were daily and familiar objects to them. It was not till men had begun to be aſſembled in great cities, after the diſtinctions of rank and ſtation were formed, and the buſtle of courts and large ſocieties was known, that paſtoral poetry aſſumed its preſent form. Men then began to look back upon the more ſimple and innocent life which their forefathers led, or which, at leaſt, they fancied them to have led: they looked back upon it with pleaſure; and in thoſe rural ſcenes, and paſtoral occupations, imagining a degree of felicity to take place, ſuperior to what they now enjoyed, conceived the idea of celebrating it in poetry. It was in the court of King Ptolomy, that Theocritus wrote the firſt paſtorals

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paſtorals with which we are acquainted; and in the court of Auguſtus, he was imitated by Virgil.'

Our readers will be pleaſed with the following extract from the Lecture on deſcriptive poetry:——'It is to be obſerved, in general,' ſays our Author, 'that, in deſcribing ſolemn or great objects, the conciſe manner is, almoſt always, proper. Deſcriptions of gay and ſmiling ſcenes can bear to be more amplified and prolonged; as ſtrength is not the predominant quality expected in theſe. But where a ſublime, or a pathetic impreſſion is intended to be made, energy is above all things required. The imagination ought then to be ſeized at once; and it is far more deeply impreſſed by one ſtrong and ardent image, than by the anxious minuteneſs of laboured illuſtration.—"His face was without form, and dark," ſays Oſſian, deſcribing a ghoſt, "the ſtars dim twinkled through his form; thrice he ſighed over the hero; and thrice the winds of the night roared around."

'It deſerves attention too, that in deſcribing inanimate, natural objects, the poet, in order to enliven his deſcription, ought always to mix living beings with them. The ſcenes of dead and ſtill life are apt to pall upon us, if the poet do not ſuggeſt ſentiments, and introduce life and action into his deſcription. This is well known to every painter who is maſter in his art. Seldom has any beautiful landſcape been drawn, without ſome human Being repreſented on the canvas, as beholding it, or on ſome account concerned in it:

Hîc gelidi fontes, hîc mollia prata, Lycori,
Hîc nemus; hîc ipſo tecum conſumerer ævo *.

'The touching part of theſe fine lines of Virgil's, is the laſt, which ſets before us the intereſt of two lovers in this rural ſcene. A long deſcription of the "*fontes*," the "*nemus*," and the "*prata*," in the moſt poetical modern manner, would have been inſipid without this ſtroke, which, in a few words, brings home to the heart all the beauties of the place; "hic ipſo tecum conſumerer ævo." It is a great beauty in Milton's Allegro, that it is all alive, and full of perſons.

'Every thing, as I before ſaid, in deſcription, ſhould be as marked and particular as poſſible, in order to imprint on the mind a diſtinct and complete image. A hill, a river, or a lake, riſe up more conſpicuous to the fancy, when ſome particular lake, or river, or hill is ſpecified, than when the terms are left general. Moſt of the antient writers have been ſenſible of the advantage which this gives to deſcription. Thus, in that beautiful paſtoral compoſition, the Song of Solomon, the images are commonly particulariſed by the objects to which they allude. It is the "Roſe of Sharon; the lily of the vallies; the flock which feeds on Mount Gilead; the ſtream which comes from Mount Lebanon. Come with me, from Lebanon, my ſpouſe; look from the top of Amana, from the top of Shenir and Hermon, from the mountains of the Leopards." Ch. iv. 8.'

* Here cooling fountains roll thro' flow'ry meads,
Here woods, Lycoris, lift their verdant heads,
Here could I wear my careleſs life away,
And in thy arms inſenſibly decay. VIRG. Ecl. X. WARTON.

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We have often ſeen occaſion to wiſh, that in this and other parts of theſe Lectures, Dr. Blair had embelliſhed his ſyſtem, and illuſtrated his rules by ſome of thoſe beautiful examples, which a ſkilful hand may glean from the productions of our minor poets. It has long been the reproach of criticiſm, that thoſe who have endeavoured to eſtabliſh a logic in taſte, as if afraid to praiſe or to cenſure beauties or deformities, about which mankind are not already univerſally agreed, have traverſed the ſame poetical ground with a tedious and diſguſting uniformity. This is particularly the caſe with the metaphyſical critics, who having reared their abſtract theory, which is their principal object, inſtead of ranſacking the ſtores of genius for examples by which it might be confirmed, content themſelves with illuſtrating it by paſſages which have been toſſed about from critic to critic, almoſt ever ſince the productions of literary ingenuity became the ſubjects of philoſophical diſcuſſion. This may perhaps be one cauſe of the frequent and groundleſs lamentations on the extinction of poetical genius. In this cenſure, however, we do not mean to include Dr. Blair, whoſe fine taſte, and intimate acquaintance with the beſt writers in antient as well as modern languages, have enabled him to enrich every part of his work with beautiful illuſtrations, which had never before been the ſubjects of particular criticiſms: and when we expreſs our regret that he has paid ſo little attention to the fugitive poems in our language, we are induced to do ſo, not ſo much by an opinion of a deficiency in the Doctor's ſyſtem, as by a deſire, that ſome of the fineſt pieces of poetry of which our language can boaſt, had obtained a place in a work, that will probably be a ſtandard by which the merit of the productions of literary genius will hereafter be aſcertained.

The characters of Pope, Young, and Boileau, from the diſcourſe on didactic poetry, will, we flatter ourſelves, be acceptable to moſt readers.

'Didactic epiſtles,' ſays our Author, 'ſeldom admit of much elevation. They are commonly intended as obſervations on authors, or on life and characters; in delivering which, the poet does not purpoſe to compoſe a formal treatiſe, or to confine himſelf ſtrictly to regular method: but gives ſcope to his genius on ſome particular theme, which, at the time, prompted him to write. In all didactic poetry of this kind, it is an important rule "quicquid precipies, eſto brevis." Much of the grace, both of ſatirical and epiſtolary writing conſiſts in a ſpirited conciſeneſs. This gives to ſuch compoſition an edge and a livelineſs, which ſtrike the fancy, and keep attention awake. Much of their merit depends alſo on juſt and happy repreſentations of characters. As they are not ſupported by thoſe high beauties of deſcriptive and poetical language, which adorn other compoſitions, we expect, in return, to be entertained with lively paintings of men and manners, which are always pleaſing; and in theſe, a certain ſprightlineſs and turn of wit finds its proper place. The higher

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ſpecies of poetry ſeldom admit it; but here it is ſeaſonable and beautiful.

'In all theſe reſpects, Mr. Pope's Ethical epiſtles deſerve to be mentioned with ſignal honour, as a model, next to perfect, of this kind of poetry. Here, perhaps, the ſtrength of his genius appeared. In the more ſublime parts of poetry, he is not ſo diſtinguiſhed. In the enthuſiaſm, the fire, the force and copiouſneſs of poetic genius, Dryden, though a much leſs correct writer, appears to have been ſuperior to him. One can ſcarce think that he was capable of Epic or Tragic poetry; but within a certain limited ſphere he has been outdone by no poet. His tranſlation of the Iliad will remain a laſting monument to his honour, as the moſt elegant and highly finiſhed tranſlation, that, perhaps, ever was given of any poetical work. That he was not incapable of tender poetry, appears from the epiſtle of Eloiſa to Abelard, and from the verſes to the memory of an Unfortunate Lady, which are almoſt his only ſentimental productions; and which indeed are excellent in their kind. But the qualities for which he is chiefly diſtinguiſhed are, judgment and wit, with a conciſe and happy expreſſion, and a melodious verſification. Few poets ever had more wit, and at the ſame time more judgment to direct the proper employment of that wit. This renders his Rape of the Lock the greateſt maſter-piece that perhaps ever was compoſed, in the gay and ſprightly ſtyle; and in his ſerious works, ſuch as his Eſſay on Man, and his Ethic epiſtles, his wit juſt diſcovers itſelf as much, as to give a proper ſeaſoning to grave reflexions. His imitations of Horace are ſo peculiarly happy, that one is at a loſs, whether moſt to admire the original or the copy; and they are among the few imitations extant, that have all the grace and eaſe of an original. His paintings of characters are natural and lively in a high degree; and never was any writer ſo happy in that conciſe ſpirited ſtyle, which gives animation to ſatires and epiſtles. We are never ſo ſenſible of the good effects of rhyme in Engliſh verſe, as in reading theſe parts of his works. We ſee it adding to the ſtyle, an elevation which otherwiſe it could not have poſſeſſed; while at the ſame time he manages it ſo artfully, that it never appears in the leaſt to encumber him; but, on the contrary, ſerves to increaſe the livelineſs of his manner. He tells us himſelf, that he could expreſs moral obſervations more conciſely, and therefore more forcibly, in rhyme, than he could do in proſe.

'Among moral and didactic poets, Dr. Young is of too great eminence, to be paſſed over without notice. In all his works, the marks of ſtrong genius appear. His Univerſal Paſſion, poſſeſſes the full merit of that animated conciſeneſs of ſtyle, and lively deſcription of characters, which I mentioned as particularly requiſite in ſatirical and didactic compoſitions. Though his wit may often be thought too ſparkling, and his ſentences too pointed, yet the vivacity of his fancy is ſo great, as to entertain every reader. In his Night Thoughts, there is much energy of expreſſion: in the three firſt, there are ſeveral pathetic paſſages; and ſcattered through them all, happy images and alluſions, as well as pious reflections, occur. But the ſentiments are frequently over-ſtrained, and turgid; and the ſtyle is too harſh and obſcure to be pleaſing. Among French Authors, Boileau has

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has undoubtedly much merit in didactic poetry. Their later critics are unwilling to allow him any great share of original genius, or poetic fire *. But his Art of Poetry, his Satires and Epistles, must ever be esteemed eminent, not only for solid and judicious thought, but for correct and elegant poetical expression, and fortunate imitation of the ancients.'

For the masterly *critique* on Homer, the characters of Virgil, Lucan, Tasso, Ariosto, and other Epic poets, and for the observations on Dramatic composition, we must refer our readers to the work itself, and shall conclude our review of it with the character of Shakespeare, in which our Author has, in our opinion, steered clear both of wanton invective, and of indiscriminating panegyric.

'The first object,' says he, 'which presents itself to us on the English Theatre, is the great Shakespeare. Great he may be justly called, as the extent and force of his natural genius, both for Tragedy and Comedy, is altogether unrivalled †. But, at the same time, it is genius shooting wild; deficient in just taste, and altogether unassisted by knowledge or art. Long has he been idolised by the British nation; much has been said, and much has been written concerning him; criticism has been drawn to the very dregs, in commentaries upon his words and witticisms; and yet it remains, to this day, in doubt, whether his beauties, or his faults, be greatest. Admirable scenes, and passages, without number, there are in his plays; passages beyond what are to be found in any other dramatic writer; but there is hardly any one of his plays which can be called altogether a good one, or which can be read with uninterrupted pleasure from beginning to end. Besides extreme irregularities in conduct, and grotesque mixtures of serious and comic in one piece, we are every now and then interrupted by unnatural thoughts, harsh expressions, a certain obscure bombast, and a play upon words, which he is fond of pursuing: and these interruptions to our pleasure too frequently occur, on occasions, when we would least wish to meet with them. All those faults, however, Shakespeare redeems, by two of the greatest excel-

* Vid. Poëtique Françoise de Marmontel.

† The character which Dryden has drawn of Shakespeare is not only just, but uncommonly elegant and happy. "He was the man, who of all moderns, and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were still present to him, and he drew them not laboriously, but luckily. When he describes any thing, you more than see it; you feel it too. They who accuse him of wanting learning, give him the greatest commendation. He was naturally learned. He needed not the spectacles of books to read nature. He looked inward, and found her there. I cannot say he is every where alike. Were he so, I should do him injury, to compare him to the greatest of mankind. He is many times flat and insipid; his comic wit degenerating into clenches; his serious swelling into bombast. But he is always great, when some great occasion is presented to him." Dryden's Essay of Dramatic Poetry.

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leacies which any tragic poet can poſſeſs; his lively and diverſified paintings of character; his ſtrong and natural expreſſions of paſſion. Theſe are his two chief virtues; on theſe his merit reſts. Notwithſtanding his many abſurdities, all the while we are reading his plays, we find ourſelves in the midſt of our fellows; we meet with men, vulgar perhaps in their manners, coarſe or harſh in their ſentiments, but ſtill they are men; they ſpeak with human voices, and are actuated by human paſſions; we are intereſted in what they ſay or do, becauſe we feel that they are of the ſame nature with ourſelves. It is therefore no matter of wonder, that from the more poliſhed and regular, but more cold and artificial performances of other poets, the public ſhould return with pleaſure to ſuch warm and genuine repreſentations of human nature. Shakeſpeare poſſeſſes likewiſe the merit of having created, for himſelf, a ſort of world of preternatural beings. His witches, ghoſts, fairies, and ſpirits of all kinds, are deſcribed with ſuch circumſtances of awful and myſterious ſolemnity, and ſpeak a language ſo peculiar to themſelves, as ſtrongly to affect the imagination. His two maſter-pieces, and in which, in my opinion, the ſtrength of his genius chiefly appears, are, Othello and Macbeth. With regard to his hiſtorical plays, they are, properly ſpeaking, neither tragedies nor comedies; but a peculiar ſpecies of dramatic entertainment, calculated to deſcribe the manners of the times of which he treats, to exhibit the principal characters, and to fix our imagination on the moſt intereſting events and revolutions of our own country *.'

Upon the whole, this body of criticiſm is the work of a philoſophic mind, and of a highly cultivated and elegant taſte. It is minute and particular, without immethodical confuſion, and diſtinct and ſyſtematic, without oſtentatious ſubtlety, or extravagant refinement. The rules which it lays down, are no where clogged with pedantry, or obſcured by affectation; they are illuſtrated by criticiſms, which ſhew at once their utility and their application to practice, and they are expreſſed in a ſtyle which hits that happy medium between ornament and dryneſs, which conſtitutes the perfection of didactic compoſition. Dr. Blair's Lectures, we cannot help thinking, will give him as high a rank among the Critics of the preſent age, as his Sermons have already done among our Divines and Moraliſts.

ART. III. *Thoughts on the Origin of Feudal Tenures*, and the Deſcent of Antient Peerages in Scotland. Addreſſed to * * *, by George Wallace, Eſq. Advocate. 4to. 12s. boards. Cadell. 1783.

THE numerous claims that are ſaid to have been lately made to Scotch peerages, and the many queſtions agitated concerning their legal deſcent, render the ſubject of this work

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* See an excellent defence of Shakeſpeare's Hiſtorical Plays, and ſeveral juſt obſervations on his peculiar excellencies as a tragic poet, in Mrs. Montague's Eſſay on the Writings and genius of Shakeſpeare.

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highly important, as well as entertaining. The Author appears to be a man of conſiderable talents, who wants neither boldneſs to aſſert his own opinions (though in ſome reſpects they are ſingular and parodoxical), nor ſpirit or argument to maintain them. He affects the faſhionable ſtyle, ſo fondly adopted by many of his countrymen, of blending the refinements of philoſophy with the dry deductions of hiſtory, and of recommending them by the embelliſhments of a laboured and ſplendid diction. His language, however, is too diffuſe to be forcible, and too much loaded with epithets to be graceful or elegant. His periods are full, but inharmonious; the conſtruction is, in ſome inſtances, ungrammatical, and frequently deformed with Scotticiſms.

We ſhall endeavour to give a general view of the Author's deſign in this publication, and to comprize, in as ſmall a compaſs as poſſible, the different parts of his ſyſtem.

The fundamental and favourite poſition with which he ſets out, is, that Peerages were not introduced into Scotland till the year 1587. Titles of honour and degrees of Nobility, he admits, were early known in Scotland, but then he conceives they were not ſtrictly intitled to be denominated peerages. This diſtinction, which upon examination will be found to be chiefly verbal, is moſt elaborately maintained through the greater part of this work. A peerage he defines to be "a ſtate or dignity merely perſonal, which confers on thoſe on whom it is beſtowed an excluſive and hereditary right to ſit and vote in the legiſlative body by blood, and without election." Such an order as this he contends, never exiſted in the antient parliaments of Scotland. Barons and freeholders were equally commoners; and though Earls, Marquiſes, and Dukes were noble, yet in a legiſlative capacity they were not *peers*. The original Scotch parliament conſiſted of three different eſtates; the ſpiritual faculty, or the clergy; the landed intereſt, or the Barons; and the trading people, or the burgeſſes; and the nobility, inſtead of ſitting there in a houſe by themſelves, or of forming an eſtate diſtinct from the other eſtates, conſtituted a part of that compoſed by the landed intereſt, of all the freeholders indiſcriminately, nobles as well as commons. All the three eſtates met in one chamber. The members formed only one houſe. Their names were entered in one roll; and even their votes were commonly given promiſcouſly. One ſpeaker preſided over the whole: the ſpeeches made in parliament were addreſſed to one preſident; and this dignity was at laſt annexed to the chancellorſhip. From theſe remarks the Author infers, that the nobility of Scotland poſſeſſed no more than a numerical proportion of the aggregate authority belonging to the collective body of Barons, or the poſſeſſors of the landed property of the country.

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In the second book, Mr. Wallace examines, with great attention and minuteness, the nature, extent, and privileges of territorial honours, before the year 1587; and after a long train of arguments, partly founded on conjecture, and partly on authority, he establishes his general doctrine, that noble dignities were not originally FEUDAL JURISDICTIONS, but mere titles antiently conferred on *lands*, rather than granted directly to *persons*. Dukedoms, Marquisates, Earldoms, and Lordships bestowed dignity and precedence on a superior class of people, termed *lairds* by the Scots: but did not entitle them to a firmer right than other freeholders of the king to sit in the national convention; nor gave them more extensive jurisdiction in a legislative capacity than that enjoyed by the most inferior commoners, whose *lands were erected into Baronies*.

In the second part of this book, the learned Advocate treats very particularly of the mode by which territorial honours descended before the institution of peerage in the year 1587.

In all cases prior to this period, our Author maintains, that honours derived from noble fiefs were descendible to heirs-general, female as well as male, to whom the dignified estates devolved. The titles were incorporated with the estates, and they could not be separated any more than the proprietary jurisdictions annexed to them. They were purchasable and transferrable with the fiefs to which they appended; they were disposable by will; and were sometimes borne by husbands in right of their wives. The Author illustrates and confirms this last circumstance by examples from the history of Scottish honours. We will transcribe the two last that he refers to:

'Christian Stewart, Countess of Buchan, whose father the master was slain at Pinkey (1547), married Robert Douglas, a brother (by the mother) of Murray the Regent. Her husband in her right became Earl of Buchan, and transferred that dignity from the house of Stewart to the name of Douglas. In 1771, it was adjudged by the House of Lords, that Adam Gordon (a son of the Earl of Huntley), who had married Elizabeth Sutherland, Countess of Sutherland, assumed in her right the honours and dignity belonging to that earldom. In private deeds, in public acts, in royal grants, in privy council, the title of Earl is given him, and he enjoyed all the privileges implied in it.'

The Author is of opinion (but he only gives it as an *opinion founded on a conjecture)*, that in cases in which an earldom belonged to one person for *life*, and was held by another in *fee*, it was not uncommon for both to carry the title of Earl.

Titles, he adds, became extinct on the *partition* of the dignified fief among *co-heiresses*; and also on the devolution of it to the crown.

The third book treats of personal honours. In countries governed like Scotland, by the feudal law, the learned Advocate

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obſerves, that nobility deſcendible to heirs, would not ſoon be diſannexed from fiefs. The firſt honours were *territorial*; and it was not eaſy to divert them into another channel, among a people ſo barbarous as the Scots antiently were, and ſo extravagantly attached to old cuſtoms. He proceeds to enquire into the cauſes which retarded the introduction of *perſonal* dignities into Scotland; and particularly enumerates the following, *viz.* The want of great cities; the want of a powerful court; the cuſtom of living at a diſtance from court and from town; and the inveterate prejudices in favour of the old feudal ſyſtem. Hence nobility was for a long time almoſt excluſively confined among the Scots to great, and even to chief families; and very large eſtates alone were raiſed to noble honours. The antient earldoms of Scotland appear to have been very few in number. Our Author ſuppoſes, that at no one period they ever amounted to forty. Thoſe few which exiſted, Fife, Marr, Lennox, Sutherland, Roſs, Monteith, Carrick, Athol, were all poſſeſſed by principal and very powerful houſes; and hereditary dignities having been once united to lands, would not ſoon be ſevered from them in Scotland. The haughty prejudices inſpired by the feudal ſyſtem were fondly nouriſhed; and forms and uſages correſponding with it, long continued to prevail.

'In a deſart overgrown with clanſhip, with barbariſm, with *heath*, without large cities, without grand aſſemblies, and without wealthy tradeſmen, it would be late before proud and powerful Barons could endure to behold a rank equal to that ſuſtained by the antient inheritors of noble fiefs, and from habits ſuppoſed to belong peculiarly to them, conveyed to perſons whom in their moments of inſolence they might term mean upſtarts, by thoſe ſlender vehicles, parchment and ink, not conſolidated with any dignified eſtate, and entirely independent of landed property.'

In the fourth book, the peerages of Scotland are examined in their original introduction and poſterior ſettlement. After the year 1587, honours paſſed not, on the alienation of dignified eſtates, or thoſe lands to which the honours were originally annexed, to the new purchaſers or requirers of the fiefs. A commoner on purchaſing an earldom, did not become noble. He acquired a vote of election for a repreſentative in parliament, or a right of being choſen himſelf. A peer, on alienating or loſing a part or even the whole of his eſtate, did not after this period loſe his nobility, nor forfeit his right to a ſeat in the national council. The year 1587, may be eſteemed the grand æra of the parliamentary hiſtory of Scotland. In that year all honours were rendered perſonal; and transformed from empty names and ſubſtantial appellations, into permanent peerages, independent of property, and deſcendible by blood, and entitled to a ſeat in parliament without election. After this period, peerages were eſtates not deviſable, but ſtrictly entailed; were only deſcendible

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to heirs-male, and limited to the heirs-male of the body of the perſon firſt ennobled.

The Author examines the cauſes of the irregularities to which peerages were ſometimes incident in their deſcent after 1587; and treats of ſome peculiar caſes adjudged ſince that period.

This part of the ſubject is involved in very conſiderable difficulties; difficulties which we do not pretend to reconcile; nor does our Author appear to be very clear or conſiſtent in his ideas of the matter. By the alteration produced on the conſtitution of the peerage in the year 1587, it ſhould ſeem that peerages are now limited to heirs male, deſcended of the perſon firſt ennobled. Mr. Wallace endeavours to narrow this limitation, by reſtricting it to the heirs-male of the perſons who were actually poſſeſſed of them in that year; and if this rule be not adopted, he is of opinion, that inextricable abſurdities will follow.

'Either (ſays he) they muſt deſcend in the direct line of the lawful blood of that nobleman in whoſe favour the lands were firſt nobilitated; or ſome other individual muſt be fingled out among the intermediate lords who poſſeſſed them, and his heirs muſt be preferred to thoſe of all the other poſſeſſors; or the heirs of every perſon, who ſucceſſively enjoyed them during the whole period from their original elevation to the year 1587, purchaſers as well as others, muſt all be equally and indiſcriminately entitled, by kindreds and even by branches, without any exception, to inherit them. The firſt hypotheſis hath already been ſhewn to be adverſe to the genuine nature of thoſe honours, which rendered them inſeparable from the noble fiefs erected into them; to the eſtabliſhed practice, which was entirely conformable to that nature; to the ancient conſtitution of the Scottiſh parliament, in which ſeats were allowed only to freeholders, who held lands of the crown; and to the expreſs terms of the act paſſed in 1587, which, ſuppoſing the lords who were then poſſeſſed of nobility to be the only members intended to be admitted for the future to ſit without election, prove that a ſacred regard was meant by the ſtatute to be had to the poſſeſſion held in that year. The ſecond ſuppoſition is liable to all the ſame objections as the firſt; beſides that it ſhould then be impoſſible to diſcover any general rule, founded on rational principles, for pitching on the particular perſon whoſe heirs ought to be preferred to all the other poſſeſſors. The third, by its perplexity, would confound the whole law concerning peerages, and might cauſe titles almoſt innumerable, yet exactly the ſame with each other, to ſpring out of every ancient honour.'

To avoid theſe difficulties he recurs to his poſition, that they ſhould be limited to heirs-male of the perſons poſſeſſed of them in the year 1587. But however anxious he is for its ſucceſs, we apprehend it will be impoſſible to ſupport this point, and indeed it appears to be wholly inconſiſtent with the numerous and well-known inſtances, where peerages ſince the year 1587, have deſcended to heirs-general, that is, to females as well as males. The Author is aware of the great caſe of the earldom of Caſſilis,

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in the year 1762, in which the dignities of the Earl of Caſſilis, and of the firſt Lord Kennedy, were adjudged to the heirs-male of the bodies of the firſt Earl of Caſſilis, and of Gilbert the firſt Lord Kennedy, thereby in effect determining that antient peerages are limited to heirs-male of the perſon *firſt* ennobled. He avoids the force of this precedent by obſerving, that the dignity of Caſſilis had originally been perſonal; but what he ſays upon this point does not appear very ſatisfactory, eſpecially as he himſelf confeſſes, how difficult it is at preſent to diſtinguiſh thoſe honours, which were originally perſonal, from ſuch as were territorial. Examples perfectly unequivocal are not eaſy to find, and he tells us he ſhall not attempt to produce any. After this confeſſion, it ſeems a little extraordinary, that he ſhould refer us to this diſtinction for a ſolution of the difficulties that preſent themſelves, by recommending as he does, towards the concluſion of the work, 'that the former be permitted like the earldom of Caſſilis, to deſcend in all caſes, without any limitation, to the heirs-male of the bodies of the noblemen who were firſt advanced to them, and that the latter alone be reſtrained from aſcending higher than 1587.'

'Few old peerages can now be pronounced with perfect aſſurance to have originated from titles merely perſonal, and if thoſe which can be authentically proved either to have exiſted before the lands belonging to their poſſeſſors were raiſed to the dignities reciprocating to them, or to have truly been granted perſonally in parliament, ſhould be permitted to go to heirs-male, ſprung of their antient Lords before 1587, no great violence would be done to the conſtitution, nor would an *unbearable* inſult be put on the nobility. All others whoſe origin is unknown, which are found not to be older than the analogous honours beſtowed on the fiefs of their owners, and which ſeem to have been perpetually co-exiſtent with them, may be preſumed to be territorial; and on this account ought perhaps to be limited to heirs-male lineally deſcended from that nobleman, who was firſt created a peer by act of Parliament in 1587.'

We ſhall not at preſent examine how far theſe poſitions are reconcileable to the firſt part of his work, wherein he contends, that peerages were not introduced into Scotland till the year 1587. On the whole, we cannot but remark, that a ſyſtem ſo looſe and deſultory, will afford little aſſiſtance to the lawyer in his reſearches, and ſtill leſs ſatisfaction to the noble families whoſe titles to the hereditary honours they enjoy are made the ſport of a fanciful theory; brilliant indeed, and ſhewy, but incoherent and inconcluſive. Yet we are willing to think the Author's labours are not wholly unprofitable, or undeſerving of praiſe. His obſervations on territorial honours, though ſpun to a tireſome length, are juſt and important; and perhaps had he taken the trouble to compare accurately the ſtate of our antient

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English peerages with those of Scotland, much additional light might have been reflected on each.

The end he appears to have in view, is meritorious in itself and honourable to his country, *viz.* that of lessening, if it can be done consistently with the rules of justice, the number of Scotch peers, that '*amphibious race*,' as he styles them, 'which, at the same time that its members are placed in a situation in itself exceedingly awkward, because excluded from the capital privilege belonging to their state, seems already sufficiently numerous in proportion to the riches and populousness of their country; but which, on the extensive bottom assigned at present to noble dignities, may be multiplied almost without end, only to become, from poverty and from dependence, disgraces to their rank, and burdens on the crown.'

ART. IV. *Considerations on the Law of Insolvency*, With a Proposal for a Reform. By James Bland Burges, Esq; of Lincoln's Inn. 8vo. 5s. boards. Cadell. 1783.

UNDER the general denomination of Insolvents, this writer includes all persons who are liable either to arrests for debt, or to commissions of bankruptcy. Every bankrupt must be insolvent; but it does not follow that every insolvent person must be a bankrupt. Insolvency therefore is the genus of which bankruptcy is the species.

We are not clear that this definition coincides with the strict meaning of the law; for, undoubtedly, many instances have occurred where traders have been able to pay twenty shillings in the pound (and therefore certainly not insolvent), and yet have been legally declared bankrupts. But perhaps it is sufficiently accurate for the purposes of general reasoning, and serves to give an appearance of regularity to the Author's system.

In the first part of his work, Mr. Burges traces, historically, the rise and progress of imprisonment for debt. He contends, that in many cases it is not warranted by the just construction of the statutes on which it is supposed to be founded, and is in all cases contrary to the principles of justice and sound policy.

On a subject of this kind, it is not be expected that whatever is advanced should be new, or that what is new should be just. We believe it is much easier to prove, that the practice of imprisonment is contrary to humanity, than that it is contrary to law.

The second part of these *Considerations* respects the system of the bankrupt laws, which is deduced, with much labour and patient investigation, from the earliest times, down to the present. This part of the work is dry, prolix, and unentertaining; but it seems to have been thought, by the Author, a ma-

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terial and neceſſary part of his plan, in order to ſhew the difficulties under which the legiſlature has laboured, in applying a remedy to the defects that were experienced.

Mr. Burges then comes to the third, and moſt important part of his book; namely, the reformation of the abuſes and inconveniences to which the law, as it ſtands at preſent, is expoſed. He obſerves, that the 'inconvenience under which this country labours from the exiſting ſyſtem of inſolvency, is too obvious, even to the moſt incurious obſerver, to require much proof. It is one of thoſe apparent facts which cannot be controverted. The daily conſequences by which it is attended, bring home the alarming proof to the breaſt of every man. In every order of life we meet with ruin, with miſery, and with fraud. The honeſt inſolvent is permitted to be a victim, whilſt the diſhoneſt bankrupt triumphs in his uncorrected villany, and inſults thoſe laws which he glories in having evaded.'

After ſtating ſeveral ſtrong inſtances in which the bankrupt laws may be converted into inſtruments of fraud, as well as many defects in the mode of conducting commiſſions, he propoſes to aboliſh entirely the preſent ſyſtem, and to erect, in its ſtead, a new and more extended one, under the name of *Commiſſions of inſolvency*, which are to comprehend as well perſons *out of* as *in* trade.

'There ſhould be no diſtinction between debtors, bankrupt and not bankrupt. No man ſhould be liable to impriſonment for debt. Every debtor of whatſoever degree, if he ſhall owe to a certain amount, ſhould be compellable to ſatisfy his creditors, in a manner more ſummary than that directed by the common law, before the introduction of commerce. If he ſhall neglect within a preſcribed time to anſwer their juſt demands, he ſhould be liable to a Commiſſion of Inſolvency. But it ſhould not be in the power of any malicious creditor to haraſs him with a falſe demand. The ſame ſatisfactory and expeditious juſtice ſhould be done to all mankind. The poor and the low ſhould be reſpected equally with the rich and the powerful. Encouragement ſhould be given to the honeſt and the induſtrious, while the improvident ſhould be checked, and the fraudulent ſhould be reſtrained. The debtor ſhould be compelled to pay; but ruin and deſolation ought not to be the conſtant concomitants on unavoidable and pardonable inſolvency.'

In order to attain this valuable end, ſo pleaſant to contemplate in theory, ſo little to be expected in practice, Mr. Burges proceeds to develope the particulars of his plan with a degree of minuteneſs which our limits will not enable us to follow.

One part of his plan, as already intimated, is to aboliſh the preſent body of Commiſſioners of Bankrupts, and to eſtabliſh in their place a regular board of Inſolvency:

'This board of Inſolvency may conſiſt of nine commiſſioners, a ſecretary, a ſolicitor, three aſſignees, an accountant, a comptroller, a caſhier, their ſeveral clerks, and a certain number of meſſengers.

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With thoſe few officers, the whole buſineſs may be done completely; for it is propoſed, that theſe officers ſhall be competent men; that they ſhall have no other engagements to call off their attention, and that a handſome and proportionable reward ſhall be the conſequence of their abilities and good conduct.

'Of the commiſſioners, there is no neceſſity the whole ſhould be lawyers. Although for the proper diſcharge of the buſineſs, a great degree of legal knowledge is abſolutely eſſential, yet a knowledge of the intereſts and of the different modes of commerce is not leſs ſo. A board therefore, wholly compoſed of merchants, or wholly of lawyers, would prove inadequate: if compoſed of both, it probably will be as perfect as ſuch a tribunal can be made.'

He propoſes to take the choice of aſſignees from the creditors, and to appoint three perpetual aſſignees for the management of affairs of inſolvents.

The charges of commiſſioners, and the ſalaries of the officers, to be paid by a rate of 5*l. per cent.* on the ſum divided.

The power of granting certificates, and of puniſhing fraudulent inſolvents, to be veſted likewiſe in the commiſſioners.

We cannot but pauſe with doubt and apprehenſion, at the ſuggeſtion of a plan, the conſequences of which, if adopted, muſt be *beneficial*, or *deſtructive* to the community, in the higheſt degree. On a ſubject of this magnitude, to which the wiſdom of ſucceſſive parliaments has been found unequal, we admire the ſpirit and gallantry of a writer, who ſubmits to the public eye the outlines of a ſcheme ſo bold and ſo extenſive.

Commiſſions of bankruptcy (though now confined to traders only) are made the engines of fraud. It is propoſed to extend them under new regulations to every claſs in the community. Will this leſſen the number of frauds? Aſſignees under each commiſſion, are at preſent choſen by the creditors at large, who have an intereſt in chuſing the moſt active and intelligent perſons; yet the bankrupt's effects are ſeldom collected with diligence and expedition. It is propoſed to appoint three perpetual aſſignees who are to do the buſineſs of all commiſſions, to collect effects, to inſtitute ſuits, and all the complicated duties relating to them. Is the buſineſs of commiſſions likely to be better conducted? Has the voice of experience decided in favour of public boards? Is it loud in the praiſes of the activity, zeal and expedition of the clerks and officers employed in them? Theſe are a few queſtions which go to the eſſence of Mr. Burges's new plan. If they can be anſwered in the affirmative, ſome of our doubts will be removed. In points that are cloſely interwoven with the manners, habits, and commerce of a great country, we are not extremely fond of experiments. It is an eaſy thing to deſcribe the partial evils that reſult from an eſtabliſhed ſyſtem, and to hold out in animated colours, the poſſible benefits with which a love of innovation may flatter and miſlead us. This is the com-

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mon description of a lively fancy; at the same time the opposite error is to be guarded against, of inactive scepticism and distrustful prudence. It is only from the maturest judgment, assisted by long experience, and a mind turned towards a comprehensive view of things, that we can hope for any beneficial regulations. Mr. Burges offers his thoughts on this important subject with confidence, but not with arrogance; and has a right to that candid construction, and that liberal commendation, which is seldom withheld from a writer, who dedicates his time and labours to the public benefit.

ART. V. *A Treatise on the Monsoons in India.* By Captain Thomas Forrest. 12mo. 2s. sewed. Robson, 1783.

THIS little Tract, beside an Introduction, in which the Author gives a short account of what has been said relative to the navigation of the Indian seas by those who had written before him, is divided into twelve chapters. In the first, he treats of monsoons in general, the derivation of the term, and the different species of those winds that blow in the Indian and Chinese seas. In this part, our Author agrees perfectly with every one, as far as we know, who preceded him, except Mr. Marsden, who, in his History of Sumatra *, says, that the Malayan word *mooseem*, from which the term monsoon is derived, signifies *a year*; and that *taoun* stands for season: whereas Captain Forrest expressly tells us, that *moosin* signifies a season, and that the word *toun* (pronounced exactly as we pronounce it) means a year.

In the second, third, and fourth chapters, he treats of the causes of the monsoons in India; their analogy to some circumstances, which, he says, are found in the Atlantic; and how they coincide with, or oppose the trade winds; of the middle cross winter monsoon; and of the cross summer monsoon. And here we are sorry to find this attentive, accurate, and very intelligent navigator laying bare his weak side, which (he will excuse us for informing him) should always be covered. Mr. F. instead of adopting the truly philosophical cause which has been assigned by the late ingenious Dr. Halley for winds in general; as well those which are accidental, as those which are local, constant, or periodical, appears to us to have taken up an idea, the most extraordinary that can well be imagined. If we understand him right, he conceives that the constant trade wind only is to be attributed to that cause, which philosophers in general have assigned for all winds. With respect to the south-west, or summer monsoon, as he calls it, we cannot find that he assigns any cause for it whatever: and as to the two cross monsoons; that is, the north-east and north-west mon-

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* See our Review for August and September last.

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ſoons, he ſeems to ſuppoſe, that they are effects only of the S. W. monſoon, which drives the air, or, as he expreſſes it, the clouds and vapours up againſt the high lands of Africa and Aſia; and which afterwards force their way back: thoſe from the African mountains in a ſouth-eaſt direction, and thoſe from the hills of Aſia in a ſouth-weſt direction; thereby forming the N. W and N. E. monſoons.

This, we ſay, appears to us to be Mr. Forreſt's idea of the matter; but leſt we ſhould miſrepreſent him, which we would by no means do, we will deliver what he ſays on this ſubject in his own words, p. 8, &c.

'In the Pacific and Atlantic oceans, but more particularly in the latter, the motion of the ſun from north to ſouth has evidently an effect upon the north-eaſt and ſouth-eaſt trade winds; but the Indian ocean, by which I mean the whole contained between the Cape of Good Hope, to the north-eaſt, then eaſt as far as the China ſeas, and then ſouth by New Holland, has no exit northwards; and is open only by the Philippines and Moluccas into the South Sea.

'This ocean being in a manner ſhut up to the north, *is moſt obviouſly the cauſe of the return of the clouds and vapours that are drove thither in the ſummer monſoon.*' And thus he ſuppoſes the north-eaſt winter monſoon is generated.

Again, p. 15, he ſays, 'We have already aſcribed the cauſe of the north-eaſt monſoon *to a kind of revolution in the atmoſphere*, from where the mountains of China and Tartary, of Tibet, of Pegu, Indoſtan, &c. being overcharged with vapours by the approach of the ſun in ſummer, now, at his withdrawing ſouth, in winter, diſcharge the accumulated load, ſometimes from a north, ſometimes from a north-eaſt direction, according to the gite or lying of the coaſts near which it blows.'

With reſpect to the north-weſt monſoon, he reaſons thus; p. 18, &c. 'The ſouth-weſt monſoon, ſweeping down the gut of Madagaſcar in ſummer, without doubt cauſes a great accumulation of vapour on the mountains of Africa.—From this quantity of accumulated vapour on Africa, I deduce the origin of the middle monſoon: true, it blows up the gut of Madagaſcar, as far as twenty degrees of ſouth latitude at north-eaſt. The gite of the coaſt makes it follow this direction; but farther eaſt, a few degrees from the line to ten degrees ſouth, it blows weſt and north-weſt, as by many years experience I have found.—I therefore think it reaſonable, from that experience, to conclude, that the middle monſoon originates from the revolution of vapours accumulated in the eaſt part of Africa, and that part of Arabia, that lies between the Red Sea and the Perſian gulf in ſummer.'

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We have given theſe extracts thus at length, that if we have miſtaken Captain Forreſt's meaning, ſuch of our readers as have not his book to apply to, may, nevertheleſs, detect us, and his reputation may not be injured in the opinion of ſuch readers, by our miſtakes. But if we have not miſtaken him, and we think it ſcarcely poſſible, we muſt ſay that nothing can be leſs philoſophical, than his theory. The monſoons have undoubtedly the ſame cauſe that all other winds have,—a greater degree of heat acting on the air, which is incumbent over one place, than acts on that which is over another; by this means rarefying it, and giving leave for the denſer air to ruſh into that ſpace where it is ſo rarefied. And on this principle has Dr. Halley accounted, in a moſt ſatisfactory manner, (ſee Philoſophical Tranſactions, N° 183.) for the two general ſouth-weſt and north-eaſt monſoons. As to the north-weſt, or middle croſs winter monſoon, as Captain Forreſt calls it, it ſeems equally inexplicable on every hypotheſis; on that of Captain Forreſt, as well as Dr. Halley's. For it is manifeſt, that if it aroſe from any accumulation of matter, of any kind, on the coaſts of Africa and Arabia, as Captain Forreſt contends, it muſt blow ſtronger, the nearer we come to thoſe coaſts; whereas this monſoon does not take place until we get many degrees from either of them, and have croſſed the whole region where the north-eaſt trade wind blows.

In p. 8, Captain Forreſt ſays, 'We mean to ſhew it (the Atlantic Ocean) is not entirely without ſomething reſembling a periodical monſoon:' but we have read the whole of what he has to offer, relating to this matter, with the greateſt attention, and can meet with nothing that, in any reſpect, tends to prove ſuch a thing. He ſays, indeed, p. 9, 'The eaſt promontory of South America, ſituated in a low latitude, projects a good way into the Atlantic. Here the currents ſet northward in the ſummer monſoon, and ſouthward in the winter monſoon, following the courſe of the ſun, as they do in Eaſt India.' But of this he offers no proofs, unleſs we are to ſuppoſe his reference to Anſon's Voyage and Cook's Voyage in 1775, are ſuch. The writer of Anſon's Voyage ſays not a word concerning the currents which they met with to the northward of the eaſtern promontory of South America; nor yet to the ſouthward of it, until they came to the latitude of ſixteen degrees ſouth; but from that ſituation he ſays, p. 38, firſt edition, 'We had a conſiderable current ſetting to the ſouthward, and the ſame took place all along the coaſt of Brazil, and even to the ſouthward of the river of *Plate*.' This was in the month of December. With reſpect to Captain Cook's Voyage in 1775, we ſuppoſe he muſt mean that which he commenced in 1772; but in that voyage he never came near the coaſt of Brazil, going out. He mentions,

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mentions, it is true, that they met with a current setting north-easterly on the coast of Africa, in latitude one degree north; but what has this to do with the currents which run on the coast of Brazil, to the southward of Cape Roque? In his return home, from that voyage, he never was to the southward of that point; nor does he mention whether they met with any currents or not, to the northward of it. In his voyage in the Endeavour, in 1768, he was on the Brazil coast in the months of October and November; at which time he found the currents to the northward of Cape Roque set north-westerly; and to the southward of it, they set south-westerly, as the coast lies; and this we conclude is the case at all seasons of the year.

We have now done with Captain Forrest's theory; but not with his second, third, and fourth chapters. These chapters, though professedly theoretical, contain many practical rules and directions to navigators, who sail to India, or in the Indian seas; drawn from the Author's long practice and experience; and which, we have no doubt, will render even those chapters well worthy the perusal of every person who has any concern with maritime affairs in the East Indies.

His fifth chapter treats of the most eligible track to keep from Europe to East India; in which he strenuously advises the navigator to give the coasts of Europe and Africa a good birth through the North Atlantic ocean; to keep well over towards the coasts of Brazil, in the southern Atlantic, and not to be too covetous of making easting, until he gets into a pretty high southern latitude. Moreover, unless he has to touch at the Cape, or to go between the island of Madagascar and the main, he would, by no means, double the Cape in a lower latitude than thirty-nine or forty degrees; nor be too hasty in getting again to the northward, after he had passed it. He concludes the chapter with directing the navigator what land ships ought to make, which have to pass the streights of Sunda, according as the summer or winter monsoon blows, at the time of her arrival in those seas.

His sixth chapter contains an account of the monsoons on the south-west coast of the island of Sumatra; and very particular instructions for navigating that coast in the different seasons of the year. From this part of Captain Forrest's work, we learn, that the account which is given by Mr. Marsden, in his history of Sumatra, of the monsoons, relates only to the southern part of that island; and that very different circumstances obtain, in these respects, in the northern parts.

In the seventh, eighth, ninth, tenth, and eleventh chapters, our Author gives directions for keeping the proper track in going from Madrass and Bengal, to Bencoolen, Batavia, or parts farther east, during the winter north-east monsoon; for keeping

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keeping the beſt track from Madraſs or Bengal, to Bencoolen, during the ſouth-weſt monſoon; for keeping the beſt track from Indoſtan to Celebes, or the Molluccas, during the ſouth-weſt monſoon; for ſailing from Indoſtan to Magindano (Mindano) at all times of the year; and for navigating the outer paſſage to Bombay. He alſo treats of the croſs-winds in the Bay of Bengal, of the currents in the Chineſe ſeas, thoſe on the ſouth coaſt of Africa, and of the paſſage home. On each of theſe heads Captain Forreſt is very full and particular; and his remarks and inſtructions have every appearance of being thoſe of a perſon of long experience, great judgment, and accurate obſervation; and, as ſuch, will, we make no doubt, be found of the utmoſt importance to ſuch perſons as have to follow him in thoſe long, intricate, and dangerous navigations.

The twelfth chapter contains a deſcription of the iſland of Trinidado, with directions for ſailing into, and anchoring in the harbour. This account we remember to have ſeen in print before, probably in ſome of Mr. Dalrymple's publications. It is given by the Captain of a Dutch ſhip belonging to their Eaſt India Company; but we ſuppoſe Captain Forreſt did not know it had been publiſhed before, or he would not have inſerted it in this place. In his concluſion, he gives ſome deſultory remarks, as he calls them; and if he had, in imitation of Dr. Graham (but Captain Forreſt is no imitator) called them *excentric* alſo, there would have been no harm done. Amongſt thoſe, one is, that the cold is more ſevere in the ſouthern, than it is in the northern hemiſphere. In this, however, Captain Forreſt has not the honour of being an original: it has been advanced by many before him; but we nevertheleſs believe it to be one of thoſe vulgar errors, which mankind fall into by truſting more to their ſenſitive, than their reaſoning faculties. Every one who goes into the ſouthern hemiſphere muſt paſs through the torrid zone to it, in doing which, their bodies are greatly relaxed, and rendered extremely ſuſceptible of cold, when they arrive again in higher latitudes. Such, *we conjecture*, is the reaſon which has given riſe to the remark: to *prove*, that it is not true, we ſhall advance a fact or two; the only ones of the kind that have come to our knowledge.

Captain Young went in his Majeſty's brig the Lion, on diſcoveries towards the north-weſt, in the year 1777; and he directed his officers to keep a regular journal of the heights of the thermometer, at the end of every watch: from that journal we have been favoured with the following curious extract:

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Day.		Latitude.	Height of the Thermometer at Noon.	4 H.	8 H.	12 H.	16 H.	20 H.
		° ′	°	°	°	°	°	°
June	2	65 28N		30½	31		24	27
	3	66 40	26		29½	30		29½
	4	68 24		30		26½	23	24¼
	5	68 55	28½				22½	22

We have alſo been favoured with the following obſervations of the thermometer, made in Captain Cook's late voyage towards the North Pole.

1778		Latit. N.		Thermometer. Morn.	Noon	1779.		Latit. N.		Thermometer. Morn.	Noon.
		°	′	°	°			°	′	°	°
Aug.	17	70	33	35½	35½	July	9	69	12	29	30
	18	70	43	32½	32½		10	68	3	28½	35
	19	70	7	31½	34		18	70	29	33	33½
	20	70	14	34	38½		19	70	16	30½	33½

We have extracted the following from the obſervations made in Captain Cook's voyage towards the South Pole, as correſponding very nearly with the preceding ones, both in reſpect of climate and ſeaſon.

1773,					Morn.	Noon.
Dec. 21,	Latitude	66°	48′ S.	Therm.	33°	34°
22,	———	67	27	———	31½	33
23,	———	67	12	———	31¼	35
24,	———	67	17	———	31½	32

And again,

1774.					Morn.	Noon.
Jan. 28,	Latitude	69°	31′ S.	Therm.	35½°	36°
29,	———	69	58	———	34½	36
30,	———	71	7	———	31½	—
30,	———	70	46	———	—	32

Perhaps compariſons of this kind might be multiplied, if a ſtrict ſearch were made for thermometrical obſervations; but we apprehend the above are ſufficient to ſhew, that there is no real reaſon for aſſerting, that the ſouthern hemiſphere is colder than the northern.

ART. VI.

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ART. VI. *Maxims and Reflexions.* 12mo. 1s. Egerton, 1783.

THESE miſcellaneous remarks upon life and manners, have an air of novelty, which inclines us to credit the Author's aſſertion, that 'he hath not, knowingly, adopted any one thought or expreſſion of other writers.' Many of them diſcover good ſenſe, and knowledge of the world; but in ſome of them we perceive ſtrong characters of ſpleen and ill-humour; and, we muſt add too, of a diſpoſition rather to encourage than reſtrain that corruption of principle, of which, nevertheleſs, the writer grievouſly complains. As a favourable ſpecimen of the Author's manner, we ſhall ſelect the following articles:

'Thoſe who have knowledge of the world, draw their obſervations from little circumſtances, which the ignorant do not attend to, nor, if they did, would they underſtand.'——

'How ſeldom utility is conſidered in an education! Perſonal accompliſhments cannot be of any uſe, in this country at leaſt, to either men or women, above ten or twelve years; after which they are either hid, or they render the poſſeſſor ridiculous. Ought the father of a family to dance a good minuet, or the mother to ſing a fine ſong?'——

'Friends are often more loved than relations, becauſe the latter expect every thing which the former receive as a compliment.'——

'If any extraordinary ſoftneſs in women, or cant in men, appears, you may imagine they want to hide ſomething not right in their temper, or diſpoſition.'——

'Romantic writers ſour the real comforts of life, by giving viſionary ideas of happineſs. Nothing deſtroys what is good, but the idea of better.'——

'People never *appear* more ridiculous, nor are ever more really abſurd, than when they attempt to ridicule the object which immediately engroſſes the attention of the company, however ill-placed that attention may be. Country gentlemen think that Italian operas tend to effeminate our manners: they may be right; but ſuch an obſervation, in the middle of a favourite air at the opera-houſe, would only prove their own want of common ſenſe, and excite contempt.'——

'When we are in good ſpirits, we think we are wafted in a flow of good fortune: every object has charms, and every thing goes right, becauſe we are determined it ſhall be ſo. But if we reflect; the ſame events have only happened, which paſſed yeſterday, though they did not before give a beam of hope to the joyleſs breaſt. Let us then, different from moſt philoſophers, profit by our own reflection: let us conſider that happineſs and misfortune are but ideal; and that by preſerving our health, and turning our minds to occupation, which gives amuſement, we ſhall find that happineſs, like virtue, though not to be *bought*, yet, upon honourable terms, is to be had.'——

'Good-breeding is a guard upon the tongue: it prevents us from ſaying diſagreeable things, and making other people uneaſy by our humours and our fancies. The misfortune is, that we put it on and off

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off with our fine clothes and viſiting faces, and do not wear it where it is moſt wanted—at home.'——

'That there is an active principle in the mind, is in general true; yet, paradoxical as it may ſeem, the minds of moſt men are paſſive, and not active: they live in ſociety without obſervation, and in retirement without reflection: they converſe to *borrow* notions, and read to *adopt* opinions: they do, in ſhort, every thing but—think.'—

'There is an enthuſiaſm in mankind, which raiſes them from the earth; it defies misfortune, it braves danger, it encounters death. When the crew of a ſhip ſaw that their favourite admiral, the Duke of York, was ſafe, they all joined in an huzza! whilſt their ſhip was ſinking.'

The Author would, perhaps, have mingled a ſmaller portion of acrimony in the compoſition of this work, had he paid a proper attention to one of his own maxims, that many people draw true concluſions from the actions of the particular circle they have been thrown into, which are falſe when applied in general. An extenſive communication with the world is as neceſſary to the truth of reflexions on mankind, as a variety of experiments is to the knowledge of natural philoſophy.

ART. VII. *Tranſactions of the Society*, inſtituted at London for the Encouragement of Arts, Manufactures, and Commerce, with the Premiums offered in the Year 1783. Vol. I. 8vo. 5s. Davis, Becket, &c.

IT ſeems a duty incumbent on every learned body of men, who aſſociate for the improvement of the arts, or the ſciences, to lay their proceedings fully and clearly before the Public, that they may not be ſaid *to conceal their talent in a napkin*, but contribute, as far as lies in their power, to diſſeminate the produce of their labours. The Society, whoſe *tranſactions* we are now to review, have always been ſenſible of the real utility attending the *publication* of the various kinds of information, and improvements, to which their premiums have given riſe: for (from its firſt inſtitution, in 1754) every year, we believe, has produced a ſummary view of the ſeveral important diſcoveries, for which the world at large has been indebted, to the rewards which the Society of Arts, Manufactures, and Commerce, have beſtowed.

Thoſe accounts, however, were very conciſe. The members of this admirable inſtitution have now judiciouſly determined to vary the mode of conveying their proceedings to the Public. Their *tranſactions* are to be publiſhed annually, and they promiſe a fund of real and ſolid information. That information, indeed, muſt be pronounced the moſt *truly valuable*, which promotes the labours of the artificer, which facilitates the undertakings

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takings of the manufacturer, and advances the commerce of a trading nation.

This alteration commenced at a propitious æra, as the ſeries of paintings, with which the ingenious Mr. Barry has adorned the great room of the Society, was then a ſubject of univerſal attention. In 1778, indeed, a folio volume was printed for the uſe of the members, containing a regiſter of premiums and bounties given by this ſociety from 1754 to 1756; but as that work was not generally circulated, abſtracts of the ſeveral rewards, whether honorary, or pecuniary, are added to this volume. From theſe memorials the Public cannot but form a very favourable opinion of the utility of this inſtitution, and of the liberality with which the Society hath promoted the advancement of arts, manufactures, and commerce.

The papers, which form this volume, are ſelected with great propriety from the general maſs of the Society's records: nor are they digeſted with leſs ability. The office was not an eaſy one to diſcharge with fidelity and taſte, untainted by partiality. Yet we muſt confeſs, that we have perceived no want nor omiſſion, nor have we thought any paper improperly inſerted.

The firſt claſs, which claims attention, in theſe tranſactions, is *Agriculture*. In the obſervations on the improvements, for which the Public are indebted to this Society, an account is given of the premiums beſtowed for the raiſing, planting, and preſerving of trees proper for timber; for cultivating hemp, corn, and graſs ſeeds; food for cattle during the Spring months; and madder, which is ſo eſſential an article in dying, and callico printing.

The next claſs conſiſts of *Chemiſtry*, *Dying*, and *Mineralogy*. The firſt article is Cobalt. The nature of this mineral is now better known than ever it was in theſe kingdoms; for which we are indebted to the exertions of this ſociety. An account follows of the advantages derived from the crucibles and retorts *now* made at Chelſea, inſtead of being imported from abroad. Then, we find a ſummary view of the beneficial effects produced by the Society's premiums in tanning with oak ſaw duſt; in dying or colouring leather; in dying Turkey red; in making *ſal ammoniac*; in preparing a beautiful and durable varniſh; and in preparing verdigris. For this laſt article a ſubſtitute has been diſcovered by an ingenious perſon at Mancheſter, who has given a full account of this important preparation, in a letter to the ſociety, who rewarded him handſomely for the diſcloſure of the ſecret.

The next claſs is that of *Colonies* and *Trade*; under which we are informed, that the Society have extended their premiums to the North American provinces, and have encouraged the manufactures of pot-aſh and pearl-aſh; the planting of mul-

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berry trees, the propagation of silk worms, and the produce of silk; the planting of vines; improvements in making indigo; and obtaining oil from vegetables.

After *Colonies* and *Trade*, we find the class of *Manufactures*, which is introduced to the Reader's notice by the following judicious reflections:

'The great and good effects of rewards bestowed in this class, afford the clearest proof of the advantages which this nation has derived from the benevolent labours of the Society.

'Genius, though not confined to any particular rank, often sleeps with the affluent, while necessity compels the indigent to exert it.

'That noble enthusiasm, which always exists in the authors and inventors of agreeable and useful arts, is easily excited by well-timed, though moderate rewards: and, therefore, that there should be a bank of generosity, to which such genius may, without difficulty, apply, and from whom, with certainty, it may expect the reward of merit, as well as a mark of honour, is here undeniably proved to be the surest means of employing and applying such genius to national benefit.

'It is not our intention to insinuate, that the rewards given by the Society has been, in any degree, equal to the national advantages obtained by them: we mean only to shew what great benefits have been, and may be, derived from small means well administered.'

The effects of the premiums bestowed in this class have been felt in the manufactory of carpets, after the Turkish manner; in the formation of a paste for taking exact impressions of cameos and intaglios; in making chip hats, in Devonshire, and other places; in the invention of a comb-pot for woolcombers; in manufacturing druggets, and different kinds of leather, which used to be imported; in various improvements in wheels and machines for spinning; in making papers, 1. of silk rags; 2. for copper-plate printers; 3. embossed; 4. marbled; in encouraging and bringing to perfection the making of an imitation in the loom of that species of needle work, long known by the name of Marseilles quilting.

Then follows the class of *Mechanics:* here the rewards of the Society have established saw-mills in England; and have produced the invention of the gun-harpoon for striking whales; a machine for planing cast iron, and polishing plate glass. But, above all, to their spirited encouragement, the Public owe the discovery of an universal standard of weights and measures. The machine, however, which obtained part of the offered premium, did not fully answer. The defect has been amply supplied by a gentleman, well known for his mechanical abilities, who proposes to publish an account of the mode in which the scheme here proposed may be accomplished, and the machine rendered perfect.

Polite Arts. Let the observations on this class speak for themselves:

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'However conſiderable the ſums that have been expended by the Society in the advancement of the polite arts, the remarkable ſucceſs with which they have been attended, may now be contemplated with particular ſatisfaction. It ſoon became evident, from the number of candidates for premiums in the ſeveral branches of this claſs, that genius wanted only encouragement to ſhine with equal luſtre in this as in other countries; and it appears, that the rewards ſo liberally diſtributed by the Society, have been the means of bringing forward a number of ingenious artiſts, and inciting individuals to ſuch an exertion of their talents, as to become an honour to the Society, and to their country.

'The reputation acquired by ſeveral candidates, in conſequence of their performances remaining for ſome time under the inſpection and examination of the members of the Society, before and after adjudication, occaſioned the artiſts in general to apply for an exhibition of their works, in the Society's great room; which was accordingly complied with, and repeated annually, for ſome years, at the charge of the Society.

'Hence aroſe the annual exhibitions of the rival artiſts, who formed themſelves into ſeparate bodies. The emulation by which each was excited, helped greatly to promote the rapid improvement of the arts; and to attract the general attention of the public towards their performances. And hence, alſo, the royal patronage and protection they have ſince had the honour of obtaining, and under which they ſo eminently and deſervedly flouriſh, may, in ſome meaſure, be derived.

'The ſociety having been thus fortunately ſucceſsful in rearing the infant arts in this kingdom, to ſuch maturity as qualified them for royal favour, have for ſome years paſt confined their premiums chiefly to the encouragement of thoſe youths who may intend to be profeſſors of the arts; but ſtill to diffuſe an elegant taſte among thoſe in a higher ſphere of life, honorary premiums are annually beſtowed on young perſons of rank and eminence, who may probably become hereafter the patrons or patroneſſes of the fine arts: and it is with the higheſt degree of ſatisfaction the Society obſerve the accuracy and beauty of the productions which are offered in claim of thoſe premiums.

'Encouragement has alſo been given to thoſe branches of the polite arts, which more immediately tend to improving the manufactures, and conſequently promoting the commerce of the country, ſuch as ſilk weavers, callico printers, &c. &c. and the elegance of pattern adopted by them, and which renders their manufactures equal in beauty to thoſe of any other country, may, with juſtice be attributed, in a great degree, to the rewards and attention beſtowed on them by the Society.'

The laſt claſs contains an account of *Miſcellaneous Articles*. Theſe are ſuch as could not with propriety be inſerted in any of the former departments. By the obſervations annexed, it appears, that the plan for procuring a conſtant ſupply of fiſh to the metropolis, and other places, though its utility muſt be univerſally felt and acknowledged, has not fully anſwered the expecta-

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expectations of the Society. The invention of the carriages, which protect the fish from injury, although they are brought several miles by land, is one of the many advantages, which have originated from the judicious adjudgment of their premiums.

Then follows an account of the expences, which the Society incurred by removing from Beaufort Buildings to the Adelphi, and some other particulars.

In order to give our Readers an opportunity of judging for themselves of the liberality and spirit with which this Society encourage the various branches of Arts, Manufactures, and Commerce, we shall lay before them the following general abstract of the rewards, given by them from their first institution, to the year 1782.

	£.	s.	d.
1. Agriculture, - - - -	3281	8	0
2. Chemistry, - - - -	1391	10	0
3. Colonies and Trade, - -	2785	13	8
4. Manufactures, - - - -	2057	11	0
5. Mechanics, - - - -	2453	4	6
6. Polite Arts, - - - -	8595	10	0
7. Miscellaneous, - - -	6140	10	2
145 Gold, and 78 Silver Medals,	1140	18	0
23 Gold Pallets, - - - -	216	4	0
68 Great Silver Pallets, - -	91	16	0
53 Small Silver Pallets, - - -	58	6	0
In all	28212	11	4

The remainder of this volume is occupied by the account of the premiums offered by the Society in 1783. The premiums are proposed to encourage discoveries and improvements in the liberal arts, and in agriculture, manufactures, mechanics, and chemistry.

In the class of AGRICULTURE, rewards are proposed for planting acorns, and for raising oaks; Spanish chesnut; elms; Weymouth pines; red Virginia cedar; spruce fir; silver fir; larch; Norfolk willow; occidental plane trees; alder; red willow; ash; Lombardy, Po, or pine poplar.

Premiums or medals are also offered for determining, by experiment, the trees which are best calculated to bear the weather; for preserving acorns, chesnuts, seeds of forest trees, and garden seeds; for planting boggy soils; for ascertaining the different roots of corns; for the culture of wheat; for planting beans; potatoes; turneps, and green vegetable food; for ascertaining the most advantageous mixture of grass seed; for raising turnep-rooted cabbage; for cultivating herbage; for feeding sheep and cattle; for rearing and fattening hogs; for managing bees; for cul-

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tivating rhubarb; for aſcertaining the component parts of arable land; for improving waſte land; for experiments on manures; on rolling graſs land, on ploughing, on the courſe of crops in a clay ſoil, and in a ſtony land; for improving waſte land; for gaining land from the ſea; for improving the drill-plough for horſe beans; for inventing a machine for reaping or mowing corn; for curing the ſcab in ſheep.

Next to agriculture are enumerated the rewards in the claſs of CHEMISTRY, DYING, and MINERALOGY.

The premiums are offered for kelp; barilla; native foſſil fixt alkali; for preſerving the ſeeds of vegetables; for cultivating poppy ſeed; for deſtroying ſmoke; for diſcovering a ſubſtitute for yeaſt; for increaſing the quantity, or force, of ſteam, in ſteam engines; and for diſcovering an index for comparing ſweets.

In the claſs of POLITE ARTS, the premiums are principally for drawings of various kinds, and modelling. Medals are likewiſe offered to encourage the maſters of academies to make their ſcholars proficient in the Latin, German, Spaniſh, and Italian languages.

The articles, in the claſs of MANUFACTURES, for which the Society offer premiums, are ſilk; mulberry cuttings; machines for carding ſilk; weaving fiſhing nets; and making paper for copper-plates.

In the claſs of MECHANICS, the premiums are propoſed for a portable tranſit inſtrument; for whales taken by the gun harpoon; for a gun for throwing harpoons; for a harpoon to be thrown by a gun; for a machine for tranſporting timber; for improvement on the hand ventilator; for Archimedean or water ſcrews; for an engine for working looms; for cranes for wharfs; and for a carriage to convey fire engines.

The laſt claſs is COLONIES and TRADE, in which the articles are nutmegs, and oil from cotton. The liſts in every department are accompanied with ſome original papers, which have been communicated to the Society in conſequence of their public offers of rewards for important diſcoveries. Theſe memorials deſerve notice, and merit preſervation.

We cannot conclude this article, without obſerving, that the encouragement of this Society is an object worthy univerſal attention. It ſeems, indeed, from the diſintereſted principles on which it has been eſtabliſhed, and from the numerous advantages which the Public have derived from it, to *demand* the protection of every friend to the real intereſt of the arts, manufactures, and commerce of the Britiſh empire.

The volume concludes with the Rules and Orders of the Society, liſts of their officers and members, and a catalogue of the machines and models in their repoſitories.

ART.

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ART. VIII. *An Eſſay on Laborious Parturition:* in which the Diviſion of the *Symphyſis Pubis* is particularly conſidered. By William Oſborn, M. D. Phyſician and Man-Midwife to the General Lying-in Hoſpital in Store-ſtreet, and Lecturer on Midwifery in London. 8vo. 4s. Cadell. 1783.

THOUGH there ſeems to be, at preſent, a conſiderable uniformity of theory and practice in this country relative to the operative part of midwifery; and, from the acknowledged good ſenſe and cool judgment of the nation, it is unlikely that a new operation, obviouſly diſagreeable and hazardous, ſhould be raſhly adopted amongſt us; yet the publication before us cannot be thought unſeaſonable. The ſection of the *Symphyſis Pubis* has, indeed, never been yet performed in Great Britain; but it has not been abſolutely without its favourers even here: and the ſplendour with which it was firſt announced, has proved ſo alluring on the continent, as to occaſion its repetition about twenty-five times within five years, in different parts of Europe. It is now time that its merits ſhould be abſolutely decided; and that its adoption, or total rejection, in this enlightened country, ſhould give due weight to ſuch deciſion.

Dr. Oſborn, in the preſent eſſay, confines himſelf to the conſideration of that ſpecies of *laborious parturition* which depends on the diſtorted form, and diminiſhed capacity of the pelvis. He begins with attempting to explain, in an introduction, the phyſical neceſſity of the pain and difficulty which attend even natural labour; and the frequency of dangerous and laborious parturition in the human ſpecies. Theſe he chiefly refers to the upright poſition of the human body; which, cauſing the contents of the pelvis to gravitate directly towards the lower orifice of that cavity, has rendered ſtronger and cloſer barriers neceſſary in that part, to prevent their prolapſion: and to that diſeaſe ſo common in infancy, the *rachitis* or *mollities oſſium*.

Next, entering upon the proper ſubject of his work, the Author endeavours to aſcertain what are the dimenſions of the pelvis, which inevitably require, either the opening of the child's head, or the performance of the Cæſarian operation, or the lately propoſed diviſion of the *ſymphyſis pubis*. And, from numerous meaſurements of the heads of new-born children, he affirms that this neceſſity muſt take place, when the ſmall diameter of the pelvis does not exceed two inches and three quarters.

Some reflections then ſucceed reſpecting the proportionate value of the life of the mother and of the child; in which every Engliſh reader will probably agree with this writer, in the low rate at which the latter is eſtimated in the compariſon. We ſay *Engliſh reader*, becauſe the wonderful triumph with which the

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preservation of a child's life has been announced abroad, seems to prove, that different sentiments prevail there. And if we reflect, that even its coming alive into the world, though it dies immediately after, is the subject of almost equal exultation, we shall perceive the source of this different way of thinking to be in that despicable superstition respecting the influence of baptism on the condition of infants in a future state, which prevails in all Popish and many Protestant countries. We wish, however, for the sake of our *feelings* (for our *conduct*, in a case of absolute necessity, ought not to be affected by the question) the writer had better proved his position concerning the want of sensation of a child *in utero*; a fact highly improbable, and contrary to every analogy.

Dr. Osborn proceeds to consider particularly the operation of opening the child's head, and evacuating the brain. And here he gives an important piece of advice; which is, that as soon as the inevitable necessity of this practice is ascertained, which may be immediately done by an exact measurement of the diameter of the pelvis, it should without delay be put in execution, so far as that the head should be opened, and then the labour pains should be allowed to force it down into the pelvis; which, with the supervening putrefaction, will greatly facilitate the extraction with the crotchet. By this mode of procedure, he is convinced of the possibility of delivering a child even when there is a space of only *one inch and a half* from pubis to sacrum. This assertion he proves by a case detailed at length; which is, indeed, an extraordinary confirmation of the maxim *nil desperandum*. The relation is curious, and some circumstances in the *manœuvre* deserve the attention of practitioners.

The writer goes on, in the second chapter, to the consideration of the section of the *symphysis pubis*. After some general remarks on its reception abroad, and its rejection here, in which Dr. Hunter's early cautions against it are mentioned with due applause, Dr. Osborn enters upon the history, with M. Sigault's first proposal and performance of the operation at Paris. The relation of this is succeeded by some remarks on Dr. Hunter's opinion, notwithstanding his general condemnation of the section, that in some particular cases, viz. where the narrowness of the pelvis is such as not to admit the head to come within the sphere of the crotchet, the new operation, by giving room for the action of that instrument, *may be a considerable improvement*. This writer strongly controverts even such a concession in its favour; asserting, first, That he does not believe a case ever existed in which delivery with the crotchet was impossible; and, secondly, That the space gained by the division of the symphysis would be insufficient to render such delivery either safe or practicable. Now, with respect to its *practicability*, we do not see upon what foundation

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ation Dr. Oſborn denies this, ſince it is ſurely allowable to ſuppoſe, that juſt as much as the diameter of the pelvis is too little for admitting of the application of the ſciſſars and crotchet, juſt ſo much may be gained by the ſection. If only two lines can be gained by the ſection, we may conceive only two lines to be originally wanting. But with regard to its *ſafety*, we perfectly agree with the writer, that there is every reaſon to expect that the violence neceſſary to finiſh the delivery in ſuch a caſe, would prove certainly fatal, after ſuch an operation had been performed.

An analyſis of M. Rouſſel de Vauzeſme's theſis in favour of the new operation, is next given; which is ſucceeded by ſome account of the diſſertations of Drs. Loder, Bentely, and Weidmann on the ſame ſubject. M. Baudeloque's examination of it is next conſidered, from which is quoted a curious experiment made on the body of a woman who died after the Cæſarian operation, confirming the idea of the danger which muſt attend delivery in a very narrow pelvis, after the diviſion of the *ſymphyſis pubis*.

A ſeparate ſection is then devoted to the diſcuſſion of the arguments in favour of the new operation advanced by Dr. Leake, the only writer in this country who has openly appeared as its patron. This examination is conducted with candour; but as it will not admit of abridgment; and as the arguments on both ſides are chiefly hypothetical, we ſhall refer thoſe who are deſirous of ſeeing a full ſtate of the matter in diſpute to the work itſelf.

The ſubſequent ſection is the moſt important part of the whole enquiry, as it contains an account of the actual event of the operation in ſeventeen caſes, all concerning which ſatisfactory information could be procured. From theſe relations it appears, that out of this number, *five women, and ten children have died*: that on one perſon the operation was twice performed ſucceſsfully: that two of the women on whom it was performed, have ſince borne living children naturally; and that in none of the caſes was there, in all probability, any neceſſity for the operation, *in order to preſerve the mother's life*. Suppoſing, therefore (which is more than can be admitted), that the lives of *ſeven children* have been preſerved by this operation, who muſt otherwiſe have periſhed; they have been purchaſed at the expence of *five women*'s lives; and the pain, and other ſufferings, ſome of them great and perpetual, of all the reſt. Surely, on coolly reflecting upon this reſult, no juſt eſtimator of human happineſs will aſſert, that mankind have been gainers by the introduction of this new piece of practice.

The main queſtion, as Dr. Oſborn obſerves, lies in a ſmall compaſs. Shall we, for a *chance* of ſaving the *child*'s life, expoſe the *mother* to *certain pain and injury, and a conſiderable degree*

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of danger? We hope a ready answer in the negative will always be given in this country.

A short concluding section relates to a comparison of the Cæsarian operation with the use of the crotchet; occasioned by some clauses in Professor Hamilton's *Elements of Midwifery*. Mr. Hamilton has made these two assertions; 1st, That the cases recorded of the Cæsarian operation prove it not to have been fatal to the patient above *once* in *nine* or *ten* instances; and 2dly, That of *fifty* women presented during the last hundred years to the London practitioners, in whom the pelvis has been from one inch to little more than two in diameter, no more than *four* or *five* have been saved. Dr. Osborn strenuously maintains the direct contrary of both these assertions. It is certain, with respect to the Cæsarian operation, that *every case* of it, on record in Great Britain, of which there are now *nine*, has proved fatal; and as to the other position, we believe most practitioners will agree with Dr. Osborn, that in cases where delivery is at all effected with the crotchet, the proportion of deaths is not more than the very reverse of that above stated; if, indeed, Mr. Hamilton meant that the fifty women were thus delivered.

There is little occasion for our recommending the work we have been reviewing to the attention of our medical readers. They will be sensible of its importance from the view we have given of it; and we shall only add, that the writer every where shews himself equally the man of professional knowledge and of liberal manners.

ART. IX. *Remarks on Mr. Lindsey's Dissertation upon praying to Christ.* In which the Arguments he there proposes against the Lawfulness of all religious Addresses to the Lord Jesus are examined. 8vo. 2s. Crowder, White, &c.

WHEN Socinus revived the dogmas of the Samosatanian school, he hesitated to pursue them to their just and obvious consequences; and exerted himself, with wonderful zeal, to repress the boldness of those sturdy sectaries who deemed his plan of reformation corrupt and defective. When he had divested Christ of all the honours of divinity, and reduced his nature to the level of *simple humanity*, it was natural to imagine that he would have *followed up* his doctrine, and not have "left a loop or hinge to hang a *cavil* on." By admitting the lawfulness of praying to Christ, his scheme of theology lost much of its boasted simplicity; to say nothing of another doctrine, which still remains as a patch on its fair face! Francis David, with less caution, but more consistency, having rejected the Divinity of Christ, condemned all worship of him, as impious, and idolatrous. If in the *premises* he is allowed to be nothing more than a mere man, to what a stretch must the conclusion

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clusion be carried, in which he appears as an object of religious adoration! Francis would not admit what he could not reconcile: and as the *hay and stubble* was begun to be set on fire, it was better burn it all up; and so get rid of every incumbrance at once. The greatest part of those writers who have of late years manifested so much learning, genius, and abilities, in defence of Socinianism, have wisely avoided the error of their master; and prudently conducted themselves on this infallible maxim—viz. *that the more a man gives up, the less he hath to take care of.*

"I am convinced, said Dr. Jebb, in his *Short State*, that the addresses of Christians may with the same propriety be directed to the Virgin Mary, as to the person of our Lord." Mr. Lindsey entertains the same opinion of their gross impropriety; and hath argued the point at large in a set treatise on the subject. It is this treatise which is particularly animadverted on, in the *Remarks* now under review—and which deserved an earlier notice *, both for the arguments employed in them, and the spirit with which they are written.

The first chapter consists of remarks on Mr. Lindsey's third section, which is entitled, "Jesus never taught men to worship or pray to himself."—The Remarker observes, that prayer to Christ, though not expressly commanded, is yet in a certain degree, *implied.* It is one branch of the *honour* which he claimed; and is included in the other distinctions of his exalted character, John, v. 22, 23. Of these distinctions the Apostles were more explicit than our Saviour himself. They pointed them out more clearly, and enlarged on them more fully. 'When Mr. Lindsey,' says our Author, 'shall explain, in a satisfactory manner, the causes of his saying less of these matters than his Apostles,—then may I also unfold the reasons why he hath spoken so little on the subject of prayer to himself.'

The second chapter contains remarks on Mr. Lindsey's fourth section, "The religious worship of Christ in the offering up of prayer to him, not deducible from his character, office, or any high divine power ascribed to him."

The Socinians, in denying the propriety of addressing religious worship to Christ, contend, that *he is not present* to regard it. It must therefore be superfluous and unavailing, even considered in the most favourable point of view. This reason against its propriety is, on the other hand, denied by those who maintain that it is lawful to worship Christ. It is denied on the ground of our Lord's own declaration, Matth. xviii. 20. "Where two or three are gathered together in my name, there am I in the midst of them." This declaration, however, is so

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interpreted by the Socinians as to exclude a personal presence. "Moses, says Mr. Lindsey, makes a promise of like sort to his disciple Joshua, Deut. xxxi. 23. "And he gave Joshua the Son of Nun a charge and said; Be strong and of good courage; for thou shalt bring the children of Israel unto the land which I sware unto them; and *I will be with thee.*" The Remarker considers this latter passage, and most clearly proves from the scope of the chapter, and from analogy, that these words were spoken by Moses in the name of the Most High God.

The third chapter contains remarks on Mr. Lindsey's fifth section, with this title, "Jesus excludes himself from being the object of prayer." Supreme worship is allowed to be excluded; but not that subordinate worship which Christians may lawfully pay to Jesus Christ, as the head over all things to the church.—This concession involves the Author in a difficulty from which he will not easily extricate himself, when *he* too is pressed closely with *consequences.*

Chapter the fourth contains remarks or Mr. L.'s sixth section, *viz.* "The Apostles never teach that prayer was to be offered to Christ." Yes, it is contended, they did—at least by *implication*, if not by explicit direction. 'On what foundation,' says our Author, 'doth the religious observance of the first day of the week, called the Lord's day, stand? Though there is no relation by the Evangelists that Christ, after his return to life thereon, instituted the celebration of it, and no appointment extant in the apostolic writings to solemnize it as a day of sacred assemblies for devotional offices; yet because it appears the Apostles established such a practice in the churches which they planted, from some hints which are given of the use of custom in the Acts and Epistles, and from the general concurrence of all Christians in the early ages to honour it, all Christians at present, in every place, with very few exceptions, do pay a religious regard to it. Why then, if the Apostles have given us an example of calling upon Christ in their own conduct, and have always spoken of it in such a manner as to sufficiently discover that they looked upon it as a thing fit and laudable in their converts, should it be insisted on as a decisive and irrefragable argument against it, that there is no formal precept or express direction from them about it?'

Chapter V. is entitled, *Remarks on Mr. Lindsey's seventh section*, 'That there is no sufficient precedent or example of praying to Christ recorded in the writings of the New Testament.'

The following texts are considered, in order to prove that Mr. Lindsey's explication of them is forced and fallacious; Acts, i. 24, 25.—vii. 59.—ix. 14, 21. 1 Cor. i. 1, 2. The first text having this expression, *Thou, Lord, who knowest the hearts of all men*, determines, in Mr. Lindsey's opinion, its appropriation

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propriation to the one supreme God, the Father of Jesus Christ. "Is there any being, says he, but one who knows the hearts of all?" 'It is obvious to reply,' says his Remarker, 'that this language is not only suitable to Christ's most solemn assertions afterward in the Book of the Revelations about his acquaintance with the hearts and lives of men; but it is such as they might naturally fall into from recollecting the evidences he had given at different times, during the course of his ministry, that the most secret actions, and contrivances, and reasonings of men were manifest to him. Nay, it is the very language some of his Apostles had addressed him in, not only in the interval between his resurrection and ascension, when Peter said to him, *Lord, thou knowest all things* (John, xxi. 17.), but even before his death, without any check or censure by him for it, as extravagant and too high.' (Vid. John, xvi. 29, 30.)

The other observations which occur in this chapter merit notice. The attempts of Mr. Lindsey and Mr. Temple to relieve their hypothesis from an objection arising from the invocation of Stephen, the proto-martyr, "Lord Jesus! receive my spirit," are very clearly shewn to be as futile as they are presumptuous. Mr. Lindsey supposes, that it was a sort of exstatic exclamation uttered at the moment when Stephen's mind was rapt into vision; and consequently it is no precedent for cooler-headed Christians. Mr. Temple takes less trouble with this perplexing passage; and gets rid of the difficulty by supposing an interpolation. Stephen, perhaps, only said, *O Lord! receive my spirit.* Some orthodox transcriber, presuming to turn commentator, inserted the word *Jesus* in the margin: and a future transcriber, improving on the hint, removed it from the margin to the text; and thus conferred on the *alien* all the rights and privileges of a *citizen.*

The 6th chapter treats of the *greetings* at the beginning of the Epistles, and the *farewell salutations* at the end: and the 7th, of the *doxologies* applied to Jesus Christ in the New Testament. After attacking some 'unnatural comments,' the Remarker observes, on the ground of Mr. Lindsey's own interpretation, that 'if, *To God be glory who hath created all things*; and if *To God be glory both now and for ever*, be, the one, a tribute of praise for his production of the world and the fulness thereof, and the other, a prayer that God may direct and over-rule the affairs of the world to do honour to himself—why should not these forms, now recited and applied to *Christ*, receive a like interpretation, seeing he hath ransomed men by his death, and hath a mighty power whereby he is able to subdue all things to himself?'

The other texts, which are vindicated from Mr. Lindsey's plan of interpretation are the following; 2 Cor. xii. 8, 9. 2 Thess. iii. 11. 1 Thess. iii. 12, 13. 1 Tim. i. 12.

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The Appendix contains some observations on the introduction to a free and serious Address to the Christian Laity, &c. &c. and a second Letter to Dr. Jebb.

The author of the Address explains the passage in Luke, xxiv. 51—53. (—*he was parted from them, and carried up into heaven; and they having worshipped him*, &c. &c.) in such a manner as to signify nothing more than an act of outward respect: *i. e* (as the Addresser says) "*bowing with reverence* to him as he was carried up to heaven." Our Author justly observes, that the phrase in the original will not bear this interpretation. While Christ was *carrying* into heaven, they were *gazing*, not worshipping. The latter act took place when Jesus had disappeared. *Comp.* Acts, i. 9, 10, 11.

On the whole, these Remarks, though not written in the most easy and perspicuous language, are entitled to respect. The Author appears to be learned and judicious; and what is still of higher merit, candid, serious, and liberal.

Art. X. *The Reparation*, a Comedy. As performed at the Theatre-Royal in Drury-Lane. By Miles Peter Andrews, Esq. 8vo. 1s. 6d. Lowndes. 1784.

THE Reparation, announced in the title of this comedy, being discloſed also in the very first scene, robs the fable of almost all its interest, and renders the protraction of the story, from act to act, both needless and improbable. *Loveless*, the hero of the piece, is for this reason, as well as from the evident disparity between the writers, much less engaging than the *Loveless* of Cibber. The ground of *Love's Last Shift* is something similar to that of *the Reparation*; but Cibber wisely ended where the present Author has begun—not with the spirit of Vanbrugh in *the Relapse*, but with a tame repetition of the moral, deprived of the interest that attends it in the hands of Cibber. Nor can we think that in the other incidents, or dialogue, or characters of his comedy, that the Author of *the Reparation* has much atoned for the radical defects of the fable. Janus, the attorney, seems to be the Author's favourite, and is indeed a more animated personage than his associates in the drama. We shall therefore give a scene, wherein he is concerned, as a specimen of the comedy.

'*An Apartment in* Lord Hectic's *House*.

'*Enter Lady* Betty Wormwood, *followed by* Janus.

'*Lady Betty*. But now, my dear Mrs Janus, you know my regard for propriety; and therefore, notwithstanding I cannot help feeling for the unhappy wretches of my own sex, yet we must have this creature, who has captivated my brother's affections, removed out of the neigh-

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neighbourhood, no matter how, and I shall depend upon your ingenuity for doing it.

'*Janus. (bowing)* True, my Lady—Burn, in his chapter about nuisances, does mention the women; but I don't recollect he says they can be removed whether they will or no—can your Ladyship remember a case in point?

'*Lady Betty.* Pooh! Mr. Janus, how should I remember cases?—I want your assistance; and you must stretch a point as far as you can, to oblige me.—The law, you know, is a wide field.

'*Janus.* It is so, my Lady—it is so—and I don't mind going a little about the edges of it;—but totally to trespass might put me upon the Black List.—However, I'll look into the Attorney's Guide, and see what I can do.

'*Lady Betty.* Come, come, Mr. Janus, I know you are a man of integrity, and honest people have their scruples;—but here is the attorney's guide—take and examine it *(giving him a purse)*;—and tho' you should act a little against *(he puts out his hand to take it)* the letter, yet, in equity, you would undoubtedly be justified.

'*Janus.* Why, to be sure, your Ladyship has set the matter in a new light.—I had forgot equity totally;—and really I can't help seeing it now in the light of a conspiracy against your brother.—I remember a case in the rebellion of forty-five—John Jones versus Sandy Maclean——

'*Lady Betty. (interrupting)* True, true, good Mr. Janus—I perceive you begin to feel the weight of my argument—it certainly is a conspiracy against my brother's person, as well as his fortune; and therefore she must on no account be suffered to come near his house.—I think you see the case just as you should do—do me the favour of accepting this *(gives a bank note)*.

'*Janus. (taking it)* Yes, yes, my Lady—I know where to put my finger; and you may rest assured, on the faith of an attorney, the plaintiff shall be nonsuited, and her cause kicked out of court—she shall never get into my Lord's house whilst I live, and in two days she shall be fifty miles from the place.—But hold, my Lady—there is one difficulty has just struck me—there is another attorney in the parish—

'*Lady Betty.* Well, Mr. Janus,—what of that?

'*Janus.* Why, my Lady, I think we had better have him likewise. Two of us, I think, will finish the business.—Suppose your Ladyship gives me his retaining fee.

'*Lady Betty.* Well, well, Mr. Janus—only spare my feelings, and get the jade removed by fair or foul means, and I shan't mind a little expence.

'*Janus.* Oh! my Lady, two attornies!—only think of that, and you need not despair of any means whatever.

'*Lady Betty.* Soft—I see my brother coming this way—you must not mention my having been here for the world, or the subject of our discourse—only remember the business. [*Exit.*

'*Janus.* Yes, yes, depend upon me—as I have made sure of the principal evidence. [*Pocketing the purse.*

'*Enter* LORD HECTIC.

'*Lord Hectic.* Ha! my little attorney! what the devil art thou pocketing there so hastily—thy conscience?

'*Janus.*

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'*Janus.* *(confused)* No, my Lord, no—thank Heaven, I am not ashamed of my conscience—I only took the liberty of stepping in to enquire after your Lordship's health—I am delighted to see you look so charmingly.

'*Lord Hectic.* I dare say thou art—especially as thou wilt get nothing by my death.—But thou art come most luckily, my little vellum-blotter—for I want thy assistance;—thou know'st the woman I was mentioning to thee the other day—

'*Janus.* Yes, yes, my Lord, the Lady that was at Sir Gregory Glovetop's——

'*Lord Hectic.* The same—hem! hem!—the thought of her warms me. Now I am told she is about to leave this country immediately—

'*Janus.* Really, my Lord—I am prodigiously sorry for it.—This is lucky!—I shall carry her ladyship's cause without bringing it to a trial. *(Aside)*

'*Lord Hectic.* But, as such a circumstance would annihilate my hopes, that must be prevented immediately; and therefore thou must exert all thy ingenuity to keep her in the neighbourhood—

'*Janus.* My Lord! to be sure, if your Lordship wishes it; but how can an attorney prevent a lady from following her inclinations?

'*Lord Hectic.* Why, you must know, on her leaving that old fool, Sir Gregory, she has become, without knowing it, tenant to a little cottage of mine, which I learned this morning from my steward—and therefore, on some pretence or other, I would have such difficulties thrown in the way, as may prevent her putting her design in execution.

'*Janus.* Aye—payment of rent; which, being an exceeding neat house, may be exorbitant—

'*Lord Hectic.* True—then she may perhaps think of a personal application to me—I step in, and become her guardian angel at once.—You take the matter, heh?

'*Janus.* Yes, I remember a case—

'*Lord Hectic.* Damn your cases—pocket that *(throws a purse)* and fly to execute my plan.

'*Janus.* *(going, and returns)* I do.—She shall be safe in your Lordship's house in less than two hours—but, my Lord, the Ladies of a family you know are a little inquisitive, sometimes—Now, as I have the honour of transacting business for your Lordship's sister, I hope she will not know a syllable of what I undertake for your Lordship—

'*Lord Hectic.* Oh! I see thou art an honest fellow, and stand up for thy character.

'*Janus.* I do—I do, my Lord—My father always said I was too honest to thrive.

'*Lord Hectic.* In your profession he meant—but hold, is not there another honest gentleman of your calling in this parish?—You must take care that Louisa gets no advice about our proceedings—for I do not imagine they will be strictly legal.

'*Janus.* Never fear him, I have him under my thumb here. *(putting his hand on his pocket)*—Besides, the gentlemen in our way are very honourable, and never betray each other.

'*Lord Hectic.* Then there's that fighting Colonel must be taken care of, for he's too honourable by half—and is such an old fool, that he

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he actually wants to marry her, with his infirm conſtitution—Hem! hem!

'*Janus.* Does he ſo?—Oh, oh! That's the blank he wants to fill up, is it?—I am glad I ſhall be able to vex him—don't be afraid of his worſhip, my Lord—I have all my life been uſed to counteract juſtice.

'*Lord Hectic.* Then loſe not a moment, for I am all impatience to enjoy the fruits of thy induſtry;—and hem! hem!—the devil take this cough, I ſay. [*Exit.*

'JANUS *alone.*

'Well, this is a good morning's walk—to ſatisfy one's intereſt and one's revenge at the ſame time, by ſecuring the principal evidence on both ſides the queſtion—and I think we need not fear being croſs-examined.—I am glad his Lordſhip has employed me in this buſineſs, otherwiſe I muſt have obeyed her ladyſhip; but when one is engaged on both ſides, one can ſatisfy one's conſcience, and take that which is moſt agreeable. [*Exit.*'

The *ſentimental* part of the ſtory has been ſeen again and again; particularly in *The Engliſh Merchant*, and *The Chapter of Accidents*. The comic characters are alſo faint copies from the draughts of other Authors. Sir Gregory Glovetop has indeed no archetype in print; but we have ſeen *the old Court* on the ſtage, in the comedy of The Separate Maintenance. Though Mr. Andrews has now taken his degrees at the univerſity of Drury-Lane, he has not forgotten his ſchool at the Haymarket. Colman's Lord Oldcaſtle is the original of Sir Gregory Glovetop. Sir Gregory Glovetop is the *caput mortuum* of Lord Oldcaſtle.

The Prologue and Epilogue, both by Mr. Topham, are written with all the life and ſpirit of a tip-top adjutant to the Author, and abound with many happy ſtrokes of temporary wit and pleaſantry.

ART. XI. *Runnamede:* a Tragedy. 8vo. 1s. 6d. Cadell. 1783.

THOUGH this tragedy comes to us immediately from the preſs, without having undergone the previous ordeal of the ſtage, it is yet introduced by a formal Prologue, the latter part of which alone bears any relation to the propoſed ſubject; and runs thus:

'While here the Muſes warbled from their ſhrine,
Oft have you liſtened to the voice divine.
A nameleſs youth beheld with noble rage,
One ſubject, ſtill a ſtranger to the ſtage;
A name that's muſic to the Britiſh ear!
A name that's worſhipp'd in the Britiſh ſphere!
Fair Liberty! the Goddeſs of the Iſle,
Who bleſſes England with a guardian ſmile.
'Britons! a ſcene of glory draws to night!
The fathers of the land ariſe to fight;

The

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The legiſlators and the chiefs of old,
The roll of patriots and the Barons bold.
Who greatly girded with the ſword and ſhield,
At ſtoried Runnamede's immortal field,
Did the Grand Charter of your Freedom draw,
And found the baſe of Liberty on Law.
' Our Author, trembling for his Virgin Muſe,
Hopes in the favourite theme a fond excuſe.
If while the tale the theatre commands,
Your hearts applaud him, he'll acquit your hands;
Proud on his country's cauſe to build his name,
And add the Patriot's to the Poet's fame.'

It appears, however, on peruſal of the piece, notwithſtanding the title it bears, and the Prologue that precedes it, that the glories of RUNNAMEDE, and the GREAT CHARTER, compoſe but a very ſmall part of the fable of this tragedy, which conſiſts chiefly of an improbable *Love-Tale*. The ſubſtance of this tale, we cannot better convey to our Readers, than by the following extract from the cataſtrophe, which may ſerve at the ſame time to exhibit a ſpecimen of the *ſtyle* of the tragedy:

' *Albemarle.* The battle is begun. The ſword is drawn.
Convicted of thy falſehood, Elvine goes
Wild in the field to throw his life away,
And bare his boſom to the certain ſword
Held out.—
' *Elvina.* He might have known, he ſhould have known,
That his Elvina never would prove falſe.
' *Alb.* How could he doubt it, when I told him ſo?
' *Elv.* My father my accuſer!
' *Alb.* O, my child!
Thy letter to the Dauphin—
' *Elv.* To the Dauphin!
No letter to the Dauphin I e'er ſent.
' *Alb.* This morn the French Ambaſſador produced it
Before the Barons: We have read it all.
' *Elv.* O Heaven! that letter was addreſs'd to him,
To Elvine.—
' *Alb.* Elvine! Have a care, my child!—
' *Elv.* To Elvine it was written—Emma knows it.
Ha! when I ponder!—My diſorder'd mind
Forgot th' addreſs.—The curs'd Ambaſſador
Supplied the blank, and mark'd it for the Dauphin.
' *Alb.* O, this unfolds the fatal myſtery!
My child is innocent! [*Taking her in his arms.*
' *Elv.* But I'm undone.
Eternal deſtiny! this is thy work.
Ready to ruſh upon the certain ſword
He goes devoted—Oh! he never knew
How much I loved him! to diſtraction lov'd him!
Knew not the throbs, the palpitations wild,
Th' unutterable heavings of a heart

Where

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Where reign'd his image.—Now to death he goes,
And thinks me falſe—O heaven! amid my woes,
My flowing miſeries, for him I weep:
For Elvine is as wretched—as Elvina!

Alb. (*Sounds heard*) 'Tis o'er. The ſignal of purſuit is given.

Emma. Crowds chacing crowds, and flaſhing arms I ſee,
And garments ſtain'd with blood. 'Tis like the ſtorm,
When heaven, and earth, and ocean mingle war.

Enter ſuddenly EDGAR.

The battle's over, and the foe is fled.
Her ſudden effort made, vain-glorious France
Forſook the field.

Elv. Ha! Elvine! Where?—

Edgar. Aghaſt,
Long did he look this way, with aſpect wild:
His hands in agony extreme he wrung;
With faultering voice, in broken ſounds, he cry'd
"I've conquered—now I periſh—Oh! Elvina!"
Then, with determin'd hand, his ſword he drew,
And inſtant plung'd amid the hoſtile ranks,
Which clos'd behind him.

Alb. Ah! illuſtrious youth,
Cut off untimely in thy bright career,
And all thy honours withered in the duſt!
Cold in the ſilent tomb, thou ſhalt not hear
The ſong of triumph, which thy country ſings
In honour of thy deeds; ſhalt not behold
The tears of England which embalm thy name.
Almighty! where was thine outſtretched arm,
When virtue ſtruggled in the toils of fate,
When honour periſh'd in the villain's ſnare?—
Elvina! mute and motionleſs you ſtand,
No tender drops bedew thy fixed eye.
A ſullen ſorrow darkens all thy features.
Ah! ſave me, Heaven! from that foreboding look—
My daughter, ſhun the hour of deſperation.
Let us withdraw our ſteps.

Elv. Aye: To the grave.

Alb. O look not on me with that eye forlorn!

Elv. Never; Ah! never ſhall I ſee him more!—

Alb. No friend, no comforter have I on earth
But thee, my child! My daughter, live for me!—

Elv. It glooms! Shall I not find thee in the tomb?
Oh! Elvine! Elvine!

Enter ſuddenly ELVINE.

Here I am, Elvina—
Forgive me, O my love! I knew thee not.
I ſought the Dauphin thro' the ranks of war;
We fought; he fell the victim of my ſword:
It was th' Ambaſſador, like him array'd,

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Who told his guilt; thy innocence; and died.
Angelic goodneſs! What can e'er atone
For foul ſuſpicion of thy ſpotleſs fame;
Thou faireſt, and thou beſt of woman kind?

Elvine. Words cannot ſpeak the language of my heart.
'Twas fatal deſtiny. Yet Elvine, know,
The pang which pierc'd me moſt, was what thou felt.

Elvine. Look on the paſt as but a dreary dream.
Oh! let me find forgiveneſs in thy arms! [*Embracing.*

Alb. Heaven bleſs you both, my children! Now, in peace,
My hoary head ſhall to the grave deſcend.'

The perfidy of the Ambaſſador, on which the whole diſtreſs of the Tragedy is founded, is too viſibly preſerved from detection for the purpoſes of the Author: but, as Bayes ſays, "What is the plot good for, but to bring in fine things?" For the ſake of theſe fine things, and to keep up the diſtreſs, all explanation is induſtriouſly avoided, in ſpite of the ſeveral interviews between the father and the lovers. A faint attempt is made to delineate the manners of the age of chivalry, and the patriot conſpires with the poet in the eſtabliſhment of the Charter between John and the Barons. It is curious enough to obſerve, what a figure MAGNA CHARTA makes in blank verſe:

'Let every Briton, as his mind, be free.
His perſon ſafe, his property ſecure;
His houſe as ſacred as the fane of heaven;
Watching, unſeen, his ever open door;
Watching the realm, the ſpirit of the laws,
His fate determined by the rules of right,
His voice enacted in the common voice
And general ſuffrage of th' aſſembled realm.
No hand inviſible to write his doom;
No demon ſtarting at the midnight hour,
To draw his curtain, or to drag him down
To manſions of deſpair. Wide to the world
Diſcloſe the ſecrets of the priſon walls,
And bid the groanings of the dungeon ſtrike
The public ear. Inviolable preſerve
The ſacred ſhield that covers all the land,
The heaven-conferred palladium of the iſle,
To Britain's ſons, the judgment of their peers.
On theſe great pillars, freedom of the mind,
Freedom of ſpeech, and freedom of the pen,
For ever changing, yet for ever ſure,
The baſe of freedom reſts.

In juſtice to the Writer, we alſo extract from this ſcene the colloquy between John and the Archbiſhop:

Archb. The antient Peers and Barons of the realm,
The Reverend Fathers of the Holy Church,
The hoary-headed Counſellors of State,
And miniſters of law, in council met,

With

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With one conſent adopt the plan of rights
Which our forefathers have delivered down,
A ſacred charge, and ratified with blood;
A plan which guards the freedom of the iſle,
Which ſhields the ſubject, and enthrones the King.

'*John.* My Lord, it ſuits not with your holy function
To riſe in arms againſt your lawful prince,
Who might remove the mitre from your head.

'*Archb.* Then he ſhould mark the helmet in its place.

'*John.* Is not the prieſt the miniſter of peace?

'*Archb.* The prieſt of Jeſus is the friend of man.

'*John.* And does the friend of man in horrid arms
Let looſe the wrath of war, and ſhake the land
With dire commotion?

'*Archb.* If I judge aright,
From ſuch commotions revolutions riſe,
And ſtill will riſe, congenial to the iſle.
Tho' Britain's Genius ſlumber in the calm,
He rears his front to the congenial ſtorm.
The voice of freedom's not a ſtill ſmall voice,
'Tis in the fire, the thunder, and the ſtorm,
The Goddeſs Liberty delights to dwell.
If rightly I foreſee Britannia's fate,
The hour of peril is the Halcyon hour;
The ſhock of parties brings her beſt repoſe;
Like her wild waves, when working in a ſtorm,
That foam and roar, and mingle earth and heaven,
Yet guard the iſland which they ſeem to ſhake.'

We cannot conclude this article without admiration of the addreſs of Shakeſpeare, whoſe natural ſenſibility led him to ſelect, in his hiſtorical plays, thoſe paſſages from the chronicles of the times, which were beſt calculated to ſhew and move the paſſions. In his hiſtory of King John, he ſeized at once the affecting incidents, the truly tragic circumſtances of the death of Arthur, and the grief of Conſtance. The Author of *Runnamede* * has not by invention compenſated for the abſence of the more intereſting hiſtorical events, which Shakeſpeare had preoccupied.

* Has not our Author wrong ſpelt the name of this famous ſpot of ground? All the hiſtorians, whom we recollect, call it Runymead, or Runingmead, or Renimed,—or *Rumney-mead*. In the Britiſh Muſeum are two copies of *Magna Charta*, both ſtyled *originals*, in one of which the place is ſpelt *Runingmed*, and in the other *Renimed*. In thoſe times, they were ſo inaccurate in their orthography, and ſo regardleſs of all uniformity in it, that any ſet of letters, pronouncing nearly the ſame ſound, was deemed ſufficient for uſe.—Perhaps the right name may be *Running-mead*, from the races held on it: but this is conjecture.

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ART. XII. *A Review of the Polite Arts in France*, at the Time of their Eſtabliſhment under Louis the XIVth, compared with their preſent State in England: in which their national Importance, and ſeveral Purſuits, are briefly ſtated and conſidered. In a Letter to Sir Joſhua Reynolds, Preſident of the Royal Academy, and F. R. S. by Valentine Green, Fellow of the Society of Antiquaries, Mezzotinto Engraver to his Majeſty, and to the Elector Palatine; Member of the Royal Academy, London, and Profeſſor of the Electoral Academy, Duſſeldorff. 4to. 3s. ſewed. Cadell. 1783.

MR. Green maintains, that the polite arts in England, contrary to the opinion of thoſe who have only conſidered the ſubject ſuperficially, are in a languiſhing ſtate; not, indeed, owing to any deficiency of genius, but to the want of its being properly directed. And this, he ſuppoſes, muſt inevitably be the caſe, till ſuch time as their encouragement and exertions are conſidered as national objects. *When* that period may arrive, it will be difficult to pronounce. In the preſent prevailing ſyſtem of things, thoſe who alone are enabled to bring about ſo deſirable an event, are too much occupied in attending to their own perſonal gratifications, or the eſtabliſhment of their power, to have leiſure or patronage to beſtow upon any thing that relates not to their immediate intereſts. But, even ſetting theſe conſiderations aſide, it requires a comprehenſion of mind not uſually to be met with, to perceive that, in the preſent exhauſted ſtate of the public finances, to patroniſe the polite arts with the liberality that is neceſſary to bring them to perfection, is not a mere act of ſplendid profuſion: for if we attend to the reaſoning of Mr. Green on this ſubject, we ſhall be convinced, that to put them upon a reſpectable eſtabliſhment, would be an exertion of power not only ſplendid but uſeful. But to expect any thing of this kind, muſt argue an imperfect knowledge of the times. The preſent age is by no means an age of patronage. The want of patronage is not confined merely to the polite arts: ſcience and literature may join in the reproach. It may be doubted whether even the important diſcoveries of a ***** have ever obtained for that ſagacious philoſopher any ſubſtantial reward equal to the bare expence of proſecuting his enquiries, or that might enable him to proceed with them. In literature the caſe is the ſame: were Hayley himſelf (who, certainly, in the ſpecies of poetry which he has hitherto cultivated is without a competitor) to ſubſiſt merely by the honeſt exertion of his poetical talents, it is much to be queſtioned, whether the emoluments of his pen would exceed the ſcanty earnings of an attorney's clerk. In this view, however, ſo far as it relates to the artiſts themſelves, the polite arts have evidently the advantage; and it is an advantage with which, it is to be feared, they muſt be

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be contented. That no falſe eſtimates might be made of what they are to expect, it ought to be impreſſed upon every one who aims at excellence in the polite arts, in ſcience, or in literature, that

GENIUS, like VIRTUE, is its own reward.

ART. XIII. *An Introduction to Logography:* or, the Art of arranging and compoſing for Printing with Words intire, their Radices and Terminations, inſtead of Single Letters. By his *Majeſty's* Royal Letters Patent. By Henry Johnſon. Printed Logographically. 8vo. 2s. Walter. 1783.

IT is rather painful to ſee intelligent men take up a ſubject for improvement under miſtaken ideas, and miſapply ingenuity, time, and money, by treading backward the road that experience hath paſſed forward. We are ſorry to add, that we apprehend this to have been the employment of the Writer now under conſideration; and to ſo great a degree, that if the art of printing had hitherto been carried on according to the plan he recommends, of caſting whole words, radices of words, and the common variety of terminations, on ſingle types; and an inventor had now ſtepped forward, with the propoſal of caſting the letters of the alphabet ſingly, on ſeparate types, to compoſe words with at pleaſure; we are perſuaded it would have been embraced as a moſt admirable diſcovery to ſimplify the operation of compoſing, by reducing the tools of the art to a few elementary parts, adapted to all languages, lying within a narrow compaſs, more manageable, and that could be purchaſed, and occaſionally renewed, with a very great ſaving of expence!

On theſe points, however, it appears that opinions may differ, for Mr. Johnſon, who has been at great trouble, and not a little expence, to prepare types according to the former method, now publiſhes a pamphlet, profeſſedly printed with thoſe types, to recommend them to the Public. But if, among the advantages ſo confidently attributed to this mode of printing, 'the errors are far leſs than in common; there can be *none* orthographical; nor can there be any miſplacing, inverting, or omiſſion of letters, nor ſubſtitution of one letter for another *;' it may be fairly aſked, how came the word *majeſty*, in the very title-page, to be miſprinted *majeſty*. Is this the 'extraordinary correctneſs' that is to ſilence all objections †? But, as well from this unlucky circumſtance, as from the aukward one of a ſingle *e* which has dropped below the line, p. 47, in the familiar word *extenſive*; common types appear to have been had recourſe to, in aid of this logographical ſcheme. Nor could it be otherwiſe, were his ſtock of letters ever ſo large; for when

* Page 14. † Page 59.

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the inconceivable variety of whole words, and requiſite combinations of letters are caſt, there muſt ſtill remain a great deficiency of technical and uncommon terms, with proper names, to be made up when wanted, from ſingle letters; but neither the words *majeſty*, nor *extenſive*, rank in theſe claſſes: and even if it were poſſible for a printer to complete ſuch a ſtock, is he to print all things in the ſame ſized type; or is his whole ſtock of combinations to be multiplied in all the uſual ſizes, and then to be doubled for Roman and Italics in each? In this latter caſe, what ſum of money will a printer require to ſet up with; what muſt be his ſtock of letters, ſufficient to anſwer the uſual calls of buſineſs; and how are thoſe, who live in confined ſituations, to enlarge their printing-houſes, for the methodical and convenient diſpoſition of the numerous caſes of words and other combinations?

At preſent, a printer orders in a certain quantity of each fount of types, as his occaſions require; an order well underſtood, and readily executed. According to this improvement, an order for a hundred weight of Engliſh *nouns*, half a hundred weight of *adjectives*, and a quarter of a hundred weight of *verbs*, would be too vague to anſwer any purpoſe: for an aſſortment ſuitable for a volume of ſermons, would not print a volume of the Philoſophical Tranſactions, the Roman hiſtory, or a ſyſtem of geography! He muſt either be furniſhed with five or ten hundred weight of the *whole Engliſh language*, if poſſible; or, a hundred weight, made up in pounds, of—*butter*, *cheeſe*, *beef*, *pork*, *tripe*, *muſtard*, *air*, *water*, *earth*, *fire*, *heat*, *cold*, *light*, *darkneſs*, *ſnow*, *rain*, &c. all ſpecified. Another hundred weight muſt be made up in half pounds, of—*angels*, *devils*, *heaven*, *hell*, *ſulphur*, *grin*, *growl*, *howl*, *ſtink*, *bricks*, *tiles*, *rubbiſh*, *mops*, *brooms*, *ſoap*, *ſand*, &c. to the end of a moſt laborious and comical liſt *. Beſide which, a ſmaller aſſortment of all theſe will be wanted with capital initials, for the beginning of ſentences. Indeed, if a common printer's ſtock of ſingle letters,

* Though Mr. Johnſon profeſſes to print with words intire, yet, when we conſider how often words are obliged to be parted at the end of a line, we imagine his types will ſeldom exceed one ſyllable. It is not probable for inſtance, that he would have any ſuch type as *indiviſibility*; becauſe, for the preceding reaſon, he muſt alſo have the ſeveral ſyllables which will form that word: and it is left to Mr. Johnſon's own reflection, whether a man ſtanding ſtill could not compoſe that word out of one caſe directly before him, by the mere action of his arm to pick up the letters, as ſoon, if not ſooner, than he could reſort to ſeveral caſes for the reſpective ſyllables *in di wi ſi bi li ty*? And though he may object, that we have choſen a word conſiſting of only two letter ſyllables; he may himſelf ſelect any other *polyſyllable*, even that very word, if he likes it better.

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is to be added *as an appendage* to this copious magazine, it will be a very useful drudge on all occasions, to make plurals with; but so formidable an apparatus can serve no other purpose than to *embarrass* the art, and encumber the artist with assistance.

Hitherto we have only considered printers as engaged on English composition; but beside occasional quotations, how are they to print Latin, French, Italian, and Spanish works? These Mr. Johnson proposes to compose from syllables of two or three letters. But whatever shift may be made with the Latin in this way, we conceive that no stock of syllables, within the power of any founder to cast, or printer to amass, would suit the combinations in other languages, accommodated with their peculiar accents, apostrophes, and circumflexes.

It may not be easy, nor altogether consistent with civility, to controvert the positive assurances given by Mr. Johnson, of the experienced facility and speed with which his method of printing is executed: we can only sincerely aver, from the pretensions we may be allowed to form of an intimacy with the press, that considering the multitude of cases of intire words and other combinations, continually to be referred to, as well for distribution as composition, such facility is to us utterly inconceivable; and that printing by this method is by no means practicable even for the amusement of literary gentlemen *; for whose use, a few cases of letter types would prove of far more extensive application.

To conclude: if every advantage stated in favour of these compound types should be verified in extended practice, our opinions, or any other opinions, will be of no signification; the Author may smile at them all, for a method of such superior utility will of course work its own establishment. On the other hand, if such an establishment should not take place, we already perceive, that the proposer will fly to the usual refuge of pleading the combination of interested parties against him, and that tenacious obstinacy in favour of old habits, that always opposes innovation.

The Author mentions some reserved improvements, for which credit must be given to him; we cannot undertake to judge of more than we know.

* Page 39.

(An Original Paper.)

ART. XIV. *Account of the principal Experiments lately made with Aerostatic Globes.* Continued from our last Appendix, p. 551—561.

THE avidity of the Public for authentic intelligence concerning the progress of aerial navigation, will, we hope, sufficiently justify us for stepping somewhat out of our usual

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track in order to lay before our readers ſuch well atteſted facts relating to that curious ſubject as ſeem to merit attention. There is now ſcarce a town of any note in Europe, that has not repeated the firſt experiments in ſome ſhape or other; and probably there will ſoon be none in any part of the globe but what will be entertained by ſimilar exhibitions *. Of theſe we ſhall take no notice whatever, but ſhall merely confine ourſelves to ſuch eſſays as are made with a view to improvement.

IX †. The brilliant ſucceſſes of the Pariſian *Aeronauts*, gave no doubt ſome countenance to the confidence of one of the original inventors (the elder Montgolfier), who undertook to conſtruct at Lyons, a fire balloon ‡ of an immenſe ſize, with which, if he did not actually engage, it was at leaſt given out by his friends, that he propoſed to aſcend himſelf, and eight more perſons, with a conſiderable cargo of goods, and to perform a voyage of no leſs a diſtance than either Paris or Marſeilles, according as the wind ſhould ſerve.

A ſubſcription was opened for this purpoſe, which ſoon filled, and raiſed 180 l. The balloon was formed of double canvas, encloſing three layers of paper. The upper part was afterwards, at the deſire of Pilatre de Rozier, changed into a ſimple cotton cloth. It meaſured 126 feet in height, and 100 feet tranſverſely, and weighed about 8000 lb. It received its name from M. *de Fleſſelles*, the intendant of Lyons, a great promoter of the enterprize; and *Pilatre de Rozier*, the modern *Dædalus*, from whom we devoutly deprecate the fate of *Icarus*, was appointed captain of the expedition. Of the number who eagerly ſolicited to be of the crew, the following were enliſted: M. *Montgolfier*, ſen. the eldeſt ſon of the *Prince of Ligne*, the Counts *d'Angleſort*, *Laurençin*, and *Dampierre*, and M. *Fontaine*.

The departure had been announced for the 10th of January laſt; and in fact, all being ready, an attempt was made to ſwell the globe; but whether from the crowding of 100,000 ſpectators who had flocked to the ſpot from 100 miles round, whether from the inclemency of the weather, or from ſome fault in the conſtruction, the deſired object was not obtained, the globe ſwelling only partially. Repeated trials were made

* Among the laſt annual preſents ſent by the King of France to the Emperor of China, were twelve balloons, with the neceſſary materials, and directions to the miſſionaries for launching them.

† For the conveniency of reference we continue theſe numbers from our laſt account. See *Appendix* to Rev.

‡ As every new ſcience requires a new nomenclature, we beg leave, for the future, to diſtinguiſh the globes ſwelled by heat by the name of *fire balloons*, and thoſe filled with inflammable air by that of *Gas balloons*. We ſhall ſoon have to ſpeak of *Lamp balloons*.

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during ſeveral ſucceſſive days, but they always failed; and in one of them, the fire having been conſiderably increaſed, part of the canvas and cloth were burnt. Theſe repeated diſappointments had ſo far diſheartened the people, that they began to deſpair of ſucceſs, and accounts had already reached Paris that the project had been laid aſide.

The projectors however were not ſo eaſily daunted. They ſoon repaired the damage occaſioned by this and ſeveral other untoward accidents, and were ready for another eſſay on the 19th of January. The 100,000 ſpectators re-aſſembled. The ſeven navigators aſcended the gallery, in ſpite of the remonſtrances of P. de Rozier, who wiſhed to embark only two or three. The fire was lighted at forty-five minutes after two P. M. the globe ſwelled in about ſeventeen minutes, and actually aſcended amidſt the acclamations of the multitude. It firſt took its courſe with the wind to the S. W. but fortunately it ſoon after turned to the N. E.; for had it continued in its firſt direction, it would infallibly have dropt into the Rhone. Its greateſt elevation was vaguely eſtimated at about 500 toiſes: it floated, ſome accounts ſay fifteen, and others only five minutes. It then deſcended with a velocity that alarmed the ſpectators, and alighted in a field not very diſtant from the place of its departure. This ſudden deſcent was aſcribed to a rent near the top of the machine. None of the navigators were hurt. The crowd arrived in the field: ſeveral ladies who came in coaches, reſigned their places to the adventurers, who entered the town in triumph. Montgolfier and Rozier appeared in the evening in the box of the Intendant at the play. Nothing could exceed the acclamations with which they were received, which were repeated in parts of the play that had ſome diſtant alluſion to the glory of the day. Laurel wreaths were produced, one of which Madame de Fleſſelles placed on the head of Montgolfier, who immediately took it off, and another on that of P. de Rozier; the latter ſnatched off his, and placed it on the head of the former. How M. Montgolfier, who is repreſented as a calm and modeſt perſonage, muſt have reliſhed this buſtling frolic, we leave to ſober minds to conjecture. Some of the other navigators were diſcovered in the pit; crowns were handed to them, and they were invited into the box of the Intendant. A concert ſucceeded the play, and the whole night was ſpent in ſerenading, congratulations, and mirth bordering upon madneſs.

Notwithſtanding theſe extravagant demonſtrations, which ſeem to imply that the expectations of the people had been fully anſwered, there are, however, accounts which ſpeak in far more moderate terms of the ſucceſs of the experiment; and ſome there are (perhaps the partizans of Charles) who even attempt

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to throw a ridicule upon the whole *. Unprejudiced as we are, we confeſs, that although we have collected this narrative from the beſt authorities that could be obtained, we are not ſatisfied that we have given the exact truth; and indeed, at this diſtance, we fear it will ſcarce be poſſible for us, or any one beſide, to diſcriminate accurately between the effuſions of enthuſiaſm, and the ſuggeſtions of party. This much however appears certain, that the ſucceſs was by no means adequate to the ſanguine expectations of the projectors; and indeed, if we recollect how rapidly the effect of fire decreaſes in proportion to the increaſe of the diſtances; and that in this inſtance aſſuming the effect of the fire at the diſtance of one foot to be as *unit*, it could at the top of the balloon, when diſtended, be no more than $\frac{1}{15876}$ of that unit †, we ſhall not be ſurpriſed at the difficulties that offered, nor at the ſudden deſcent after the globe had reached a cold and rarified ſtratum of the atmoſphere (even though there had been no rent), in which the neceſſary dilatation of the internal air would have required a fire much more intenſe than would have been compatible with the ſafety of the apparatus.

X. In the next experiment we have to deſcribe, an apparatus was to be applied to a gas balloon for ſteering it both horizontally and vertically, and even againſt a current of air. M. BLANCHARD, an artiſt of Paris, had ſome years ſince announced that he was preparing wings with which he meant ſoon to take a flight. The late diſcovery ſeemed to haſten the execution of his project. He conſtructed a globe ſimilar to that of Charles (No. II.), only two feet more in diameter, *i. e.* fourteen feet two inches. To this he ſuſpended a car; and between the globe and the car he fixed an umbrella twelve feet in diameter, the intention of which was to break the fall in caſe of an accident; it was hence called *parachute*. To the car were adapted four wings, two on each ſide, and behind a rudder, all made of taffeta, diſtended by means of whale-bone ribs. All this was to be worked by a machinery of M. Blanchard's invention. He was to aſcend himſelf for the purpoſe of navigating the machine, and *Dom Pech*, a Benedictine, was to accompany him, with a view of making various aerological obſervations and experiments.

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* The happy turn of the following epigram and not its ſarcaſm, induces us to inſert it here. Thoſe who underſtand it will ſee that it cannot be rendered into Engliſh;

Vous venez de Lyon: Parlez nous ſans myſtere:
Le globe?—il eſt parti—Le fait eſt il certain?
Je l'ai vu—dites nous, alloit-il bien grand train?
S'il alloit! ah parbleu! il alloit *ventre à terre*.

† See the obſervations of our learned Correſpondent in our laſt Appendix, p. 565.

Every

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Every thing was ready on the 2d of March, in the *Champ de Mars*. A party of M. Blanchard's friends had repaired to a certain country-houſe where he had promiſed to meet them through the air. The navigators were embarked, and ready to ſoar, when behold a young man, a pupil of the *Ecole Militaire*, ruſhed from among the crowd, threw himſelf into the car, and inſiſted upon ſharing in the expedition.—Remonſtrance availed nothing, force was uſed; but he drew his ſword, and in the ſcuffle wounded Blanchard in the hand, deſtroyed the *parachute* and the wings, and thus defeated the purpoſe of the experiment. At length he was overpowered and ſecured.

Notwithſtanding this cruel diſappointment, the two adventurers determined to take a chance flight. They roſe, but their *power of aſcenſion* was not ſufficient to carry them to any height; they therefore ſoon landed. Dom Pech alighted, and Blanchard immediately aſcended very rapidly. The wind being eaſt, he was carried to the weſtward. The account he gives of his navigation is, that he roſe about two thouſand toiſes (we preſume this to be much exaggerated); that he found himſelf at times ſtationary in a perfect calm, during which the heat of the ſun was ſcorching; that he at different times felt currents of air in different directions, in ſome of which the cold was intenſe. That during theſe cold intervals, he felt an almoſt unconquerable deſire to ſleep; that clouds collected under his feet, and that it appeared to him that he was at different times carried towards different parts of the compaſs. He continued in the air about one hour and a quarter; after which he landed ſafely near *Seve*, on the road to Verſailles, about five miles from the ſpot whence he aſcended.

The failure of this experiment hath, we hear, by no means diſcouraged M. Blanchard from farther attempts; and indeed we learn that he is already conſtructing another machine on the ſame principle, in which he and an aſſiſtant, M. *Aſſier Perica*, are to aſcend as ſoon as it can be got ready. This proſpect hath induced us to be more particular in our account of the preſent experiment than its ſucceſs may perhaps ſeem to juſtify. We may probably have occaſion to refer to it hereafter.

It may be neceſſary to apprize the perambulators of St. James's Park, that M. *Charles* is ſaid to be actually, by order and at the expence of the King of France, conſtructing a gas balloon forty feet in diameter, which is to conſiſt of three coats, the firſt of lambſkin, and the other two of glazed taffeta. That it is to be launched, with ſix navigators, on the 15th of April next, from the great Terrace of St. Cloud; and that it is to land in St. James's Park, in order (as the wag who has inſerted this article in a public French paper ſays) to obtain the premium offered by George III. to the firſt bold Frenchman who ſhall venture through the air acroſs the Streights of Calais.

Beſides

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Befides this project, a part of which is faid to be true, the Abbé *Miolan*, Profeffor of Experimental Philofophy, and M. *Janinet*, an artift, both of Paris, propofe making a gas balloon, 70 feet in diameter, with which they mean to afcend to a great height, in order to make experiments on the acceleration of the fall of bodies, on the denfities of different ftrata of air, the Aurora Borealis, the declination of the magnetic needle, befides trying a method for fteering the machine. A very moderate proficient in philofophy muft perceive, that few of thefe experiments can fucceed.

Mr. *Dillier*, of the Hague, is endeavouring to apply balloons to the ufe of buoying up large fhips, in order to facilitate their entrance into the harbour of Amfterdam. And M. *Champmas* of Paris gave notice, that he fhould fend off an aerial diligence on Friday the 12th of March. Of this laft we hardly expect any farther account.

MONTHLY CATALOGUE,

For MARCH, 1784.

POLITICAL.

Art. 15. *A Defence of the prefent Minifters*, and the Neceffity of a Diffolution of Parliament. 4to. 1s. 6d. Dixwell. 1784.

WE cannot pronounce whether this induftrious Writer, who told us he had for fixteen years written more on India affairs than any other man in the kingdom *, has fucceeded in his wifhes to ftrengthen the Miniftry *officially* or not; but he is as warm in their praife, and as bitter againft the coalition parties, as he could be, if he had a good fnug birth in a lucrative office. Should this, luckily for him, be the fact, we honeftly declare, that, in our opinion at leaft, he will do his friends more effential fervice by attending the duties of his ftation, whatever it may be, than by writing rambling declamatory pamphlets.

Art. 16. *A Serious Addrefs to the Public concerning the Tax on Receipts:* with a few Obfervations on the prefent critical Situation of this Country, with regard to Trade, Revenues, National Debt, and Principles of Government. 8vo. 1s. 6d. Stockdale. 1784.

The tax on receipts is repreſented by the prefent Writer as a partial one, laid on trade by the landed intereft. He thinks that it has a tendency to check the operations of trade, but may be evaded †; and he even promifes to furnifh a fcheme for evading it, as an experiment of ftate quackery and falfe policy. He argues for the tranfer of taxes from *things* to *perfons*; and is very fevere on the late minifter,

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* See Rev. Jan. Art. 15, of the *Catalogue*.

† This was publifhed before the late parliamentary regulation and enforcement of this tax.

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whom it has become fashionable, in this Billingsgate age, to abuse in the grossest terms, and by the most opprobrious names.

Art. 17. *A Letter addressed to Lord North and Mr. Fox.* By Francis Dobbs, Esq; Author of the Letter to Lord North on Irish Affairs. 8vo. Stockdale. 1784.

Mr. Dobbs tells his distinguished correspondents, that if the schemes of their coalition are effected—'it will be to King North and King Fox that all will look up; his Majesty will not perhaps be allowed the appointment of his menial servants, lest they should convey any information contrary to your wishes.' In short, he considers the conduct of these associated chiefs, as a manifest effort for ministerial tyranny over the whole constitution. Mr. Dobbs may be perfectly right in all the sentiments conveyed in this short letter; and he seems, moreover, to have a peculiar talent for taxation: this scrap of a pamphlet, consisting of *twenty* small loose printed pages, and containing no more than an ordinary letter in a news-paper, being rated at one shilling!

Art. 18. *Thoughts on the present Mode of Taxation in Great Britain*; the Ruin that it leads to, and the Way to avert it. By Francis Dobbs, Esq. 8vo. 1s. Stockdale.

Another scanty twelvepenny worth. Mr. Dobbs proposes to take off all present taxes whatever, and resolve them all into a single tax on houses, in proportion to the number of fire-places or hearths in each. By this transfer he hopes to destroy smuggling, to enable all our commodities to find their way into foreign markets, and to make great savings in the collection of the revenue.

Instead of all other taxes, he proposes houses to pay according to their fire-place thus:

For 1 fire-place	1 *l.*	11 fire-places	60 *l.*
2 ———	3	12 ———	100
3 ———	6	13 ———	150
4 ———	9	14 ———	200
5 ———	12	15 ———	300
6 ———	15	16 ———	400
7 ———	18	17 ———	500
8 ———	21	18 ———	600
9 ———	30	19 ———	700
10 ———	40	20 ———	1000

and for every hearth above 20, 500 *l.* more. Could the system of taxation be thus simplified, it would certainly be a public benefit; provided it could be duly averaged as to the imposition; and provided due care could be taken that *all* the duty taken off a commodity, should be taken off the price at market; which is a material article in the business. Even then, there is another circumstance for consideration, which is, that all British goods that now find a vent in foreign markets, with British duties on them, raise a portion of our taxes from foreigners: if we send them abroad exempt from those duties, the same money being still to be raised, it will fall the heavier, being wholly to be sustained by ourselves. Would the savings in collecting indemnify us?

Art. 19. *Remarks on a Pamphlet intitled,* "Thoughts on the Naval Strength of the British Empire, Part Second, by J. Sinclair, Esq;

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Esq; M. P." so far as that Tract contains Strictures on the Marine Bill. Also Observations on a Plan for forming and keeping up a Body of Twenty-five Thousand Men from the Marines, to be called Royal Navy Men. And a Copy of a Letter to the Committee of Trade in Newcastle upon Tyne. 8vo. 1s. Nicoll.

A marine bill having been for two or three years under parliamentary consideration, calculated to supply the royal navy with volunteers, in order to avoid the odious practice of impressing seamen; this pamphlet is a defence of that bill, against the objectors alluded to in the title-page. Not having a draught of the bill before us, we cannot enter into particulars, but must leave it in the hands of the proper parties who are to prepare it for legal sanction.

Art. 20. *Letters on Credit.* With a Postscript, and a short Account of the Bank of Amsterdam. By John Hope, Esq. 8vo. 1s. 6d. Debrett. 1784.

These Letters being only a republished collection of news-paper correspondence, do not now claim the regard due to original productions; but the topic is of extensive importance, the support of credit being, indeed, of infinite concern to every commercial state: and the Author treats his subject with every appearance of good intelligence, and well-meaning. Other productions of this ingenious Writer, of a political nature, have, formerly, been noticed in our Review; though we do not, at present, recollect their titles.

Art. 21. *Cicero and Catiline in Contrast*; or a solemn Address to every Britain (Briton, we suppose the Author means) of Integrity and Public Principle. 8vo. 6d. Dodsley.

This pamphlet was intended to have been valued at one shilling; but the Author informs us, that he has been obliged to withhold a plan for reducing the land tax, until some important calculations are authenticated. On this account these sixteen pages are valued at sixpence. Of these *sixteen*, however, three have not above six lines each in them, one contains the title, and a fifth is—a blank. Our Readers must instantly discover, who the Catiline of this Author is, and who the Cicero, when we inform them, that the parallel concludes with this article: 'Mr. Pitt has a dignity of sentiment, strength of understanding, and comprehension of thought, at twenty-five, which his opponent does not possess at thirty-five.'

Why will not people remember, that depreciating the character of an adversary can never exalt that of a favourite, in the eyes of the rational part of mankind.

Art. 22. *A candid Investigation of the present prevailing Topic.* The 3d Edition. Supposed to be written by George Rous, Esq. 8vo. 1s. Stockdale.

We gave an account of this pamphlet in our last month's Review; see p. 148. The Author's name was not then mentioned: neither was the tract sold, but privately distributed.

Art. 23. *The Beauties and Deformities of* Fox, North, *and* Burke. 8vo. 2s. 6d. Stockdale.

Edmund, Charles, and Frederic, against North, Fox, and Burke; —and Burke, North, and Fox, against Charles, Frederic, and Edmund.

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Art. 24. *Thoughts on the late Proceedings of Government*, reſpecting the Trade of the Weſt India Iſlands with the United States of North America. By Brian Edwards, Eſq. 8vo. 1s. Cadell. 1784.

This appears to be a fair, ſenſible, well-written remonſtrance againſt the ill policy and tendency of reſtricting the intercourſe between the Weſt Indian iſlands and North America to Britiſh ſhips. The Author, who profeſſes himſelf a ſugar planter, ſhews the hardſhips that the planters will be ſubjected to by this regulation, which, it is ſtated, will amount to a prohibition of the mutual ſupply of each others wants; and that Canada and Nova Scotia are wholly unable to ſupply the loſs the iſlands will thereby ſuſtain. He is an able antagoniſt to Lord Sheffield, and expreſſes himſelf with much candour and liberality.

Art. 25. *A Letter from Common Senſe*, addreſſed to the King and People. 8vo. 1s. Bew. 1784.

Common Senſe takes part with the King and his miniſters againſt the coalition leaders of the Houſe of Commons; and the name of the writer is ſo far properly aſſumed, as to juſtify declaring, that there is nothing uncommon to be found in his letter, or what any common man might not have ſuggeſted on the ſubject. Common Senſe, however, means well, and is earneſt in his cauſe.

Art. 26. *The True State of the Queſtion.* 8vo. 1s. 6d. Debrett. 1784.

This is a looſe recapitulation of the current doctrines of the late coalition-miniſtry, in terms as dogmatical as the title-page. The writer rings the changes on all the vague clamours about *ſecret influence*; and we are given to underſtand, that Lord B. is the ſecret miniſter to the preſent hour. By his ſevere cenſure of the apprehended diſſolution of parliament, it ſhould follow, if conſiſtency is deſerving attention, that he is no friend to a reform and ſhortening the duration of parliaments; but, alas! there is no truſting to ſuch inferences, after ſeeing two of the moſt rancorous enemies become honourable friends, for intereſted purſuits, and declare a third not to poſſeſs their confidence, while a treaty was openly agitated for a confidential aſſociation with him, in the ſame honourable ſtyle! Solomon had ſeen nothing of this complexion, when he declared that there was no novelty under the ſun.

Art. 27. *A Letter to the Right Honourable William Pitt*, upon the Nature of Parliamentary Repreſentation; its Uſe and Abuſe. With an Appendix, containing a Short Sketch of a Reform in the Mode of Election. 8vo. 1s. 6d. Stockdale. 1784.

From the diſtractions produced by popular elections, the Author ſees nothing but an extenſion of thoſe diſtractions, by extending the privileges of Election. When a member is choſen by a particular body of electors, the immediate connexion between them ceaſes; he is a repreſentative of the people at large, whoſe general intereſts he is to conſult; and all being thus repreſented, he argues, that the right of election is not an enviable privilege, except it be for the corrupt rewards procured by it. 'It would be difficult, abſurd, and unjuſt, to attempt to perſuade men of their being aggrieved, when their beſt reaſon convinces them that they are not ſo; and the many examples

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amples of great and populous towns, which wisely reject this boasted right of being immediately represented, speak more forcibly to the understanding, than all the enthusiastic harangues and publications of the lovers of disorder and misrule.'

It is from such considerations that the writer proposes to contract, instead of enlarge, the right of election, by vesting it in parochial deputies, who are to choose members for county districts, each district including a town of some note.

AMERICAN, *&c.*

Art. 28. *A Letter from an American,* now Resident in London, to a Member of Parliament, on the Subject of the Restraining Proclamation; and containing Strictures on Lord Sheffield's Pamphlet on the Commerce of the American States. 8vo. 1s. 6d. Stockdale. 1784.

This is a well-written remonstrance against the proclamation confining all commercial intercourse between the United States and the West Indian islands to British shipping. Nothing can be clearer than that commercial connexions are cemented by reciprocal advantages; and that shackles can only be imposed upon necessity. Therefore Lord Sheffield's argument of leaving the American trade to the regulation of natural circumstances, ought not even to include the consideration of what vessels cargoes are transported in. The present Author observes, that 'this selfish arrangement which appears to predominate in the British Cabinet, and which is supposed to be an emanation from the same ill-fated star, which in your political system has been so long looked up to as your *polar* direction, will eventually become a great advantage to the United States; for I am well convinced, that they never will arrive to any eminence as a naval power, until their inhabitants are reduced to the necessity of being the *exclusive carriers* of their own productions, thereby encouraging mercantile navigation, so as to make it become a nursery of seamen. I say forced, for the assertion of Lord Sheffield, that our vessels navigate cheaper than those of Great Britain, is not founded on fact; for when their speedy decay, comparatively with those of the British, with the scarcity of seamen, the much higher price of wages, and the necessity of importing most of the building materials from Europe, are taken into consideration, it will clearly be inferred, that the latter can afford their freights at a much easier rate.

'But should the United States be compelled to adopt a navigation act, the prospect will then change, the demands for seamen will greatly increase, their wages will be encouraging, and it will not be possible to prevent their passing into the American service; for this class of people, as wavering and inconstant as the element that wafts them, are attached to change of climate, and are easily allured by the prospect of greater wages, or kinder treatment.'

Here, however, we apprehend the *argumentum ad hominem* may be applied; for if an American writer allows, that European vessels can carry their freights cheaper than American vessels, for the reasons specified; the States, who *must* send their lumber and provisions to market, for their own supplies, are not more likely to become the *exclusive carriers*, than Great Britain: and like consequences would follow their adopting a navigation act, as he argues will result from

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from enforcing that of this country. We may argue on either side as we please, but it cannot be long before both parties will find out the point where their common interests meet.

Art. 29. *Considerations on the present Situation of Great Britain and the United States of North America*, with a View to their future commercial Connexions; particularly designed to expose the dangerous Tendency of the Argument used, and of the Conclusions drawn, in a late Pamphlet published by Lord Sheffield, &c. 8vo. 2s. 6d. Stockdale. 1784.

From a minute review of the various circumstances of Britain, the West Indian islands, the North American States, and the nature of the reciprocal trade carried on among them; this Author controverts many of the principles and facts stated by Lord Sheffield; particularly as to our ability of assuming the carrying trade. He earnestly recommends the cultivation of a close commercial union with the American States, which he represents as still within our accomplishment: and there is no doubt but he is right.

EAST INDIES.

Art. 30. *Considerations on the present State of East India Affairs*, and Examination of Mr. Fox's Bill; suggesting certain material Alterations for averting the Dangers, and preserving the Benefits of that Bill. 8vo. 2s. Stockdale. 1784.

This Writer treats the cry of the invasion of chartered rights, as of very little moment; because if government were wholly to abstain from interfering in the concerns of the East India company, their chartered rights would be as effectually dissolved by inaction, as they could be by any active operation of the legislature. But this position, we would charitably hope, implies much more than was meant by the Author: for what must be the characteristic of a government that cannot move, but its steps are to be marked by ruin? Under such a government, it would be far more tender to let charters of a sickly complexion die quietly in a natural course, than to murder them, and spread terror around, where no indications of ill health appear! But we farther hope, that our government is not of the kind to justify the rigid alternative above stated.

Every reader who concerns himself with the subject, must be acquainted with the nature of the interference proposed by Mr. Fox, which consisted in snatching the whole concerns of the company out of the hands of their own chosen directors, and transferring the management to seven chief men, and nine subalterns, nominated by himself in the first instance, and to be confirmed by parliament. On this head, the Author considers it as an improper interference in parliament to nominate to the great offices of executive government; their constitutional business being to superintend and controul the persons appointed by proper authority.

As to the conveyance of patronage, he justly remarks, that "the very objection to that part of the plan of the bill is, that it proposes to collect into one compact body, the whole of that patronage and influence, which has hitherto lain so dispersed and subdivided among the members of a chartered company at home, and certain classes of individuals in the service of that company abroad; that from that very circumstance it was attended with no danger to the constitution

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of this country, especially as the persons among whom this power was thus distributed, could neither act as one body, nor were they of that political description as to make their influence felt upon the constitution, or in the houses of parliament. But those sources of power which were innocent with respect to the state when diverted into various streams, may be productive of very different consequences when collected into one great fountain, and that not far remote from the main springs of government: when thus collected, it acquires a force sufficient to bear down all before it, and to overturn the balance of the Constitution.'

He considers the situation of the assistant directors as made too inferior and dependant, and that they are by the bill too much stripped of all manner of patronage; and advises, to 'let the total power and patronage of the East India company at home and abroad suffer such a distribution, as may secure us against the political dangers which have been alluded to, and at the same time tend to conciliate the minds of men to the other salutary parts of this bill.' Under such qualifications, the Author thinks that there are certain essential and vital parts of the plan, well deserving to be adhered to and supported. But after all such corrections, is there not a similar objection to statesmen assuming the management of the Company's commerce, as there is to a commercial company turning statesmen?

TRADE and COMMERCE.

Art. 31. *A Memorial concerning the Woollen Manufactory*, and the Exportation of Wool unmanufactured, into Foreign Countries. To which is added a Plan to prevent so destructive a Commerce. By Peter Peterson. 8vo. 1s. Hookham. 1783.

Whatever credit may be given to the Author of this publication for his motives, it cannot be deemed a mature composition. As he declares that the smuggling wool to France is impossible to be prevented, he argues for permitting such exportation, under a duty on the wool. He then complains of the emigration of our manufactures; but surely to facilitate the exportation of the raw material on which the woollen manufactures labour, would prove an odd expedient to keep them at home! Finally, after having asserted the impossibility of preventing wool from being smuggled abroad, he concludes with a formal plan expressly for that object! and this plan consists of guarding the coast by troops on land, and stationing cutters round it at sea.

POETRY.

Art. 32. *The Temple of Wit, and the Temple of Folly*, a Vision. 4to. 1s. Becket. 1784.

Politics have nearly as much concern with this little poem, as either Dulness or Wit, though temples are erected to the presiding powers of the two latter, while the former doth not furnish even a hole for a Fox.

A Fox, however, is one of the heroes of this piece:

'Lo! this is he, whose just and generous soul,
No wealth can bias, and no power controul:
Who, spurning ease, adopts the patriot plan,
And gives the world assurance of a MAN *.'

* *Vid. Hamlet.*

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In brief, this poem is evidently intended as a panegyric on that *Party of the day* with which that celebrated ex-minister is now connected;—at the head of which, figures the heir-apparent of the crown; to whom a compliment is paid, with a delicacy that was rather difficult to hit, in the present critical situation of the Prince, with respect to the fluctuating politics of the times:

'First BRITAIN's GLORY, and her future Guide,
Stood forth, with manliness, and decent pride:
Above the rest his graceful form was seen,
And all the Hero darted from his mien.
Doubtful he seem'd—then urg'd his fond request—
"Teach me to make a gen'rous people bless'd."
The Goddess answer'd—Keep in view the throne,
And by thy FATHER's manners form thine own.'

Art. 33. *The Imperfection of human Enjoyments.* A Poem. By the Reverend Thomas Moss, A. B. Minister of Brierly-Hill. 4to. 2s. 6d. Dodsley.

If the poetical spirit of this piece bore any proportion to the spirit of piety that it breathes, it might rank with the first performances of the age. After expatiating upon the usual topics of declamation on this almost exhausted subject, the poet concludes with an exhortation to his readers, to direct their attention there only "where true joys are to be found."

Art. 34. *An Irregular Ode*; addressed to the Hon. William Pitt. 4to. 1s. Robson. 1784.

A warm, not inelegant, and (we hope) not unmerited compliment to the virtues of the young statesman:

Youth!!—Oh, still glory in the name,
And crown thy wond'ring foes with shame;
Yes, vaunt that glorious crime!
Tell them that Honour's laurel blows
But for that head (tho' not with snows
Yet silver'd o'er by time),
Which turns indignant from fair Folly's smiles,
From Interest's syren call, and Pleasure's serpent wiles.

Art. 35. *Peace*; a Poem, humbly addressed to his Royal Highness George Prince of Wales, on his taking his Seat in Parliament. 4to. 1s. 6d. Stockdale. 1783.

The aim of this Writer is to direct the attention of the Prince of Wales to the arts of peace, as objects of his patronage. The design of this poem every one must approve; its execution, sorry are we to say it, no one can commend.

Art. 36. *Moral Hints to the rising Generation*, an Epistle of Horace. The Second of the First Book, applied to the Instruction of a Son at Winchester School. 8vo. 1s. Cadell. 1783.

In this paraphrase, the Author transfers the sentiments that Horace addresses to Lollius, a person of high rank, and the favourite of Augustus, to a school-boy of thirteen. With half the trouble that has been employed in converting an old Roman *prætexta* into a modern jerkin for his son, the worthy father might have furnished out his young gentleman with a new suit, of English materials and manufacture, that would, in our opinion at least, have fitted him much better;

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not that we mean to insinuate any thing to the disadvantage of the present attempt, which, certainly, is not executed amiss. Dr. Duncan's * versification, though neither remarkable for its elegance nor harmony, is at least nervous and masculine.

Art. 37. *An Inquiry into some Passages in Dr. Johnson's Lives of the Poets.* Particularly his Observations on Lyric Poetry, and the Odes of Gray. By R. Potter. 4to. 2s. 6d. Dodsley. 1783.

To those who interest themselves in controversial criticism, the Rev. Mr. Potter's pamphlet may furnish some amusement. If the topics on which it treats want the recommendation of novelty, they are at least discussed with taste and ingenuity, though not without a degree of petulance, trespassing, in more instances than one, upon good manners. Subjoined to this inquiry, is a translation of the 9th Pythean ode of Pindar; professedly given with a view to enable the English reader to form an idea of Pindar's manner. Mr. Potter has, surely, been at much unnecessary trouble; unless, indeed, he ranks himself as a translator of Pindar, on a level with Mr. West.—An elegant head of Gray is prefixed to this publication; engraved by J. R. Smith, from an original painting in the possession of Mr. Potter.

DRAMATIC.

Art. 38. *The Tragedies of Euripides*, translated. In Two Volumes. Vol. II. 4to. 1l. 1s. sewed. Dodsley.

Having entered sufficiently into the merits of this work in our Review of the former volume †, it is unnecessary to dwell on the present any farther than to observe, that it is of uniform texture with what has preceded it. Mr. Potter has not given, as Mr. Wodhull has done, a translation of the fragments.

PASTORAL.

Art. 39. *Sam. House, and Sir Jeffery Dunstan.* A Westminster Eclogue. 4to. 6d. Egerton. 1784.

Burlesques the cause and partizans of the ex-minister. Theocritus and Virgil are tolerably parodied. Sam. House is an honest ale-draper; Sir Jeffery Dunstan is the nick-name of a poor fellow who sells old wigs: and by these *heroes* the downfal of Charles Fox and his party is *humourously bewailed.*

MISCELLANEOUS.

Art. 40. *Russia*; or, a Complete Historical Account of all the Nations which compose that Empire. Vol. IV. 8vo. 5s. Boards. Nicholls, &c. 1783.

In our Number for Sept. 1780, we gave some account of the first and second volumes of this compilement; and in March, 1783, the third volume was the subject of an article: see p. 200—203. At that time, the Author was totally concealed from our knowledge; but now it is generally understood, that the Public are obliged, for this work, to the Rev. Mr. Tooke, chaplain to the Factory at Peterſburgh, and translator of "Pieces written by Monſ. *Falconet*, and

* The Author, if we mistake not, is a learned and ingenious clergyman, whose productions we have, on several occasions, commended to the Public.

† See Rev. Oct. 1782.

Monſ.

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Monſ. *Dederot*, on Sculpture in general, and particularly on the celebrated Statue of Peter the Great, &c." See Review, Vol. LVII. p. 271. As to the ſources from whence he has drawn his authorities, though he has been ſomewhat reſerved on that head, we are, at length, become better ſatisfied; being well informed that he has had recourſe to the valuable papers of Meſſ. PALLAS, GMELIN (as we before conjectured), &c. beſide the other writers mentioned in our account of the third volume, above referred to.

The nations, and tribes, of which the vaſt Ruſſian empire is compoſed, are ſo numerous, that even a bare catalogue of their [very uncouth] names would fill a page of our Review: many of them have been already mentioned in our former articles; and to thoſe articles we now refer, as ſufficient to give our Readers a general idea of Mr. Tooke's publication. We ſhall only add, that the engravings with which the preſent volume is embelliſhed are curious, and that ſuch of them as bear reference to the late diſcoveries made by the northern navigators and travellers, will be particularly acceptable to thoſe who attend, eſpecially, to reſearches of this moſt intereſting kind.

Art. 41. *Memorials of Human Superſtition:* being a Commentary on the Abbé Boileau's *Hiſtoria Flagellantium.* By J. L. De Lolme, Author of the Work on the Conſtitution of England. 8vo. 6s. Boards. Robinſon.

In our laſt Review *, we gave an account of this work under the title of *The Hiſtory of the Flagellants.* The alteration ſeems made with judgment, as many, in theſe licentious times, might be terrified, by its *former* title, from peruſing this work. In order, therefore, to eaſe the apprehenſions of the literary world, M. De Lolme, in future, wiſhes the *Hiſtory of the Flagellants*, to be ſtyled *Memorials of Human Superſtitution.*

Art. 42. *The Sheep, the Duck, and the Cock:* a Dramatic Fable. Written at Paris ſoon after the Aſcenſion and Deſcenſion of the famous Air Balloon, exhibited in the Preſence of their Moſt Chriſtian Majeſties, at Verſailles, Sept. 19, 1783. Imitated in Engliſh by a Spectator, and illuſtrated with a Print of the Air Balloon. 8vo. 1s. Robinſon.

In this little pamphlet, the Reader will find entertainment. The converſation between the three animals, who were appended in a baſket to Montgolfier's balloon, is well ſupported. The idea is certainly a good one, and it is by no means ill executed. The fears and anxiety of the *ſheep*, an account of his being without wings, the raptures of the *duck*, on their croſſing a river, and the vaunting of the *cock*, are conceived and related with ſome humour.

LAW.

Art. 43. *A conciſe View of the Common and Statute Law of England*, carefully collected from the Statutes and beſt Common Law Writers, and ſyſtematically digeſted, by the Rev. Dr. John Truſler. 4to. 15s. Boards. Nicoll.

The great and comprehenſive talents of Dr. John Truſler excite our aſtoniſhment. He has tried almoſt every walk of literature, and, as might be expected from ſuch verſatile and univerſal parts, he

* Page 159.

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ſhines in all he has attempted. DIVINE, HISTORIAN, MORALIST, PHYSICIAN, LAWYER, FINE GENTLEMAN, and CALCULATOR! What branch of knowledge has he left unexplored, from principles of law, down to PRINCIPLES OF POLITENESS *? *Quæ regio in terris veſtri non plena laboris.*

Having paid due homage to the univerſal genius of this learned gentleman, we ſhall now come to his Conciſe View of the Common and Statute Law of England; which would really have quite eſcaped our memory (though it has been publiſhed ſome time) had we not ſeen it advertiſed afreſh in the public papers. Perhaps a more impudent or contemptible piece of quackery has not often been obtruded on the Public. The title-page is meant to inſinuate, that this work is carefully collected by the reverend gentleman, from the Statutes, and beſt common law writers; yet he has not ventured to cite one ſingle common law writer through the whole of his book. We do not aſſert that he has not conſulted one, for *one* we believe he has conſulted, and only one. In ſhort this book is ſtolen, miſerably mangled, as it is, from Blackſtone's Commentaries, with the omiſſion of all the law writers referred to by Blackſtone, and without even the poor acknowledgment of this ſource of his information. Is this conduct agreeable to Dr. Truſler's *principles of politeneſs*, or is a literary fraud one of thoſe ſmaller offences which do no diſcredit to a Divine? As Reviewers, it is our duty to find the verdict, and paſs ſentence upon offenders. We do therefore find Dr. John Truſler guilty of grand larceny in literature: but as he will probably claim the benefit of his clergy, we are unable to puniſh him according to his deſerts. In the caſe of a leſs reverend culprit, we ſhould be glad to inflict burning in the hand, in order to prevent future plagiariſms.

SERMONS.

I. *Preached before the Officers, &c. of the Mancheſter Military Aſſociation*, at St. Ann's Mancheſter, Feb. 24, 1783. Publiſhed at their Requeſt. By Samuel Hall, A. M. Chaplain to the Aſſociation. 4to. 1s. Printed at Mancheſter.

A ſenſible diſcourſe, properly adapted to the ſubject and occaſion

We have heard much of "patriotiſm" for years paſt; and have ſeen much to contradict what we have heard, in the conduct of thoſe who have made great profeſſions of this virtue; ſo that it might be thought *patriotiſm*, in its modern acceptation, ſingnifies *ſelfiſhneſs*: and, hence, it is no wonder that the word ſinks into deriſion, and, like *knave* and *villain*, becomes a term of reproach.

We intend, by this remark, no reflection on the ſermon before us. It is certain, that the *real* Chriſtian will be moſt benevolent, moſt the friend of his country, and, indeed, of all the human race: and on ſuch worthy conſiderations Mr. Hall particularly dwells, in the latter part of his well-written diſcourſe.

II. At St. Michael's Cornhill, May 8th, 1783, before the Governors of the City of London Lying-in-Hoſpital. By Henry Hutton, M. A. Vicar of St. Lawrence Jewry. 8vo. 1s. Rivington.

* Principles of Politeneſs, publiſhed by Dr. Truſler.

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The

The ingenious Author pleads with eloquence the general cauſe of humanity, and applies his argument to the particular object of the excellent inſtitution before him. 'While this charity addreſſes itſelf thus forcibly to your feelings, think not that it means to avoid the ſevereſt ſcrutiny of impartial reaſon. We entreat you to examine, with the moſt rigid juſtice, the pretenſions and the conduct of this inſtitution; and if on the cooleſt reflection, your judgment be forced to confeſs that it deſerves your encouragement—if its title to your protection be indiſputable, let your bounty on this occaſion be proportioned to its merits.—In the courſe of the laſt year four hundred and eighty-nine women were admitted into this ſanctuary of mercy; and ſince it was firſt opened [1750] more than thirteen thouſand have been received within its walls. Thus have your labours hitherto proſpered under the direction of unwearied Benevolence, and the care of a ſuperintending Providence. May the ſame cauſes ſtill continue to ſupport this hoſpital; and may its benefits be extended to generations yet unborn!'

FOREIGN LITERATURE.

To the READERS *of the* MONTHLY REVIEW.

EVER attentive to any ſuggeſtion that bids fair to render our publication ſtill more worthy of the ſingular patronage with which it has ſo long been honoured, we have liſtened to a propoſal, which, without altering our plan, will enable us, not only to enlarge our accounts, and diſcharge our arrear, of DOMESTIC PUBLICATIONS, but alſo to pay ſtill more attention to FOREIGN LITERATURE, than we have hitherto been able to afford.

With this view, we propoſe to give, inſtead of our occaſional monthly article of Foreign Literature, a *Catalogue* only of the moſt recent and valuable foreign publications, with ſuch conciſe characters of them, as the early intelligence we wiſh to convey, will allow us to collect from the beſt authorities; having already, for this purpoſe, enlarged our Correſpondence; and meaning, if the plan ſhould meet with encouragement, ſtill farther to increaſe it. Of this Catalogue we here ſubjoin a ſpecimen: but we muſt apprize our Readers, that as it will be impoſſible for us to procure all the books ſo early as we ſhall *announce* them, we are not to be deemed wholly anſwerable for the characters we ſhall give them. The greateſt circumſpection may ſometimes be eluded; but we ſhall certainly uſe every poſſible caution.

Our own accounts of ſuch foreign publications as may require particular notice will, according to this plan, be reſerved for the Appendixes; and ſhould the number and importance of them be found too great for our preſent limits, we ſhall occaſionally increaſe thoſe regular Supplements ſomewhat in bulk, and of courſe in price; under which idea our next Appendix will, probably, be rated at Eighteen-pence.

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We have the rather attended to this propoſal, from a friendly Correſpondent, being conſcious how much we are in arrear in reſpect to foreign articles, eſpecially in the PHILOSOPHICAL branch, in which there have, lately, appeared very important works by *Bergman*, *Fontana*, *Bonnet*, *Sauſſure*, *Sennebier*, &c. and recollecting alſo that we owe a continuation of our announce of the French *Deſcription des Arts et Metiers*; and ſome account of the new edition of the French *Encyclopedie*. The German Literature, we are aware, claims likewiſe a more particular attention than hath hitherto been beſtowed upon it: and the Memoirs and Tranſactions of the principal FOREIGN ACADEMIES will continue to engage our peculiar attention; in which, with ſo much pleaſure, we mark, from time to time, the progreſs of the Arts, and the improvements in Science, in almoſt every part of Europe.

FOREIGN CATALOGUE.

DIVINITY, *Eccleſiaſtical Hiſtory, and Biblical Criticiſm.*

Art. 1. *Predigten*, &c. i. e. Sermons for the Country People, And Sermons on the works of Nature and on Agriculture. By H. G. ZERRENER. 8vo. Magdeburgh. 1783.

WE announce theſe two ſets of ſermons on account of the good character we have received of them, and as a hint to our country clergy, who might derive arguments of edification and inſtruction from the objects that daily preſent themſelves to, and conſtantly occupy their hearers, and leading, by very natural ſteps, to the contemplation and admiration of the great Creator.

2. *Inſtitutiones Hiſtoriæ Eccleſiaſticæ N. T. Periodus* 1. *a Chriſto Nato uſque ad Conſtantinum M.* Auctore MATTH. DANNENMAYER. 8vo. 12 Sheets. Freyburg. 1784.

The ſame Author publiſhed, in 1779, *Introductio in Hiſt. Eccleſ. Chriſtianor.* Both works are well ſpoken of.

3. *Pentateuchi Hebræo-Samaritani præſtantia, in illuſtrando et emendando textu Maſorethico oſtenſa, &c.* Auctore P. ALEXIO A S. AQUILINO. L. L. Orient. P. P. O. 8vo. p. 495. Heidelberg. 1784.

This book is ſaid to contain much more than its title promiſes.

4. *Vom Geiſt der Hebræiſchen Poeſie.* i. e. *Of* the Spirit *of the* Hebrew Poetry. By J. G. HERDER. 2 Vols. 8vo. Deſſau. 1783.

Much recommended to the lovers of Hebrew literature, as containing a large ſtock of curious information, not only concerning the language, but alſo the hiſtory, the eccleſiaſtical and civil conſtitutions, and the cuſtoms of the Jewiſh nation.

5. *Index et Argumentum Epiſtolarum ad D. Eraſmum Roterdamum Autographarum, quæ . . una cum nonnullis aliis ex ejuſdem Bibliothecâ Autographis aſſervantur Lipſiæ in bibliotheca* D. Jo. FRED. BURSCHERI, Prof. Primar. &c. 8vo. 5½ Sheets. Lipz. 1784.

The Editor obtained all the original papers of which this is a catalogue,

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talogue, from a munificent donor in London. The letters are chiefly of the period in which the fame of Erasmus was at its higheſt pitch, namely, from 1520 to 1536; at a time too when diſtant intelligence was only conveyed by epiſtolary correſpondence. We are aſſured that this publication throws much light on the hiſtory of that important interval, and on the character of that truly illuſtrious man.

LAW.

6. *Repertoire univerſel et raiſonné de Juriſprudence.* i. e. Univerſal and ſcientific Repertory of Civil, Criminal, Canon, and Beneficiary Juriſprudence; compoſed by ſeveral Lawyers, and digeſted and publiſhed by M GUYOT. 64 Vols. 8vo. Paris. The two laſt Volumes publiſhed in 1784.

This work, which has been many years in the preſs, is now completed, and is ſold at Paris for 300 livres. It relates chiefly to French juriſprudence; all that we therefore think required of us is, to apprize our juridical Readers that ſuch a work exiſts. It is digeſted in alphabetical order.

PHYSIC, *Anatomy.*

7. *Hiſtoria Catarrhi Epidemici*, Ann. MDCCLXXXII. Auctore LOR. CRELL, &c. 8vo. pp. 164. Helmſt. 1782.

An ample collection of facts and obſervations relating to the *influenza* of the year 1782. It is aſcribed to the accumulation of phlogiſton in the atmoſphere.

8. *Traité des Vapeurs.* i. e. A Treatiſe on Vapourous Diſorders. By M. DUCASSE, Phyſician at Sens. 12mo. pp. 127. Sens. 1784.

The object of the Author ſeems to be to recommend an antiſpaſmodic noſtrum, which he vends himſelf, but of which, in the true ſpirit of empiriciſm, he conceals the receipt. Thoſe who have read Dr. Pommes great work on the ſubject, will not probably be at the trouble of peruſing the preſent.

9. *Lettere eſtemporanée ſopra alcune Curioſita Fiſiologiche.* i. e. Extemporaneous Letters on ſome Phiſiological Curioſities. 8vo. 1783.

The Author, who has not prefixed his name, is Prof. ROSA of Modena.

10. *Oſſervazioni e Sperienze ſul Sangue fluido e rappreſo.* i. e. Obſervations and Experiments on the fluid and congealed Blood; on the Action of the Arteries and of their Fluids, which, when moderately warmed, boil in an Air-pump. By Prof. MOSCATI. 8vo. pp. 132. Milan. 1783.

11. A Letter on the ſame Subject without a Title, by LANDRIANI, alſo printed at Milan. 8vo. pp. 4.

Theſe three tracts relate to a revived controverſy on the nature of the arterial and venous blood, which Roſa aſſerts to be different, ſuppoſing the former to contain an *elaſtic animal vapour*, which manifeſts itſelf when placed in vacuo. Few of our Readers will probably wiſh to hear more of this nice diſquiſition than what is here announced.

12. J. G. WALTERI *Tabulæ Nervorum Thoracis et Abdominis.* Large folio. pp. 17. Berlin. 1783.

The Royal Academy of Berlin have been at the expence of this ſplendid publication; need we ſay any thing more in commendation of it?

13. HENR.

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13. HENR. AUG. WRISBERGII, Prof. Gotting. *Experimenta et Observationes Anatomicæ de Utero gravido, Tubis, Ovariis, et Corpore luteo quorundam Animalium, cum iisdem partibus in homine collatis.* 4to. pp. 40. Gotting. 1782.

We can give no farther account of this work, than that its author is a man of character. The subject no doubt is sufficiently interesting to justify this *announce*.

SPECULATIVE PHILOSOPHY, *Education*.

14. *Vues patriotiques sur l'Education du Peuple.* i. e. Patriotic Views on the Education of the People of lower Classes, both in Towns and Country. By M. PHILIPPON DE LA MAGDELAINE. 8vo. Besançon. 1783.

The multitude of books lately published on education relate chiefly to children of the higher, or at least of the middle ranks. The present work therefore merits some attention, as it extends to those of the lower and the most useful classes. It is in other respects said to be a valuable performance, as it throws new lights on the theory of education, considered in this point of view.

15. *Anweisung für Schulmeister, &c.* i. e. Instructions for the Masters of lower Schools. By J. C. F. RIST, Minister at Niendorf. 8vo. pp. 492. Hamburg.

Germany swarms with books on education. The present is much approved, and is said to contain very useful *practical* rules for the management of young people, both as to their mental improvement, and their health and morals.

MATHEMATICS.

16. *Magnitudinum exponentialium Logarithmor. et Trigonometriæ sublimis Theoria, nova Methodo pertractata.* Auct. PETR. FERRONIO, Pisano et Florentino Lyceis Math. Prof. 4to. pp. 611. Florent. 1782.

This work comprizes all that has been done in the higher branches of mathematics, since the days of Vieta.

17. *Della possibilita della real Solutione analitica del Caso irreduceibile.* i. e. Of the Possibility of the real analytical Solution of the irreducible Case. By GIAMBAT. NICOLAI, Professor of Algebra at Padua. 8vo. pp 166. Padua. 1783.

This work meets with approbation.

NATURAL HISTORY, *Chemistry, Agriculture, &c.*

18. *La Nature considerée dans plusieurs de ses Opérations.* i. e. Nature considered in several of its Operations; or Memoirs on several Parts of Natural History, together with a Mineralogy of the Duchy of Orleans. By M. DEFAY. 8vo. pp. 224. Paris. 1783.

A work which, although it seems to be chiefly calculated for the inhabitants of the Orleanois, may yet be of general use, as it is said to contain many important observations on the operations of nature; among which the effects of vegetation on the atmospherical air appears to us of some consequence.

19. M. TH. BRUNNICHII *Literatura Danica Scientiarum Naturalium, qua comprehenduntur,* 1. *Les Progrès de l'Histoire Naturelle en Dannemark et Norwege.* 2. *Bibliotheca Patria Autorum, et Scriptorum*

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terum Scientias Naturales tractantium. 8vo. pp. 367. Copenhagen. 1783.

This is the first volume of an intended periodical publication, which promises to contain some interesting matter both for the Antiquary and Naturalist.

20. Αιλιανου περι ζωων ιδιοτητος Βιβλια ιζ. *Æliani de Natura Animalium, Libri* XVII. *Græcè et Latinè, cum priorum interpretum, et suis Animadversionibus. Edidit* Jo. GOTTL. SCHNEIDER. 8vo. pp 813. Leipzig. 1783.

The Greek text is an exact re-impression of Gronovius's edition. The Latin translation is somewhat improved by the present editor. The Notes of Gesner, Gronovius, and Triller, are abridged, and some new ones are added, which the progress of natural history, since the time of those commentators, must of course have suggested.

21. *Geographische Geschichte des Menschen.* i. e. Geographical History of Mankind, and of Quadrupeds. By EB. AUG. W. ZIMMERMAN, Prof. in the Caroline College of Brunswic. 3 Vols. 8vo. Leipzig. 1783.

The same Author published, in 1777, *Specimen Zoologiæ Geographicæ Quadrupedum, Domicilia et Migrationes Sistens*, a book of some use, but which stood in need of many emendations. The present is an improved edition, or rather a new work, on the same plan, of which we receive a very favourable account.

The following is a much esteemed work, nearly on the same plan as the preceding, written by one of the first naturalists of the age: *Tabula Affinitatum Animalium*, Auctore JOH. HERMAN, M. D. & Prof. 4to. Argent. 1783.

22. *Traité sur la Mycitologie.* i. e. Treatise on Mycitology, or an Historical Discourse on Mushrooms in general, their Origin, Generation, Causes of their pernicious Effects, and Means of guarding against them. By N. J. DE NECKER, Botanist to the Elector Palatine. 8vo. pp. 146. with Figures. Manheim. 1783.

The Author's opinion is, that mushrooms are the last link of the chain of organic beings, and thus places them between the vegetable and mineral kingdoms. The dangerous property of some mushrooms, he ascribes to their being gathered at an improper time of their growth.

23. *De l'Electricité des Végétaux.* i. e. Of the Electricity of Vegetables. By the Abbé BERTHOLON DE ST. LAZARE, Professor of Experimental Philosophy, &c. 8vo. Paris. 1783.

We have already, from the same Author, a work *On the Electricity of the human body in health and sickness*; both are said to contain much curious and useful matter.

24. *Försök till Järnets Historia.* i. e. An Essay on the History of Iron, with its Application to Trades and Manufactures. By SWEN RINMAN, Knight of the Order of Vasa, &c. 2 Vols. 4to. Stockholm.

This book bears the reputation of being the best now extant on the subject. As soon as we can procure a copy, we shall lay a full account of it before the Public.

25. P. T. MACQUERS *Chymisches Worterbuch.* i. e. The Chemical Dictionary of Macquer, translated from the second French Edition,

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Edition, and enlarged with ſeveral Obſervations and Additions. By J. G. LEONHARDI. 6 Vols. 8vo. Leipz. 1783.

We can certify, that the obſervations and additions of the learned tranſlator give a value to this publication which far exceeds that of the original. The Latin, French, and German Indexes in the laſt volume are particularly uſeful, as a General Chemical Repertory both as to names and things; and a ſhort treatiſe, pointing out the ſucceſſion in which the ſeveral articles may be read in a connected ſcientific order, authoriſes us to claſs this work among the ſyſtems of chemiſtry. Prof. SCOPOLI, of Pavia, has publiſhed three volumes of a ſimilar tranſlation into Italian, in which, we hope, he has availed himſelf of Leonhardi's labours.—He probably makes conſiderable additions, ſince the third volume goes no farther than the letter D. *We are ſorry, on this occaſion, to announce to the Public the death of the celebrated* MACQUER.

26. *Oekonomiſch-Kameraliſtiche Schriften.* By J. C. SCHUBART, Aulic Counſellor. 8vo. 8 Sheets. Leipzig. 1784.

We have left this title untranſlated, as we are really at a loſs how to render the true meaning of it. *Agricultural financical Tracts* will no doubt excite a ſmile in our Readers, and yet we know nothing that comes nearer to the purport of the original; we ſhall endeavour to procure a copy of this work, and if we find the high character given of it not exaggerated, we ſhall probably lay a fuller account of it before our Readers. At any rate, we muſt gradually accuſtom the Public to titles ſimilar to this, as under ſuch denominations many important works have of late appeared, and are likely ſtill to appear in Germany.

27. *Cours complet d'Agriculture.* i. e. A complete Courſe of Agriculture; or, An Univerſal Dictionary of Huſbandry. By the Abbé ROZIER. 4to. Paris. 1783.

The third volume of this work, which has been lately publiſhed, comes down as far as the middle of the letter D. A correſpondent, in whom we may place ſome confidence, ſays, "This work is a compilation of all that has been hitherto printed in France concerning agriculture, and *nothing more.*" The reputation of the Author, however, entitles it to thus much of our notice.

28. *Traité pratique de la Conſervation des Grains.* i. e. A practical Treatiſe on the Preſervation of Corn, Meal, &c. By M. CESAR BUQUET, Author of the *Miller's Manual.* 8vo. pp. 236, with Figures. Paris.

This book is ſaid to contain much uſeful information to farmers, millers, bakers, maltſters, and gentlemen who cultivate their own lands.

29. *Traité de la Maladie des Grains.* i. e. A Treatiſe on the Diſorders of Corn. By the Abbé TESSIER. 8vo, pp. 351. Paris. 1783.

A valuable work, which we are aſſured may be of very eſſential ſervice to the Public.

30. *Mineralogie des Volcans.* i. e. Mineralogy of Volcanoes, or Deſcription of all the Subſtances produced and thrown up by Volcanoes. By M. FAUJAS DE ST. FOND. 8vo. Paris. 1784.

A work juſt publiſhed, of which a farther account will be given.

31. *De*

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31. *De ignivomorum Montium et Terræ motuum Causa, affectibusque exinde profluentibus, physica dissertatio.* Auctore THOM. YOUNG, in Semin. Pistor. Convict. et Audit. Folio. pp. 60. Pistorii. 1783.

The Author, who is a native of Scotland, here investigates the causes and effects of two of the most striking phænomena of nature, volcanic eruptions and earthquakes, and he has acquitted himself, we are told, in a manner that does him credit.

32. *Dei Terremoti di Messina.* i. e. Of the Earthquakes of Messina and Calabria of the Year 1783. By D. MICHEL AUGUSTI, Prof. of Philosophy in the Convent of Mount Oliveto at Naples. 8vo. Bologna. 1783.

33. *Istoria e Teoria de Terremoti.* i. e. History and Theory of Earthquakes in general, and particularly of those of Calabria and Messina in the Year 1783. By JOHN VIVENZIO, Physician to their Sicilian Majesties. 4to. pp. 344. with a Map, and three other Plates. Naples. 1783.

Some of our Readers may wish to know what accounts of this catastrophe may deserve to be compared with that of Sir William Hamilton. We shall mention others, of any note, that may hereafter come to our knowledge. These two are all that seem hitherto to have attracted any notice.

CLASSICS.

34. *Discours de Lycurgue.* i. e. The Orations of *Lycurgus, Andocides, Isæus, Dinarchus,* together with a Fragment under the Name of *Demades.* Translated into French by the Abbé AUGER. 8vo. pp. 574. Paris. 1783.

Our classical Readers are already sufficiently acquainted with the merits of these orations, and with the abilities of the translator, to need our opinion of either.

ARCHÆOLOGY.

35. *Antiquorum Monumentorum Sylloge. Collegit, partim interpretatus est, atque edidit* G. H. MARTINI, Schol. ad D. Nic. Rect. 8vo. pp. 144. with two Plates. Leipzig. 1784.

This work contains accounts of 1. A Sarcophagus at Agrigentum, representing some scenes of the Hippolytus of Euripides. 2. An ancient sun-dial, according to the construction of Berosus: and 3. A coin of Patræ, with the name of a magistrate hitherto unknown.—The Author is said to have displayed much erudition in this performance.

36. *Novus Thesaurus Gemmarum veterum ex insignioribus dactyliothecis selectarum, cum explicationibus.* Folio. Romæ. Vol. I. 1781. Vol. II. 1783.

This work is in a progressive state, and is well spoken of.

37. *Magazin der Alterthumer.* i. e. Magazine of Antiquities; or Representations of the principal Gems, Bustos, Statues, Groups, &c. and all Monuments that relate to the Arts and Sciences. By C. F PRANGE. Fol. Hall. 1784.

This is an intended periodical work; of which two Numbers are now published. It meets with approbation.

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NUMISMATICS.

38. *Medailles frappées sous le Regne glorieux de l'Imperatrice Reine Marie Therese.* i. e. Medals struck during the glorious Reign of the Empress Maria Theresia. Fol. pp. 416. Vienna. 1782.

This work is equally interesting to the medalist, the historian, and the artist. The engravings of the medals, all taken from originals, are interspersed with the text, in the same manner as in Van Loom's Hist. Met. des Pays Bas. The descriptions are in French and German.

39. *Almanach des Monnoyes.* i. e. Almanac of Coins. 12mo. pp. 326. Paris. 1784.

Every science hath lately been put into dictionaries; every science is now by our light neighbours put into almanacs.—This, however, is a very useful one, both for traders and travellers, and in some respects also as a manual for the Numismatic collector.

BIOGRAPHY.

40. *Vie de Michel de Ruiter.* i. e. The Life of Michael de Ruiter, Vice Admiral of Holland and West Friesland. By M. RICHER. 2 Vols. 12mo. with a Portrait of the Admiral. Paris. 1783.

The Author has already appeared as a Biographer in the Lives of *John Bart*, *Barbaroſſa*, Marshal *Tourville*, and *André Doria*.—His style is said to want elegance; but he is allowed to be accurate as to facts.

41. *Versuch über das Leben des Freyherrn von Leibniz.* i. e. Essay on the Life of Baron Leibnitz. By MICH. HISSMAN. 8vo. pp. 80. Munster. 1783.

This historical eloge is well spoken of. We shall perhaps give a fuller account of it in a future Appendix, the life of Leibnitz being an epocha in the history of the sciences which will at all times merit attention.

42. D. JOH. JAC. REISKENS *Leben.* i. e. The Life of Dr. Joh. Ja. Reiske. Written by himself. 8vo. pp. 816. Leipz. 1783.

A book full of literary anecdotes, which may possibly afford matter for an article in one of our Appendixes.

43. *Histoire d'Ayder-Ali-Khan.* History of Hyder Ali Khan, Nabob-Nahader, King of Canarin, &c. Or, New Memoirs upon India. By M. M. D. L. T. General of 10,000 Men in the Mogul Empire, and formerly Commandant and Chief of the Artillery in the Army of Hyder Ali. 2 Vols. 12mo. Paris. 1783.

This book is considered as genuine. The eagerness of the Public in all that relates to India affairs, induces us to give this early notice of its publication.

TRAVELS.

44. *Voyage d'un Amateur des Arts.* i. e. Travels of a Lover of the Arts, in Flanders, Holland, France, Savoy, Italy, and Switzerland, in the Years 1775-76-77-78. Containing, 1. Accounts of the most remarkable ancient and modern Buildings and Monuments. 2. Of the Collections of Paintings, Sculptures, and Natural History, of Libraries, &c. 3. A particular Description of the Glaciers of Faucigny, and of those in the Canton of Bern, and of the

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the principal Curiosities of the Alps. 4. An Itinerary of some of the least frequented Passes through the Alps. 5. The present State of the Roads, Rivers, Bridges, Ferries, &c. 6. The Prices of Post Horses, Mules, hired Carriages, Boats, Servants, Guides, Cicerones; and several other Instructions, very useful to those who wish to travel, with the least Expence, and greatest possible Convenience. By DE LA R***, Esq; late Captain of Infantry in the French Service, 4 Vols. 8vo. Amst. 1783.

A copy of this publication has been communicated to us—we transcribe the whole title as a syllabus of the work. It evidently is not calculated for the closet; but we think it may be of much use to travellers, and especially to English travellers, for whom indeed we imagine it has been chiefly intended.

AERIAL NAVIGATION.

45. *Essai sur la Nautique Aërienne.* An Essay on Aerial Navigation, read at the Royal Academy of Sciences at Paris, Jan. 29th, 1784. By M. CARRA.

Proposals for steering air balloons are too numerous for us even to enumerate them. We notice the present, merely because it has been heard by the Royal Academy. Wings no doubt are the means of progressive motion. A secondary balloon is to serve as an anchor. A conductor is to guard against the effects of lightning. A log is even contrived for mastering the way of the balloon. If any of these inventions should be tried and succeed, we shall give early intelligence of it to our Readers.—There is already a controversy between the author and a M. Bardin, concerning the priority of the inventions.

NOVELS.

46. *Eudocie, Nouvelle Historique.* i. e. Eudocia, an Historical Narrative. By M. d'ARNAUD. 8vo. pp. 112. Paris. 1783.

This article merits a fuller account than we can give of it here.

47. *Les Helviennes.* Or, Provincial Philosophical Letters. 3 Vols. 8vo. Amsterd. and Paris. 1784.

A satirical novel, levelled at the presumption of modern philosophers, who not only create the universe according to peculiar notions of their own, but also form a Deity best suited to their taste and conceptions; who, instead of the God of Israel, talk of the God of Voltaire, the God of Robinet, the God of d'Alembert, &c.—The irony in this narrative is said to be very pointed—and some living characters, though not named, are so distinctly marked, as not to be easily mistaken.

To the EDITOR *of the* MONTHLY REVIEW.

SIR,

I HAVE just read in the *Monthly Review* for December, 1782, No. VI. Vol. LXVII. p. 464, the following passage, in which I am particularly concerned:

"The tourmalin is supposed to be transparent schorle, vitrified by "the heat of volcanos. This discovery, we have been told, was "made by M. *Abildgaard*, Secretary to the Society of Sciences at Co"penhagen."

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It is true, Sir, that about four or five years ago, I was induced to think, by some indications, that the tourmalin might possibly be a schorle. I therefore collected schorles of all kinds, in Norway, Greenland, Sweden, Germany, and Italy, and I have observed, that in all these countries there are schorles, which, by being heated, become electric. But the greatest part of the schorles in my collection have no electrical virtue. In examining them closely, I have observed, that all the schorles which are hard and not friable, but of a glassy nature, had, in proportion to their hardness and compactness, more or less the virtue of the tourmalin; so that I can judge, by a single look, whether a schorle be a tourmalin or not.

I communicated this observation to several of my friends, who have a taste for such matters: but I never either said or thought, that schorles, vitrified by the fire of a volcano, or by any fire whatever, could thereby acquire electricity. I am even fully persuaded of the contrary, although I have never ascertained it by experiments. I therefore earnestly desire, Sir, that this explication of the matter in question may be inserted in your Journal, to the end that this pretended discovery may not be attributed to me, and that the mistake may be corrected, as soon as possible.—I have the honour to be, with the highest esteem and respect, Sir,

Your most humble and obedient servant,

Copenhagen, 13th Dec. 1783.

ABILDGAARD,
Member, *and not Secretary* of the Royal Society of Sciences at Copenhagen.

*** The letter and pamphlet from *Eyam* are just received. The Writer mentions a former letter,—which never came to our hands.

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††† A second letter from Mr. Wise is received, and shall be farther attended to in our next.

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‡‡‡ We wish to be informed how to address an answer to the letter from B——l, signed *W. Lewis*.

ERRATA *in our last Month's Review.*

Page 87, in the Note, 4 lines from the bottom, for 'policc,' r. *pollice.*
—— 93, par. 2, l. 6, for 'canse,' r. *course.*
—— 96, — 2, l. 8, for 'do,' r. *deny.*
—— 119, — 6, l. 3, for 'Forster,' r. *Foster.*
—— 121, — 3, put a full point at 'goodness,' and for 'do,' r. *ditto.*
—— 122, — 2, l. 3, for 'tenor,' r. *terror.*
—— 123, — 5, l. 3, for 'views,' r. *vices.*
—— 153, at the end of Art. 27, put a full point.

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THE

MONTHLY REVIEW,

For APRIL, 1784.

ART. I. *Inſtitutes, Political and Military.* Written originally in the Mogul Language by the Great Timour, improperly called Tamerlane: firſt tranſlated into Perſian by Abu Taulib Alhuſſeini, and thence into Engliſh with Marginal Notes; by Major Davy, Perſian Secretary to the Commander in Chief of the Bengal Forces from the Year 1770 to 1773, and now Perſian Secretary to the Governor-General of Bengal. The original Perſian tranſcribed from a MS. in the Poſſeſſion of Dr. William Hunter, Phyſician Extraordinary to the Queen, F. R. and A. S. and of the Royal Academy of Sciences of Paris; and the whole Work publiſhed with a Preface, Indexes, Geographical Notes, &c. &c. By Joſeph White, B. D. Fellow of Wadham College, and Laudian Profeſſor of Arabic in the Univerſity of Oxford. 4to. 1l. 11s. 6d. Boards. Oxford, at the Clarendon Preſs. London, Murray. 1783.

IT was rather an unhappy *error in judgment*, when a certain great Law Lord, high in the eſtimation of the Public, thought it proper to point his ſatire againſt the Oxford-preſs for its patronage of oriental literature. When he pronounced that its expanſive publications in that branch of learning were uſeleſs,—*unbought*, and *unread*, he certainly, in the firſt inſtance, overlooked the important commercial connection between this country and the Eaſt; and did not perceive that the ſecond contains in reality a ſevere cenſure on thoſe who ought to be the guardians and patrons of that commerce. As the French hath long been the general language of Europe, ſo the Perſic is the general language of the Eaſtern world; at leaſt it is the language in which the buſineſs of the Eaſt is generally conducted. A cultivation of the knowledge of that tongue is, on this account, entitled to the encouragement of whatever body of men may happen to preſide over the Britiſh intercourſe with India; and every individual who intends to be a reſident in that country, eſpecially if he ſhould have an ambition of diſtinguiſh-

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ing himſelf in any department of government, ſhould make it an object of particular ſtudy. The labours of Sir William Jones and Mr. Richardſon have tended greatly to facilitate this acquirement, ſo neceſſary for thoſe who turn their views to the Eaſt. And this late production of the Clarendon-preſs, now before us, is a moſt valuable addition and auxiliary to thoſe labours. In ſome reſpects it may be called a completion of them; for here, without a knowledge of the claſſical languages, the young merchant and writer in India, may make himſelf maſter of the Perſic tongue:—the Perſic being printed on one page, and on the oppoſite Major Davy's tranſlation, in eaſy, perſpicuous, and elegant Engliſh.

Nor is this work more valuable as a *Vade Mecum* for the Perſic ſtudent, than as a literary curioſity, highly meriting the attention of the hiſtorian who would treat of the Eaſt, and of the philoſopher who would ſtudy men and manners. Here we find the features of the GREAT TIMOUR, commonly called Tamerlane, delineated by his own pen; and we become intimately acquainted with one of the moſt fortunate, as well as one of the beſt and braveſt of conquerors. In his example we ſee this maxim illuſtrated, that to command himſelf is not only the greateſt glory of the hero, but the ſureſt road to victory; and that the monarch who maſters his paſſions, eſtabliſhes his power. "Undoubtedly (ſays Sir Walter Raleigh, in his hiſtory of the world) there were ten thouſand in Alexander's army poſſeſſed of as much perſonal valour as Alexander himſelf." Exalted abilities and perſonal intrepidity are certainly requiſite to form the great commander; but they are always found inſufficient, when not attended by a conciliatory temper; a mind ſuperiour to the weakneſs of favouritiſm; and that ſelf-command which is the chief guardian of a ſteady, determined, and dignified conduct. To the want of thoſe latter qualities the aſſaſſination of Perdiccas, the braveſt and moſt ſkilful of Alexander's captains, may be attributed; and to the ſame deficiency we may impute thoſe abortive expeditions which have tarniſhed the annals of Great Britain. That Tamerlane, with all the valour and abilities of a Perdiccas, was a ſtranger to that depravity, that pride and inſolence, which ruined the Grecian hero, by rendering him odious, and, at laſt, intolerable to all men, appears evident from his writings. And he who bears a heart benevolent to mankind, muſt be pleaſed to find, in Timour, that ſelf-government, humanity, juſtice, and piety, are qualities as eſſential to a great hero, as perſonal courage and political ſagacity. The eſtimate of the Tartar monarch muſt not, however, be made by our modern ideas of the juſtice or injuſtice of wars, any more than Ariſtotle is to be condemned as an impious ſavage for maintaining, that the Greeks had a right to make war on barbarians, on purpoſe

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purpoſe to civilize them. If Timour was ambitious in the extreme, he conceived that his conduct was fully juſtified by his motives. He had the command of his prophet to propagate what he believed to be the religion of heaven; and the humanity which he diſplayed, and the happineſs which his conqueſts, always accompanied with juſtice, diffuſed around him, confer an honour on his name, to which Cæſar and our greateſt weſtern conquerors are not entitled. It is one of Timour's maxims, that when a people are ſunk in corruption and irreligion, or become rebellious to their rulers, they ought to be invaded: it is evident, however, that he means—by a *juſt* prince. But though we ſee and confeſs the dangerous latitude which this maxim may give to the worſt tyrants, let us not condemn the Tartar prince, without including the Greek philoſopher in the ſame cenſure.

That the Reader may judge both of the character of Timour, and the ſtyle of the tranſlation, we have ſelected the following paſſages, which may be given as an addition to the extracts already made from his Inſtitutes, in our account of Mr. White's *Specimen*, &c. See Review for December, 1779, p. 451.

Timour's deliberate command of himſelf is conſpicuous in the following declarations:

'I kept my ſoldiers and my ſubjects ſuſpended between hope and fear; and conducting myſelf towards my friends and my enemies with gentleneſs and with humanity, I either over-looked, or patiently bore with their words and their actions.

'Whoever, whether friends or enemies, fled unto me for protection; if they were friends, I treated them in ſuch ſort as tended to increaſe their friendſhip; and if they were enemies, I ſo conducted myſelf towards them, that their enmity was ſpeedily converted into affection.

'Whoever had a demand upon me, I attempted not to diminiſh the value thereof; and thoſe whom I perſonally knew, I threw not forth from my preſence.

'And whoever, from the firſt ſhining forth of my fortune and power, had ſought my protection, whether worthy or unworthy, whether their conduct towards me had been good or evil, when I aſcended the throne of empire, I cauſed them to bluſh by my bounty and kindneſs; and I conſidered as undone the evil which they had done unto me, and I drew the pen of oblivion over the regiſter of their actions.

'I never gave way to the thirſt of revenge, nor did I ever ſatiate my reſentment on any one. Thoſe who had injured me, I delivered over to the juſtice of the Almighty.

'I retained in my ſervice warriors of approved valour, and ſoldiers of tried experience. And I admitted to my ſociety men of exalted lineage, and the poſterity of the Prophet, and theologians, and doctors learned in the law. And the ſeditious, and the wicked, and the inglorious, I drove far from my preſence.'

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The ſapience, as well as the generoſity of Timour's mind, is alſo diſcernible in the following maxims:

'By experience it is known unto me, that he is a firm aſſociate, who taketh not offence at the conduct of his friend; and who is the enemy of the enemy of his friend; and who heſitateth not to hazard his life, when occaſion ſhall require. Thus certain of my Ameers, followed my fortunes even to death; nor did I with-hold from them aught which I had.

'And by experience it was known unto me, that a wiſe enemy is preferable to a fooliſh friend. Thus Ameer Hooſſein, the grandſon of Ameer Kurghun, was one of thoſe fooliſh friends; and the miſchiefs which in his friendſhip he did unto me, were ſuch as no enemy would do in the exceſs of his enmity.

'Ameer Khodaudaud once ſaid unto me, "Watch thou thy enemy, as thou would'ſt guard a ruby of luſtre, or a jewel of high price; but when thou meeteſt with a ſtone of Laukh, cruſh him thereon until not one particle of him remain."

'He alſo ſaid, "When an enemy fleeth unto thee for protection, and kneeleth before thee, have compaſſion upon him, and receive him with kindneſs." Thus I acted towards Touktummiſh Khaun. When he fled to me for ſhelter, I treated him with tenderneſs and humanity.

'If an enemy, after taſting of thy generoſity and bounty, return again to enmity, deliver him over to the juſtice of the Almighty.

'He is a true friend who taketh not offence at the conduct of his friend; or, if he doth, is willing to receive his acknowledgments.'

If part of Timour's religious notions, and his regard for omens, are in reality abſurd and ſuperſtitious; yet under all that want of better knowledge, which it is the deſign of a purer and more exalted religion to impart, we ſtill diſcover a great and elevated mind. He perfectly knew how to interpret every omen, ſo as to render the impreſſion of it on the minds of his followers conducive to the ends he had in view: and though, under the preſſure of difficulties which might well ſhock the moſt daring and intrepid ſpirit, he betook himſelf to prayer, and indeed often ſought relief from it amidſt his emergencies, yet his devotion appears to have been equally manly and ſincere. It had nothing of that groveling cant which is the diſtinguiſhing feature of hypocriſy. It bore no reſemblance to Cromwell's method of *ſeeking the Lord.*

Beſide the tranſlation from Timour, by Major Davy, this work contains a very well-written and ſenſible preface, with uſeful notes, by that admirable critical ſcholar, Mr. White; together with ſome remarks on the importance of the cultivation of the Perſic to a country trading with the Eaſt, which highly merit the attention of the India Company, by Mr. Davy. To the whole are added ſome Brahmin prayers, tranſlated by Mr. C. W. Boughton Rouſe, which prove that thoſe Indian philoſophers, however held up by ſome as the mirrors of perfection, have

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have not yet learned to form an abſtract idea of God; but ſcatter him over the univerſe, as if divided into material parts and operations, and neither diſtinct from, nor independent of, the viſible creation.

ART. II. *Obſervations on the Paſſage to India, through Egypt, and acroſs the Great Deſert*; with occaſional Remarks on the adjacent Countries, and alſo Sketches of the different Routes. By James Capper, Eſq; Colonel in the Service of the Hon. Eaſt India Company. 4to. 7s. 6d. Boards. Faden. 1783.

IN the Introduction to this work, Colonel Capper gives the following account of his reaſons for publiſhing that part of it which relates to the paſſage to India, by the way to Egypt:

'The following letter was written in India, at the requeſt of a perſon of rank, who once had thoughts of returning to Europe by the way of Suez: it was not, at that time, intended for publication; however, ſince my return to England, many of my friends having deſired a copy of it, to avoid the trouble of tranſcribing it myſelf, or the expence of having it tranſcribed by others, I have at laſt reluctantly conſented to its going to the preſs.'

Colonel Capper enters into a detail of the proper times for taking this journey. His account is interſperſed with many curious anecdotes of the country which the traveller is to paſs through, and he is very minute in his directions with reſpect to neceſſaries and conveniencies.

The route to India, by the way of Suez and the Red Sea, is more expeditious, leſs dangerous, and leſs fatiguing than that by way of Baſſora. Engliſh veſſels are not allowed to anchor at Suez. Colonel Capper takes notice of a curious edict of the Grand Signior's againſt them: "Hiſtorians" (ſays the edict) "inform us, that the Chriſtians, an enterprizing and artful race, have, from the earlieſt times, conſtantly made uſe of deceit and violence to effect their ambitious purpoſes. Under the diſguiſe of merchants they formerly introduced themſelves at Damaſcus and Jeruſalem; in the ſame manner, they have ſince obtained a footing in Hindoſtan, where the *Engliſh* have reduced the inhabitants to ſlavery; ſo now likewiſe, encouraged by the Beys, the ſame people have lately attempted to inſinuate themſelves into Egypt, with a view, no doubt, as ſoon as they have made maps of the country, and taken plans of the fortifications, to attempt the conqueſt of it.

"In order to counteract theſe their dangerous deſigns, on firſt hearing of their proceedings, we enjoined their Ambaſſador to write to his court, deſiring their veſſels might not be allowed to frequent the port of Suez; which requiſition being fully complied with, if any of their veſſels preſume hereafter to anchor there, the cargo ſhall be confiſcated, and all perſons on board be impriſoned, until our further pleaſure be known."

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On the issuing this *Firmaun*, or decree, Col. Capper observes, very sensibly, that it may, perhaps, be deemed expedient to abandon the trade, rather than involve ourselves in a dispute with the Grand Signior; 'but surely,' says he, 'no person will think, that we ought also to give up the right of sending packets that way, to which neither the Grand Signior, nor even the Sherreef of Mecca himself, can offer the smallest reasonable objection.

'Every man acquainted with India must know, that it is of the highest importance to individuals, to the Company, and to the nation at large, to have this channel of communication opened again. During the latter part of the late war after the firmaun was issued, the French regularly transmitted advices by Suez, to and from India, by which means they frequently anticipated us in intelligence, and thereby counteracted our operations. It is not necessary to particularize every instance of it, but it will doubtless be well remembered, that the news of the unfortunate defeat of Colonel Baillie came to England, through France, where it was known in February, time enough to enable them to send out reinforcements to Hyder Ally, before the best season for passing the Cape of Good Hope was elapsed; whilst we who were ignorant of that disaster until April, could not send out any ships before the return of the ensuing season, near six months afterwards.

'Since then, nothing less than the existence of our settlements in India, may some time or other depend upon our possessing a right of passing unmolested through Egypt; and the prohibitory firmaun was only intended to prevent the trade of Gedda from being transferred to Suez, surely no time should be lost in demanding another firmaun explanatory of the first, and declaring that no persons dependent on, or connected with, the Turkish government, shall impede or molest any British subject in passing up the Red Sea, or through Egypt, provided they have nothing but papers, and such baggage as travellers may be supposed to have occasion for on such a journey. The Sherreef of Mecca may probably at first oppose our enjoying this privilege, in which also it is likely he will be secretly supported by the French *; but can it be thought prudent in us to submit to the controul of the one, or to be dupes of the secret machinations of the other, especially when consistently with justice, we can easily get the better of both?'

Colonel Capper, having occasion to mention the behaviour of the English in India, has this curious anecdote of Oriental history, which, he says, accidentally came to his knowledge:

'Surage ul Dowla was the grandson of the great Alyverdi Khan, who had a favourite wife, a woman of extraordinary abilities, and great virtue. When Alyverdi was dying, knowing the flighty and

* It is not intended to insinuate, that the French ever did, or ever would co-operate with the Sherreef in employing assassins; but as our rivals in politics, it is very natural to suppose they will endeavour to prevail on the Grand Signior, not to revoke his present firmaun, which is not only a severe national libel upon us, but also highly incompatible with our interest.

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tyrannical diſpoſition of his grandſon, whom he intended for his ſucceſſor, he adviſed him, on all important occaſions, after his death, to conſult the old Queen; whoſe diſcernment would enable her to foreſee dangers, imperceptible to an impetuous and unexperienced youth like him. When Surage ul Dowla, inſtigated by avarice, intended to attack Calcutta, he conſulted this oracle, who adviſed him againſt it by the following prophetic words: "The Engliſh are a peaceable and induſtrious people; like bees, if properly encouraged and protected, they will bring you honey, but beware of diſturbing the hive: you may perhaps deſtroy a few of them; but in the end, believe me, they will ſting you to death."

Speaking of the baths of Cairo, our Author ſays:

'It is to be wiſhed that ſome able phyſician would take the trouble of informing us what would be the probable effects of the uſe of the Turkiſh baths in England. If we were to judge by a compariſon between the endemical diſorders of Aſia and Europe, we ſhould ſuppoſe that the moderate uſe of the bath might render the gout and rheumatiſm as uncommon in this part of the world, as they are in the other.

'Very few Aſiatics are afflicted with theſe complaints, although they eat their meat very highly ſeaſoned with ſpices, and ſtewed in clarified butter; ſeldom take any exerciſe, and even many of them ſecretly indulge in other exceſſes, which with us are ſuppoſed to cauſe the gout. Why then may we not allow ſome degree of efficacy in warm baths, and ſhampoing, in throwing off thoſe humours, which not being removed, occaſion the gout and other chronical diſorders amongſt us? But my knowledge of theſe matters being very ſuperficial, I only humbly ſuggeſt theſe ideas to the faculty for their conſideration and opinion: thus much however I can pretend to ſay from my own experience, that the warm bath is very refreſhing after undergoing violent fatigue.'

What Col. Capper ſays of the "*Arabian Nights Entertainments*," which he adviſes the traveller to read, before he ſets out on his journey, beſpeaks a mind fanciful and imaginative:

'They are by many people erroneouſly ſuppoſed to be a ſpurious production, and are therefore ſlighted in a manner they do not deſerve. They were written, as I have already hinted, by an Arabian, and are univerſally read, and admired throughout Aſia by all ranks of men, both old and young: conſidered therefore as an original work, deſcriptive, as they are, of the manners and cuſtoms of the Eaſt in general, and alſo of the genius and character of the Arabians in particular, they ſurely muſt be thought to merit the attention of the curious: nor are they in my opinion entirely deſtitute of merit in other reſpects; for although the extravagance of ſome of the ſtories is carried too far, yet, on the whole, one cannot help admiring the fancy and invention of the author, in ſtriking out ſuch a variety of pleaſing incidents: pleaſing I call them, becauſe they have frequently afforded me much amuſement, nor do I envy any man his feelings, who is above being pleaſed with them; but before any perſon decides upon the merit of theſe books, he ſhould be eye witneſs of the effect they produce on thoſe who beſt underſtand them. I have more than once ſeen the Arabians on the Deſert, ſitting round a fire, liſtening

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eping to theſe ſtories with ſuch attention and pleaſure, as totally to forget the fatigue and hardſhip with which an inſtant before they were entirely overcome. In ſhort, Sir, not to dwell any longer on this ſubject, they are in the ſame eſtimation all over Aſia, that the adventures of Don Quixote are in Spain; and I am perſuaded no man of any genius or taſte would think of making the tour of that country, without previouſly reading the works of Cervantes.'

Our Author conteſts the common opinion, that the Ægyptians were acquainted with arts and ſciences, while moſt other nations were in a ſtate of ignorance; and he contraverts the point with much acuteneſs of remark, and knowledge of hiſtory. For what he ſays on this ſubject, we muſt refer our Reader to his work.

He, next, gives an account of his own journey from England to India, by the way of the Great Deſert of Arabia, and Baſſora. This is done in the form of a journal, enlivened, however, with deſcriptions of the country through which he paſſed; together with obſervations on the manners of the Arabians.

'Many travellers,' ſays he, 'give the Arabs an exceeding bad character, repreſenting them as a faithleſs and rapacious people, in whom no confidence can be repoſed.—They do not appear to me in that light; they certainly, like moſt men, endeavour to make the beſt bargain they can for themſelves; but, for my own part, I never found them inclined to aſk for more than was juſtly their due.'

When Colonel Capper came to ſettle accounts with the Sheick, the chief of the troop of Arabians who conducted him over the Great Deſert, that chief behaved in a manner that would have done honour to the moſt poliſhed European:

'I was (ſays our Author) to give him five hundred dollars on the road, and eight hundred more on our arrival at Graine: the former ſum therefore I kept ready to be paid to his order; but the latter I counted and ſealed up in a bag to prevent any of them being loſt or miſlaid. When this bag was brought, as I was going to open it, the Sheick ſtopped me, aſking if it had been counted and ſealed up in my preſence; and when I anſwered in the affirmative, with a careleſs unaffected air, beſpeaking no merit from the action, he threw it over his ſhoulder, and ordered his ſervant to put it into his trunk. A man ſhewing ſuch confidence in another, could not be guilty of any baſeneſs himſelf; in which alſo he had the more merit from our ſituation, for had I deceived him, he durſt not have followed me to Baſſora, to have demanded redreſs.'

Colonel Capper's account of the horrid fate of Mr. Borel de Bourg, a French officer, who was ſent with diſpatches to India, by M. Sartine, in the year 1778, is a very curious one, and told with great ſpirit and feeling; at the end of his Journal our Author ſpeaks of it in the following manner:

'It is hardly neceſſary to obſerve, that more attention has been paid to the matter, than to the ſtyle of this journal, particularly in that part of it which relates to the Deſert. But the obſervations of each day were put down in the evening of the day on which they were

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were made, and with no other view than to serve as memoranda; in which form they perhaps will be most acceptable to the generality of readers, as being the ideas of the country as they occurred on the spot. It may perhaps be thought that too much has been said of wind and weather, which are seldom much noticed in books of travels by land. Travelling in a close carriage, it certainly does not signify what quarter the wind comes from, or whether it blows hot or cold; but this is not the case with a traveller exposed to the open air, with no other covering than the clothes he wears. A person going across the Desert will probably be glad to know what weather he is likely to have during his journey, that he may guard against the inclemency of it, by purchasing such clothes as are best suited to the purpose.'

We have perused our Author's book with pleasure. It is a work which not only promises to be of use to persons going to India, but it is so replete with information and research, that it cannot fail to gratify a curious and inquisitive mind. The language is pleasing and natural, and the reader's attention is well kept up throughout, by sprightliness of narrative and variety of incident. It appears that Colonel Capper has a larger work in reserve on some of the subjects treated of in this journal. From the specimens he has here given us of his manner of writing, and acuteness of observation, we may reasonably expect to receive much pleasure and information from it.

To the book now under consideration Colonel Capper has prefixed two maps; the one, a sketch of Ægypt, with the different routes both ancient and modern, from the Red Sea to the Mediterranean; the other, a sketch of the route across the Great Desert, from Latichea, by Aleppo, to Bassora.

ART. III. PHILOSOPHICAL TRANSACTIONS, Vol. LXXIII. Part I. For the Year 1783, concluded. See our Review for February, p. 103.

ASTRONOMY and OPTICS.

Art. 1. *A Letter from* William Herschel, *Esq.* F. R. S.

MR. Herschel says, 'by the observations of the most eminent astronomers in Europe, it appears, that the new star, which I had the honour of pointing out to them in March 1781, is a primary planet of our solar system. A body so nearly related to us by its similar condition and situation, in the unbounded expanse of the starry heavens, must often be the subject of conversation, not only of astronomers, but of every lover of science in general. This consideration makes it necessary to give it a name, whereby it may be distinguished from the rest of the planets and fixed stars.

'As a philosopher the name of GEORGIUM SIDUS presents itself to me, as an appellation that will conveniently convey the

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information of the time and country where and when it was brought to view. But as a subject of the best of Kings, who is the liberal protector of every art and science; as a native of the country from whence this illustrious family was called to the British throne; as a member of that society which flourishes by the distinguished liberality of its Royal Patron; and, last of all, as a person now more immediately under the protection of this excellent monarch, and owing every thing to his unlimited bounty; I cannot but wish to take this opportunity of expressing my sense of gratitude by giving the name *Georgium Sidus.*'

Notwithstanding this, we cannot but think it an uncouth appellation. Why not *Georgii Sidus*, or barely *Georgius**, according to the nomenclature of the other planets?

Art. 2. *On the Diameter and Magnitude of the* Georgium Sidus, *with a Description of the dark and lucid Disk and periphery Micrometers.* By the same.

The general knowledge to be obtained from this article is, that the *Georgium Sidus* is seldom to be seen, very plainly, by the naked eye; that it is nearly of the colour of Jupiter, or somewhat paler and more faint, and its apparent diameter about four seconds. By the calculations of M. De la Lande, we are told, that its distance (from the sun, we suppose) is stated at 18.913, that of the earth being unity; that is, it is nearly 19 times farther from the sun than the earth is: and its real diameter about 4.454 times that of the earth.

Art. 5. *A Description of a new Construction of Eye-glasses for such Telescopes as may be applied to Mathematical Instruments* †. By Mr. Ramsden.

The construction here given, is that of two plano-convex lenses, both of them placed between the eye and the observed image formed by the object-glass of the instrument, and thereby correcting not only the aberration arising from the spherical figure of the lenses, but also that arising from the different refrangibility of light. The hint, we are told, was taken from

* Why not HERSCHEL? There could have been no objection to this name, on any pretence of impropriety, or inadequacy. The discoverer of the new planet hath, no doubt, behaved very handsomely, in complimenting his 'royal patron' on this occasion; but the cultivators of science (in which most respectable body the learned of all nations are comprehended) will probably interpose, on this occasion, and wrest the matter out of Mr. Herschel's hands.

† An account of this Paper appeared in our Number for last month; but the view of it which follows (by another of our associates, who knew not of the former abstract) being more circumstantial, we give it to our Readers; judging the remarks it contains too valuable to be omitted.

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what Sir Isaac has shewn in his *Lectiones Opticæ*, in the section *De phænominis lucis per prisma in oculum transmissæ*, that the appearance of colours on the edges of objects, when viewed through a prism, depends on the proportion of the distance between the prism and the object, compared with that between the prism and the eye, that is to say, the nearer the object is brought to the prism, the less will be the *border* of colours on the *contours* of the objects.

To apply this to practice, Mr. Ramsden placed a plano-convex lens with its plane side near the image of an object, formed by the object-glass of a telescope; and the magnified image was thus, from the position of the lens, sensibly free from colour; but the respective *foci* of a lens so placed, being very near each other and on the same side, the emergent pencils of light diverge on the eye, and give indistinct vision: this was remedied by placing a second plano-convex lens a little within the focus of the former, the combined *foci* of the two lenses being in the place of the image, the rays were thereby made to fall parallel on the eye, and to shew the object distinctly. If, by putting the first lens very near the image, any imperfection in it becomes too visible (*i. e.* we suppose, any imperfection arising from the spherical figure it is ground into), that distance may be considerably increased without producing any bad effect; for theory, as well as experiment, shews, that *a small aberration*, arising from the different refrangibility of light, is of little consequence, compared with the *same quantity of aberration* caused by the spherical figure of the lenses; and even that colouring may be corrected at the nearer eye-glass. For, supposing the ray passing the first eye-glass to be separated into colours, the emergent pencils from the second eye-glass will be parallel when the mean refracting angles of the lenses at the incidence of each differently coloured pencil are to one another inversely as the diameters of those pencils, or nearly so. And thus may both the spherical and refractive aberrations of an oblique pencil be in a great measure obviated; for when there is a necessity for having a large portion of a sphere, we have only to make the pencil on such lens as small as possible, and we may regulate the direction of the rays in each pencil at pleasure, when they approach the axis of the telescope: and the field of view will be most perfect, when the construction of the eye-glasses is such, that the focus of an extreme and central pencil have each the same distance from the eye.

We take it for granted, however, that Mr. R. means all this only as an improvement or approximation to what is desired; he allows himself, and not without reason, that the illustration which he has given is very imperfect; and we are doubtful whether the principles of this construction of his be altogether new:

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new: for we are told in the *Synopsis Optica Honorati Fabri*, that *Eustachius Divinus*, an optician at *Rome*, placed two equal, narrow plano-convex lenses, instead of one eye-lens, to his telescopes, that they touched at their vertexes, the focus of the object-glass and the center of the plano-convex lens next it coinciding. And he says, that this was done for the express purpose of making the rays that came parallel from the object fall parallel upon the eye, *exclude the colours of the rainbow from it*, augment the angle of light, the field of view, the brightness of the object, &c. This was also known to *Huygens*, who sometimes made use of the same construction, and gives the theory thereof in his Dioptrics: Vid. Hugenii Opera Varia, vol. iv. edit. 1728.

Art. 10. *An Answer to the Objections stated by M. De la Lande, in the Memoirs of the French Academy for* 1776, *against the Solar Spots being Excavations in the luminous Matter of the Sun; together with a short Examination of the Views entertained by him upon that Subject.* By Alexander Wilson, M. D. Professor of Practical Astronomy in the University of Glasgow.

In the Philosophical Transactions for 1774 (See our Review, Vol. LI. p 368.) Dr. Wilson gave an account by what means, from seeing the great solar spot of November 1769, in a critical situation upon the disk, he was led to conclude, that such spots are excavations in the luminous matter of the sun. This conclusion however is controverted by M. De la Lande, in the Memoirs of the French Academy of Sciences for 1776, who contends, that the spots arise from dark bodies like rocks, which by an alternate flux and reflux of the liquid igneous matter of the sun, sometimes raise their heads above the general surface: and that that part of the opaque rock, which at any time thus stands above, gives the appearance of the nucleus, while those parts which in each lie only a little under the igneous matter, appear to us as the surrounding umbra.

We think, however, that Dr. Wilson has here well defended his former opinion. He tells us, that for his own amusement, he pursued this subject farther in the way of ocular proof, by a model of the sun, and of the spots upon his body, according to their proper dimensions. This he put into a convenient wooden frame, and viewed it afar off, when set upon a stand, while the globe was turned slowly round, and subtended an angle at the telescope equal to the apparent diameter of the sun. By an object-glass micrometer he then took the distances from the limb when the farthest *umbræ* of different spots vanished, as also the distances of the *nuclei* just when disappearing. The apparent subtense of the umbra next the limb was also measured in this way, together with the visible extension of some great spots within the disk, when the extreme limits of the nearest umbra coincided

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coincided with the limb. In all these experiments, he says, the effect was very striking, and the phænomena remarkably consonant to calculation, and to what he had often seen upon the real sun in the heavens. But for a further account of this ingenious contrivance, we must refer to the Paper itself, which is accompanied with a plate that well illustrates these matters.

We may still add, as it is allowed that some spots differ in appearance from all the rest, that there may be of both kinds upon the disk of the sun, for any thing that yet appears to the contrary; and our knowledge of the nature of that amazing body is by far too imperfect for us to be able to decide, with precision, on the causes of these phænomena.

Art. IV. *Archæologia, or Miscellaneous Tracts relating to Antiquity.* Published by the Society of Antiquaries of London. Vol. VI. 4to. 1l. 5s. in sheets. Brown, &c. 1782.

THIS volume contains thirty numbers; and we shall observe the usual method of giving our readers some account of each. The President * introduces them by a description of Roman antiquities discovered at Exeter, in July 1778. They consist of five figures, elegant *Penates*, in bronze; found within a very narrow space, and not more than three or four feet below the present pavement of the street. The first is supposed to be a representation of the goddess Ceres, the second and third of Mercury; each of these are upwards of four inches long, and the third in a more mutilated state than the others. The fourth figure, two inches and a half high, represents either Mars, or a Roman warrior. The last, and most elegant, is supposed to have been intended for Apollo: it is only two inches and a quarter in heighth. They were surrounded by a considerable quantity of large oyster shells, and in the same mass were various fragments of urns, of different forms, sizes, and colours. The bronze cock, discovered at the same time, is justly supposed to have belonged to one of these statues, and considered as an emblem of Mercury.

Mr. Strange, who had on other occasions offered to the Society a relation of Roman antiquities in Monmouthshire, and the neighbouring counties †, continues his subject in the second number of this volume. Roman ways and works afford much curious investigation and entertainment to the learned and inquisitive antiquary; but to others they often prove very tedious and insipid; as will perhaps appear in some parts of this dissertation, though it certainly contains some passages which cannot

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* The late Rev. Dr. Milles, Dean of Exeter.

† Vide Rev. vol. 62. p. 107.

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fail of agreeably amuſing the reader who has any degree of taſte for enquiries of this kind. It begins with remarks on thoſe obſervations which have been made by the Rev. Mr. William Harris on the ſubject, and proceeds to other accounts. After having gathered what could be found of actual remnants of Roman antiquities in Glamorganſhire, which appear to be few, Mr. Strange offers ſome general conſiderations to confirm the opinion of the eſtabliſhment of the Romans in that county, preferably, perhaps, he ſays, to any other throughout the principality. *Saxon remains* furniſh farther matter for this article, with a few engravings; but the reader will wiſh, that the Author had been yet more particular in explaining the inſcriptions; and ſome may be deſirous of learning who is to be underſtood by *Prince Richard Hopkins*, of whoſe ſtatue, at *Lantwit Major*, we have here a drawing. Beſide other topographical remarks, *Wormſhead-Point* appeared in itſelf ſo curious a head-land, that three different views of it are annexed in the fourth plate of this work.

Mr. Brooke, Somerſet Herald, preſents us with the illuſtration of a Saxon inſcription remaining in the church of *Aldbrough*, in Holderneſſe, Eaſt-riding of the county of York. The inſcription is on a circular ſtone, fixed over a pillar, and running round the margin of the ſtone: In Engliſh it amounts to this, *Ulf commanded this church to be erected for the ſouls of Hanum and Gunthard.* This *Ulf* had large poſſeſſions in that part of the Northumbrian kingdom, which was called Deira; among theſe Aldbrough occurs, of which he was lord in the time of Edward the Confeſſor, as appears by a very ancient record, an extract from which is here produced. On account of the difference which was likely to ariſe between his ſons about the ſharing of his lands and lordſhips after his death, we are told, he reſolved to make them equal, and thereupon coming to York, with that horn wherewith he was uſed to drink, he filled it with wine, and, kneeling devoutly before the altar, drank the wine to God, and St. Peter prince of the apoſtles, and by that ceremony enfeoffed the church of York with all his lands and revenues. This we imagine was *then* regarded as a *pious* action, and was, no doubt, highly extolled as ſuch by the eccleſiaſtics; we *at preſent* conſider it as an *impious* act, both, as it ſeems to have been, partly at leaſt, the fruit of paſſion, and as it was diverting to a very improper uſe the eſtates to which his children had the moſt natural claim. Nothing can be alleged in his defence but the ignorant ſuperſtition of the age; and that will hardly be admitted, even by the bigot, as an excuſe for paſſion and injuſtice. We ſhould obſerve, that the horn, the inſtrument of this donation, has been the ſubject of a curious hiſtorical diſſertation by Mr. L. Gale, printed in the firſt volume of the *Archæologia.* William, a ſon of *Ulf*, had afterwards a liberal grant of lands in

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in Deira, from Henry I. and ſeated himſelf at Grimethorpe, his deſcendants aſſuming afterwards the name of Greyſtock, till by intermarriage the manors came into the family of Lord Dacres, and from thence to the Howard family, in different branches of Norfolk and Carliſle. We have a view of Aldbrough church, with the pillar, ſtone, and inſcription in queſtion; and in correſpondence to his office, Mr. Brooke adds a genealogical table of the deſcendants of Ulf, which, we obſerve, does not reach lower than 48 Edward III. Hanum and Gunthard were probably particular friends of *Ulf*.

Great upon Little, is the vulgar name given to a kind of rocking ſtone, or penſile-rock, in the pariſh of Weſt Hoadley, Suſſex. It is very remarkable. Mr. Pownal, who gives the account, and furniſhes a drawing, inclines to think it rather the work of nature than of human art. 'The *wear* and *tear* of time, the beating of ſtorms, the waſh of rain, for ages, operate with ſtrength on the mountainous ſides of rocky ground, and clear away the earth from amidſt the blocks and ſtrata, leaving them bare.' But, he adds, that he does not mean hereby to account for other edifices and erections aſcribed to the Druids in any ſuch way; though they might ſometimes apply ſuch appearances as the above to their purpoſe. He thinks they had in uſe among them, a power of mechaniſm above any thing which modern practice knows, excepting the ſingle inſtance of tranſporting near forty miles to Peterſburg the great granite rock, deſtined for the pedeſtal of the ſtatue of the Czar Peter the Great. This was accompliſhed under the direction of Count Carbars of Ceffalonia.

No. V. contains Obſervations on Reading Abbey, by Sir Henry Engleſield, Bart. This abbey was founded in the year 1121, by Henry I. and rendered more famous by having been his burial place, and that of the empreſs Maud. It is now in ruins; a plate of which is annexed.

In the 36th book of Pliny's Natural Hiſtory, c. 14. a paſſage occurs, relative to the temple of Diana at Epheſus, which has engaged the attention of commentators. It ſeems to intimate, that in the porticos of this temple were one hundred and twenty ſeven columns, the gift of ſo many kings. This, Mr. Wyndham, the author of the ſixth number, ſays, is totally repugnant to the ſymmetry and proportion obſerved by the antients in the form of their temples; and farther, it can hardly be ſuppoſed that one hundred and twenty-ſeven Aſiatic kings ſhould have contributed each a column. He propoſes an emendation, by inſerting a comma after the word *centum*, by which little variation it will be read with greater probability: 'In the porticos of this temple were one hundred columns, of which twenty-ſeven were the gifts of ſo many kings.' Two plates attend this number.

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A short and ingenious essay on the antient pronunciation of the French language, is next in order, by the Rev. Mr. Bowle, in which he insists that this language has materially varied.

Mr. Pegge's observations on the plague in England, are dated in January 1780, at which time there was supposed to be some reason to expect that dreadful calamity. The chief drift of this little and rather unimportant tract, is to support the remark, that though the metropolis may be regarded as most in danger, the inland parts of the country are not entirely secure; which is illustrated by the prevalence of this evil, in several parts of Derbyshire, at different periods.

Antient fortifications in the north of Scotland, are farther described by Mr. James Anderson †, who defends his account of vitrified walls, 'the existence of which, he says, I have been told, is still doubted by some sceptical philosophers in the metropolis.' To his account of *Knockferrol*, he now adds *Tap-o-noath*, in Aberdeenshire, and vestiges of a fortification of the like kind on the top of the hill called *Dun-o-deer*, in the same county; a beautiful green hill, on which, beside the vitrified wall, are also remains of a tower of stone and lime, evidently erected at a time when every princely baron was obliged to have such habitations for securing himself and his vassals from the sudden attacks of his barbarous neighbours. No tradition affords information as to the period when either were erected; but Mr. Anderson remarks, 'it is sufficiently apparent, that the vitrified walls must have been of a date much prior to the other, and built by a nation in a very different state of civil polity; for the lord of the domain having found, we may suppose, the old vitrified fortification inadequate to the purpose of defence, or inapplicable to the state of his private affairs, has purposely demolished them, and with their ruins erected his own habitation.' They were not in use, he apprehends, at the stage to which the Germans had arrived in the time of Tacitus, but in a state somewhat more advanced in civilization, when some idea of private property had taken place, and the man who with great trouble had cleared a small spot for himself, and erected a habitation, would look out for a place of strength not far distant, to which he could retire occasionally in case of danger. In such a season, he thinks, these *vitrified fortifications* have been reared, not as a continued residence to any one, but as a temporary retreat, on any national attack and hazard, which individuals were not able to repel. This number has two plates, giving us different views of *Dun-o-deer*, and a smaller one, which represents a fragment of the vitrified wall, perforated by a hole like a na-

† For Mr. Anderson's former account of ancient monuments and fortifications in the Highlands of Scotland, see Rev. vol. LXII. p. 273.

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tural rock. We have alſo, farther remarks on the circular towers called *Duns*, with a deſciption of one that is ſtill forty feet high, in the Orcades. Mr. Anderſon regards them as places of Pagan worſhip, *according to the rites of Scandinavia.*

The Hon. Daines Barrington attacks, with much candour, the opinion of Mr. Anderſon, and others, concerning theſe vitrified walls. He ſeems to ſuppoſe, that ſuch walls were originally compoſed of looſe ſtones, which were gathered in abundance to clear ſpots of ground for uſe; that they were fences of incloſures; and that the vitrification had been occaſioned by volcanoes, or what are called *bloomeries*, before the ſtones were gathered. It has been conjectured, that the walls were vitrified, becauſe the inhabitants did not at that time underſtand to make what we at preſent call cement. 'If,' ſays Mr. Barrington, 'vitrification anſwered the purpoſe of cement, it is very extraordinary that the ancient inhabitants of Scotland did not apply it to the houſes or huts in which they conſtantly lived, but reſerved this expenſive and troubleſome proceſs merely for a fortification, which might not perhaps be uſed in a century againſt an enemy.'

Sir Henry Englefield ſeems to ſucceed in his attempt of confuting the opinion, that there are many remains of Roman antiquity in the tower and wall of the Mint-yard, or the arch in Micklegate Bar in the city of York; and apprehends that Mr. Drake and Lord Burlington have both been miſtaken in their inquiries into the ſubject.

The following Article, by the late Charles Rogers, Eſq; contains an account of certain earthen maſques from the Muſquito ſhore. On this ſubject we muſt refer our Readers to the 62d volume of the Review, p. 277. where they will find ſome obſervations concerning it, with a letter, probably, from the ſame gentleman who furniſhed Mr. Rogers with theſe remarks and ſpecimens. Some of theſe maſques, or buſts, or rather images (for they never could have been uſed as maſques), are exhibited in two engravings. They are hideous figures. This ſhort relation is finiſhed by adding, 'It is remarkable that ſome of theſe greatly reſemble thoſe publiſhed by Ficoroni, in his large collection of the ſcenic maſques of the ancient Romans; many of which maſques are alſo in Terra-cotta.

Druidical remains on Stanton and Hartle Moor, in the Peak, Derbyſhire, by Hayman Rooke, Eſq; form a number of no great length, but accompanied with ſeven engravings.

This ſeems to have been a favourite ſpot with the Druids: 'Here are temples, caves, rock-baſons, rocking ſtones, *gorſed daus*, rock-idols, and cairns. Their ſacred groves have long ſince given way to cultivation, but their more durable monuments have ſtood the ravages of time, and remain as helps to illuſtrate

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their hiſtory.' *Gorſe Stone* is ſaid to be derived from the Britiſh words *gorſed dau* (letting aloft). One groupe of theſe ſtones or rocks is called *Roulter*, *Rowter*, or *Roo-Tor*, whence *Rowter* means a moving rock, 'ſince in the provincial dialect (Mr. Rooke obſerves) they will ſay a thing *roos* backward and forward. Now this *roo* is no more than *rou*, it being the uſual pronunciation of the country, the inhabitants generally omitting the final *l* and *ll*: wall they pronounce *wo*; hall, *ho*; fall, *fo* *, &c.' In another aſſemblage of rocks, called *Bradley Rocks*, is a rocking-ſtone, thirty-two feet in circumference: 'it moves (we are told) with great eaſe, and ſeems, from its extraordinary poſition, to have been placed there by human ſtrength. It reſts (it is added) on two ſtones clear of the ground; and from the paſſage between the two ſtones it reſts on, I ſhould ſuppoſe it to have been a ſtone deity. It anſwers to the deſcription given by Dr. Borlaſe of rock idols in Cornwall, called *Tolmens*.' The Druids ſeem to have thought that what was ſacred would be profaned by touching the ground, and therefore contrived that theſe deities ſhould reſt on the pure rock, and not be defiled by the common earth. At the foot of *Carcliffe* rocks, on the ſame ſpot, is a cave or hermitage, having at the eaſt end a crucifix, three feet high, cut out of the ſolid rock, in high relief, the ſculpture not bad; and on the left hand of it a niche, as if intended for a ſtatue. Mr. Rooke would have added to the entertainment of his Readers, if he had given ſome little account of the hermit, who made this place his reſidence.

A beautiful and curious charter, examined by John Topham, Eſq; contains the grant of an office, expreſſed in theſe words: "*Miniſterium meum de eſnecca mea.*" From the names of the witneſſes to this deed, one of whom appears to have been T. Becket, archbiſhop of Canterbury, it is inferred, with great probability, that the charter was made between the 8th and 15th years of the reign of Henry the Second. But the queſtion occurs, What was the office, or what is meant by the words, "de *eſnecca* mea?" After diligent enquiry, Mr. Topham concludes, that the office granted by this charter was to be maſter or keeper of the king's own ſhip or veſſel, with the livery and wages thereunto appertaining. The term *Eſnecca* did not include ſhips of every kind, but was confined to a particular ſpecies, and evidently here meant only thoſe appropriated for the king's own uſe. It is here uſed as a Latin word, yet Mr. Topham ſays, 'I am inclined to think it was introduced to us from the Norman French; ſome inſtances occurring in ancient French manuſcripts of a nearly ſimilar word being uſed in the

* This is not, in our opinion, the right ſpelling the *Derbyſhiriſms*: we think it ſhould be thus: *waw*, *haw*, *faw*, &c.

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ſame ſenſe as the preſent.' Dufreſne, in his gloſſary, has the Latin words, *Naca*, *Iſnechia*, vel Hilnachia, as a ſpecies of ſmall ſhips or veſſels. The Saxon Chronicle, *anno* 1052, has the word *Snecca* as a ſpecies of ſhip. The Teutonic has the word *Snack*, *Sneck*, and *Snicke*, in the ſame ſenſe. The number is concluded by obſerving, 'I deem the deed itſelf a great curioſity, as it contains, perhaps, the only inſtance now extant of the preciſe grant of an office which once exiſted in this country, in terms now obſolete, and entirely unnoticed by any modern writers or hiſtorians.'

Roman earthen ware, found in the ſea, on the Kentiſh coaſt, on the borders of the iſle of Thanet, has very properly engaged the attention of the antiquary. Two numbers in this volume are employed on the ſubject; one by Edward Jacob, Eſq; the other by George Keate, Eſq. Each of theſe ſhort diſſertations oppoſe the opinion advanced by Governor Pownall *, that there had been a pottery on this ſpot, which is now overwhelmed by the ſea. The fact is certain, that pieces of this ware are found, and they are inconteſtibly Roman work. Several names impreſſed on the *patæra*, in his poſſeſſion, are ſpecified by Mr. Jacob. The common notion of people in that neighbourhood is, *that many ages ago a ſhip freighted with this pottery u are was wrecked on theſe ſands*, which ſo much obſtruct the navigation of the Kentiſh coaſt, and on which, in ſucceeding generations, ſo many unfortunate veſſels have experienced the ſame calamity. 'This (Mr. Keate obſerves), is the plain natural account of illiterate, uninformed men, who know of no particular period of time to which they may refer this event; and nineteen times out of twenty the natural conceptions of mankind border the neareſt on truth. Refinements lead us but too commonly wide of the mark we aim at.' We find ourſelves much diſpoſed to join with Mr. Keate in his remark; as alſo in his concluſion, that theſe pieces muſt be the product of different manufactories, put on board a veſſel freighted for Britain, or for the uſe of ſome of the Roman ſtations in Kent. 'The Romans (as he adds), carried their pottery to many countries beſide ours. I have in my own poſſeſſion (ſays he), pieces which exactly correſpond with ſome of theſe, and which were brought from, and found in and about that ſpot in the neighbourhood of Carthage, where Utica is ſuppoſed to have ſtood. This ſtrongly confirms me in my opinion on this ſubject.'

The Palmyrene coin, of which an account is given by the Rev. Charles Woide, is a great curioſity. The ingenious, though ſhort Latin diſſertation, informs us, that it was found, with another, in the cabinet of the late Dr. Hunter. It exhibits, on one ſide, a bearded head, ſurrounded by ſeven Palmy-

* Vide Rev. Vol. LXII. p. 275.

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rene characters; on the reverse, a temple with a square stone, the emblem of divinity, in the midst, with an inscription, intimating, that *God*, or the *Name of God*, is to be reverenced. The head is supposed to be intended for some prince or general. But the critical remarks which are made on it, we must leave to the reader, who has opportunity, to consult the volume at his leisure.

Four Letters from Beaupré Bell, Esq; to Roger Gale, Esq; on the Horologia of the Ancients; with Mr. Gale's Answer. We did not expect to have met with this article: not that it does not merit a place in this work, for that it most certainly does; but because we have seen it so recently in its proper place, the *Reliquiæ Galeanæ*, published by Mr. Nichols in his *Bibliotheca Topographica Britannica*. Our confined limits would not admit of our taking particular notice of these Letters in our account of that work *. They were written in the year 1735, and were occasioned by an inscription in the Benedictines church at Taloire, an inconsiderable village half a league from Annecy, a town on the lake of Annecy. The inscription †, which relates to a dial, or *Horologium*, Mr. Gale explains; and it gives rise to several instructive and entertaining remarks on the *Horologium* and *Clepsydra* of the ancients. It is new to very few of our readers, that the hours were notified to the Roman consuls and prætors in court, by their *accensi*, or criers: and many know, that when Nero is satirized, by Petronius Arbiter, for his vain-glory, and luxury, he seems to sum up the idea of his magnificence, by adding, that he had in his parlour, or dining-room, not only an *horologium*, but a *buccinator*, a boy who proclaimed the hour by the sound of the trumpet, *ut subinde sciat quantum de vita perdiderit*, that by this means he might know *how much of life he lost or destroyed.*

An historical monument in Britanny is described by Monsr. D'Auvergne. It is a cross and pedestal of grey granite, about seven feet high, dedicated to 'the perpetual memory of the Battle of the Thirty, that my Lord Marechal of Beaumanoir gained in this place, the year 1350.' The above is said to be a literal translation. Monsr. D'Auvergne has recourse to the ancient chronicles of Britanny, and thereby discovers, that after many discontents and quarrels between the native Bretons and the English, it was at length determined by a chief on each side, that the dis-

* Vide Review for April 1783. p. 312.

† Mr. Bell observes, that his correspondent, who furnished him with a copy of the inscription, takes notice, that Gruter's account of it is not given with due exactness. Mr. Gale, however, in his answer to Mr. Bell, seems inclined to vindicate Gruter on this head.

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pute ſhould be terminated by a partial combat between a certain number of champions of both nations; thirty was the number fixed, and the fifteenth day of March, A. D. 1350, appointed for the day: the combatants fought with unremitted fury, till the Engliſh commandant received a mortal blow, and his party were vanquiſhed. The Engliſh knights who fell were buried in a neighbouring encloſure, which the peaſants from tradition call, at this time, *Le Champ des Anglois*.

Mr. Peck, in his *Deſiderata*, has expreſſed a perſuaſion that the Saxons, and before them the Britons, began the day at twelve of the clock; this perſuaſion he founds on the word *noon*, ſignifying, he ſuppoſes, as much as *novus dies*. Mr. Pegge, in a ſhort treatiſe on the *commencement of day*, oppoſes to this many reſpectable authorities, which deduce the term *noon* from the Latin *nona*, and the Saxon *non*, both importing *the ninth* hour of the day, ſuppoſing the day to begin at ſix o'clock in the morning. *Noon* was the ninth canonical hour, or three o'clock, when thoſe who had faſted were allowed to break their faſt, or the Monks to eat their dinner, which was after *noon ſong*. Mr. Pegge farther obſerves, 'that by an eaſy abuſe, or *catachreſis*, the word was brought to ſignify, twelve o'clock, the common time of dining, in all caſes: it is remarkable, that, for ſome ſuch reaſon, eleven o'clock is *noon* at *Trent*; ſo arbitrary are things of this nature!' He proceeds to the main queſtion, by adding, 'it ſhould ſeem that the Saxons, reckoning by nights and not by days (whereby their nights evidently preceded the days), their day began at evening; hence our *ſe'nnight* and *fortnight*: he concludes the Britons alſo to have done the ſame, from the account we have in *Cæſar*'s Commentaries of the practice of the Gauls.

[*To be concluded in our next Review.*]

ART. V. *Letters and Papers on Agriculture and Planting*, &c. Selected from the Correſpondence-book of the Society inſtituted at Bath, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, within the Counties of Somerſet, Wilts, Glouceſter, and Dorſet, and the City and County of Briſtol. Vol. II. 8vo. 5s. Boards. Bath, printed by Order of the Society: Dilly, London. 1783.

AGRICULTURE, though an art of the higheſt antiquity and importance, ſtill continues in a ſtate diſgracefully imperfect. Whence its imperfection ariſes, it is not our preſent purpoſe to enquire. Thus far, however, may be aſſerted, that there muſt either be ſome radical defect in the theory or the practice of it; or ſome principle, on which its excellence depends, that has been hitherto unaccountably overlooked or neglected. As times of peace are naturally the moſt favourable to

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the purſuits of agriculture, its intereſts will now, we hope, be properly attended to. If, according to Swift, he, who can make two ears of corn grow where only one grew before, ranks, as a benefactor to ſociety, before all the heroes and politicians that ever have exiſted, a motive is no longer wanting to engage the attention of the moſt enlightened underſtanding in purſuits in which benevolence adminiſters to ambition. In theſe purſuits the Society, whoſe papers are before us, have eminently diſtinguiſhed themſelves. Their former volume was noticed in terms of approbation in our Review for June 1781. The preſent contains many uſeful and ingenious eſſays. Such as are particularly intitled to attention we ſhall endeavour to point out.

The firſt paper that preſents itſelf is a letter of twenty pages from Mr. A. Young, containing a propoſal for farther experiments on the advantages of cultivating carrots. In this are many ingenious hints; but, as they are only hints, we paſs on to Mr. Wimpey's anſwer to queſtions reſpecting vegetation, a paper of ſingular ingenuity, in which the leading principles of agriculture are unfolded, in a manner at once philoſophical and convincing. This paper we ſhall give entire.

'I ſhall eſteem myſelf happy, if any thing I have to ſubmit to your conſideration, in anſwer to your queſtions reſpecting vegetation, can afford you any ſatisfaction on that intereſting ſubject.

'*Firſt*; Suppoſing the opinion to be true, which almoſt univerſally prevails, that arable land, after having borne a few crops, muſt remain ſome time *fallow* before it is fit to produce the ſame courſe of crops again: whence proceeds the neceſſity of ſuch fallowing?

'*2dly*; Does the earth, by the growth of vegetables, loſe any particles neceſſary for future vegetation?

'I ſtate theſe two queſtions together, becauſe the conſideration of the ſecond ſeems properly to be previous to the firſt.

'That the earth, by the growth of vegetables, is exhauſted of thoſe principles which are neceſſary to future vegetation, is abundantly manifeſt from the univerſal experience of mankind. All ſoils become weaker and poorer in proportion to the crops they have borne. This is not a matter of mere opinion, for the moſt fertile ſoils have and may be made unfertile by conſtant cropping; and the practice of all ages and countries fully evinces the ſame: therefore the true anſwer to this queſtion is, that vegetables do take from the earth they grow in the particles neceſſary to vegetation, and conſequently a temporary barrenneſs may be induced by over or a too long continued cropping.

'But though it is certain, that rich or fertile land may be rendered unfertile or barren by extravagant and unreaſonable cropping; it does not follow that fallowing is abſolutely neceſſary to reſtore its fertility, becauſe the ſame end may be as effectually anſwered by other means. Fallowing may be neceſſary to clean the ground, and deſtroy the weeds which ſloth or bad huſbandry may have occaſioned; and which perhaps could not be eaſily extirpated by any other means; but it cannot be neceſſary to reſtore fertility, unleſs in ſuch ſituations

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as proper manure cannot be obtained but at prices too exorbitant for the produce to repay with profit. Arable land may be so situated and circumstanced as to admit of no amendment from manures; as when they are far distant from towns, and destitute of marle, limestone, chalk, and every thing that is known from practice to renovate the fertility of exhausted and impoverished land. Here then the only resource is *fallowing*, and the necessity of it proceeds, first, from the principles or particles necessary to the growth of vegetables being exhausted by preceding crops; and secondly, by the want of manures necessary to restore and replenish the soil with those principles which the preceding crops had deprived it of, and carried off.

'Here, indeed, a very interesting and important question may arise, How, or by what means, can land lying fallow or unoccupied have those particles necessary to fertility restored? That fallowing has this beneficial effect cannot be denied, because all experience bears indisputable evidence to the truth of it. The effect is universally admitted, but the cause is the great *desideratum*. It must be observed, it is not mere rest that enriches and invigorates an exhausted soil. Its improvement, in general, will be in proportion to the *culture* bestowed upon it. This was fully evinced by the ingenious Mr. Tull, who clearly demonstrated, by facts, the great benefit of pulverization. But though his practice was right, as it certainly promoted the fertility of his land, the principles he drew from it were as certainly wrong. He maintained, that pulverization increased the pasture of plants, and furnished their proper pabulum; and concluded, earth in its most subtilized state was the true food of plants. In this he certainly erred. He mistook the means necessary to the acquisition of fertilizing particles, for the fertilizing particles themselves. Pulverization certainly increases the pasture, as the roots of plants easily pervade the earth in every direction, as its adhesion is diminished or destroyed, and as it renders the soil pervious to the fertilizing particles which are continually floating in the atmosphere. The atmosphere is the great repository, the grand magazine, which contains the fertilizing principles, and it is from that great and inexhaustible source that all the benefit of fallowing is derived. But pulverization is absolutely necessary to prepare the soil for the reception of those particles; for earth, in its natural compact state, admits neither rain, snow, dew, nor any of those finer and more subtilized particles which are continually floating in the air, descend with them to the earth, and are carried off in the streams they form on the surface, together with such other particles as they take up and arrest in their way. So that rain, snow, dews, &c. which sink into, and are imbibed by, a well-cultivated soil, and enrich the same, rather impoverish a compact soil, by carrying off those adventitious particles it may happen to have on its surface, together with those that descend with them from the atmosphere. That is, land well cultivated and pulverized is constantly enriched and improved by the weather, while that which is neglected, not only receives no benefit from the atmosphere, but is liable to have what little chance has bestowed upon it washed away by hasty showers and heavy rain, which cannot penetrate the obdurate surface.

'The conclusion then is, *First*, That the earth is deprived of certain particles necessary to vegetation by the growth of plants; and to

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reſtore its fertility, it is neceſſary that ſuch particles ſhould be reſtored. *Secondly*; Thoſe particles may be reſtored, either by the addition of proper manures, or, in ſituations where ſuch manures cannot be had, by a due pulverization of the ſoil, and expoſing it to the influence of the atmoſphere, that is to ſay, by *fallowing*. *Thirdly*; That arable land after having borne a few crops need not remain ſometime fallow before it can produce the ſame crops again, unleſs in circumſtances where manure is not to be got; for whenever the earth can be repleniſhed with ſuch fertilizing particles without fallowing, in that caſe fallowing is evidently unneceſſary.

'*Queſtion 3d.* What are thoſe particles that are neceſſary to vegetation?

'The purport of this queſtion I underſtand to be, of what nature or conſtitution are thoſe particles which enter into the eſſence of plants, aſſimilate with it, and increaſe their bulk; or, in other words, which feed and ſupport plants in every ſtage of their growth, from their firſt embryo ſtate to that of maturity, or higheſt ſtate of perfection?

'For a rational ſolution to this queſtion we muſt have recourſe to experience. Indeed no certain concluſion can be drawn in the extenſive field of agriculture, from data furniſhed by any other means. All theories and hypotheſes, whoſe principles originate in the imagination, are as viſionary, deluſive, and untenable as aërial caſtles, whoſe foundations are in the clouds. A man may think ingeniouſly, but he will rarely think rightly, when he quits the ſure guide of experience to purſue the flights of a glowing fancy, which has no connection with, or relation to, the eſtabliſhed laws of nature.

'The daily practice of every huſbandman clearly ſhews, that thoſe fertilizing particles, of whatever they conſiſt, are to be found in every article of the vegetable and animal kingdom, that is capable of fermentation, and diſſolution by putrefaction. The dung-heap, which is a promiſcuous combination of theſe ſubſtances, when in the higheſt ſtate of putreſcence, is perhaps the ſtrongeſt and moſt efficacious of any general manure. Were this to be had in quantities equal to the farmer's wiſhes, at a moderate price, his fields might be always fertile, as it would be a fund ſufficient to reſtore thoſe principles of vegetation which the moſt exhauſting crops could annually take from the ſoil. It is a matter perfectly unintereſting to the practical farmer, by what name the philoſophical chemiſt may call thoſe fertilizing principles. They may be oils, ſalt, ſulphur, water, earth, ſome or all combined together. The knowledge of this is of no importance to him. He is a ſtranger indeed to chemical analization, but he is perfectly acquainted with the groſs ſubſtance, in which thoſe particles, ſo neceſſary to reſtore fertility to his exhauſted fields, are to be found; and experience has taught him the beſt ſeaſon, and moſt beneficial method, of applying them for the benefit of his crops. Could the farmer procure a ſufficient quantity of this manure, a fallow to reſtore the particles neceſſary to vegetation would be unneceſſary; the land might be repleniſhed as faſt as the moſt exhauſting crops could weaken it, and in this way the land, inſtead of being impoveriſhed would be improved, and the longer it was kept in culture the richer and better

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it would grow, as is evidently the case of all land that is cropped and cultivated with discretion.

'This may be called the natural means of providing the pabulum or food of plants, as properly as giving grass to a cow, or hay to a horse. But there are other means of improving of soils, which communicate none of these particles which are necessary to the support and growth of plants. This is done by means purely mechanical, by rendering some soils more susceptible of those fertilizing particles which float in the atmosphere, and others more capable of retaining them during the stage of the growth of plants in them than they were in their natural state. Thus a very strong adhesive soil, which in its natural state may be too compact for most sorts of vegetables to thrive in, by the proper admixture of gravel or sand, its staple may be so shortened and opened as to favour the admission of atmospherical particles, and to encourage the extension of the roots and tender fibres of the plants that may grow in them. And a soil which consists chiefly of gravel or sand may, by a proper addition of clay, chalk, marle, or any binding earth, be made capable of retaining those particles necessary to vegetation, which would otherwise pass through them like sand through a sieve, and consequently would be bestowed on them in vain.

'Lime, I apprehend, considered as a manure, is *chiefly* to be regarded for its mechanical properties; for neither in its quick or effete state doth it contain any of those nutritive particles necessary to the growth and increase of bulk in plants. Indeed, when judiciously used, it may, as an alkali, serve to unite and combine the oils it may happen to meet with in the soil with aqueous or humid particles, for it strongly attracts both, and forms a kind of saponaceous mixture, highly replete with fertilizing particles. But the various methods used in manuring with lime plainly shew the farmers in general act upon no certain or fixed principle, but conduct their practice by the custom and usage of the country, without being able to assign any reasonable ground for their expectations of a crop, otherwise than a settled belief that their land would be unproductive without it; while others are free to declare, that they could never perceive that they derived the least advantage from it.

'Lime in some states, and under some circumstances, is so very different a thing from lime in other states, and under other circumstances, that unless its condition be pretty accurately described, it is scarcely possible to treat intelligibly about it. There are scarce any two bodies which differ more in their properties, than the properties of quick lime do from those of effete lime; therefore, to assert any thing of the virtue of lime, either as a medicine or a manure, without describing its state and condition, and the circumstances of using it, is to say nothing that is intelligible, or that can convey the least beneficial information. The subject, however, is worthy of the most thorough investigation, though it appears to have been very little attended to by the practical farmer or philosophical experimenter. With some it is the *sine qua non* of successful practice; with others, a certain heavy expence, attended with no kind of advantage. Where its greatest effects are said to have been experienced, I believe it is more owing to a fortunate concurrence of circumstances than to the

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skill of the husbandman, acting upon principles deduced from the reason and nature of the thing. However, as in many counties it is the farmer's chief, almost only dependence, and attended with a heavy expence, it is surely of great moment, that its principles of acting should be better understood, and its virtue more satisfactorily ascertained; which, if leisure permits, may be attempted in some future paper.

'If you think these remarks worthy of the notice of your respectable society, I beg you will present them with my respectful compliments.'

We wish we could make room for the supplement to this letter; the conclusion, however, we must not omit:

'Every one knows, that all richly cultivated lands, whether fields or gardens, are made fertile by manure; and that the richest of all manures are those substances, whether animal or vegetable, which have passed through the bodies of animals. The excrements of animals then are the richest and most nourishing food of vegetables; therefore it is very reasonable to suppose, and experience confirms it, that they attract them copiously in their subtilized state, as they float in the air. But is it not truly astonishing, that materials, the most offensive and disgusting one can conceive, should, by the wonderful chemistry of nature, be converted into plants, leaves, and flowers, most curiously beautiful, which charm, delight, and ravish the taste, the sight, and the smell.

'Should we carry our speculations a little further, our astonishment would be greatly increased. Of what does the nourishment of man consist? From what source are his most favourite viands derived? Is it not easy to conceive, or rather, is it possible not to perceive, that a few months before they might exist under a form, and in circumstances the most loathsome and offensive. Excrements the most gross and detested may soon assume the pleasing verdure of a richly enamelled field, be devoured by the bleating flock, and conveyed a second, yea, a tenth time into the same stomach and bowels, in the form and substance of the flesh of an innocent lamb. What a mortifying consideration this to the pride of a prince, who can never be certain that the last meal he made was not, and the next will not be, on the excrements of a beggar; or, what is still infinitely worse and more disgusting, on the putrid remains of a polluted nymph, who made her last groans in the horrid mansions of the Lock!'

Mr. Wimpey has contributed another article in this Miscellany, which, if our limits would allow, we should be happy in laying before our Readers. It is on the subject of watering meadows.

The fifth article contains Mr. Anderson's answer to some queries that had been proposed to him on the drill, husbandry, &c. To this mode of cultivation, Mr. Anderson has adhered for eleven years. His crops, *communibus annis*, have been fourteen bushels per acre; a produce which will not, we should suppose, even though obtained, as Mr. Anderson's was, from the same land successively, induce many to follow his example.

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It muſt not, however, be omitted that Sir John Anſtruther, as appears by a letter in this collection, has adopted the Tullian principles with better ſucceſs; having obtained twenty-eight buſhels and three pecks upon an acre. But this increaſe, he tells us, though great, was not ſo large as Mr. Crake of Glaſgow had without dung. He then adds, on the authority of Mr. Randal, "It is an experimented fact, that on a fine loam, exquiſitely prepared, one hundred and forty-four buſhels have been produced from one acre." If Mr. Randal's ſtatement of the fact be true, there wants no other proof of the imperfection of agriculture; four and twenty buſhels per acre being, we believe, the full average crop in the beſt cultivated diſtricts of the kingdom. Were it, indeed, poſſible to procure half the quantity Mr. Randal ſpeaks of, England might in a few years be the moſt flouriſhing nation upon earth. Compared with the advantages that would reſult from ſuch an improved ſtate of agriculture, all other reſources would be as nothing. Beſides ſupplying the home conſumption, there would be a ſurplus of at leaſt twelve million quarters for exportation; which, at forty ſhillings per quarter, beſides finding conſtant employment for ſix hundred thouſand tons of ſhipping, would produce an annual return of twenty-four millions ſterling! But why, it may be ſaid, indulge ourſelves in ſpeculations founded on a chimerical idea that never can be realized? Chimerical, however, as the idea may appear; we are told there is a gentleman (if we miſtake not, a clergyman) who is not without hope of ſeeing it, in ſome degree at leaſt, reduced to practice; having, as he apprehends, made a diſcovery in the mode of cultivating wheat, by which he expects to reap a crop equal to that on which we have founded our calculations. We are farther told, that his method, which we underſtand he has not yet fully divulged, is ſuppoſed to be neither more difficult nor expenſive than thoſe that are in common uſe. The friend, from whom we have our intelligence, and on which we can rely, aſſures us, that the experiment was actually tried laſt year, upon a ſmall ſcale, and with ſucceſs. Should it be equally ſucceſsful upon an extended one, the diſcoverer will have a claim upon the gratitude of the Public, which it would be difficult to eſtimate: in the preſent exigence of our affairs, he might be conſidered as little leſs than the ſaviour of his country.

Though we undoubtedly ſhould expoſe ourſelves to the imputation of credulity, were we to be particularly ſanguine in our expectations of the reſult of this moſt important experiment, we will not, however deſpair: the preſent is an age of wonders: the aërial voyage of Meſſieurs Robert and Charles, &c. may teach us that ſcarcely any thing is phyſically impracticable.—But to return:

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Paſſing over an article or two of inferior importance, we come to Mr. Swaine's intelligent letter on graſs-ſeeds. It has been long thought an object worthy the attention of the agriculturiſt, to cultivate each ſpecies of graſs ſeparately, that, by being able to compare their reſpective merits and propenſities, he might know how to adapt them to their congenial ſoils, and be alſo inſtructed, which to prefer and which to reject. To thoſe who wiſh to pay attention to this ſubject, Mr. Swaine's letter will afford conſiderable information.

This method, however, of ſowing graſs-ſeeds ſeparately, is only adviſeable when ſown with a view to raiſe ſeed again; or poſſibly for meadow. When intended to lie for paſture, a mixture of graſſes is to be preferred, of thoſe ſorts eſpecially that flouriſh at the moſt oppoſite ſeaſons, that as one ſpecies declines, another may be ready to ſupply its place; thus furniſhing a conſtant ſucceſſion of food in a vegetating ſtate through the greateſt part of the year.

Beſide the papers already pointed out as particularly intitled to the reader's attention, there are many others, which our limits permit us not even to enumerate, that merit the diſtinction beſtowed upon them by the Editors of this uſeful collection. For theſe we muſt refer to the work itſelf, diſmiſſing it with our heartieſt wiſhes, that the Society to whom the Public is indebted for it, may attain the various and important objects of their inſtitution, and continue to communicate their intelligence and diſcoveries to the community at large.

Art. VI. *A Syſtem of Chronology.* By James Playfair, D. D. Member of the Antiquarian Society of Scotland. Folio. 2 l. 5 s. Boards. Creech, Edinburgh; Dilly, &c. London. 1784.

THE uſefulneſs of chronology is univerſally acknowledged, becauſe, without its aid, hiſtory would only exhibit a chaos of events without order or connection. Accordingly, in every enlightened age, this ſcience has been an object of conſiderable attention, and many writers of great eminence, even the immortal Newton himſelf, have employed much time and pains in the ſtudy of it.

Thoſe who are converſant with ancient hiſtory muſt be ſenſible of the difficulties which a compoſer of a ſyſtem of chronology has to encounter. The writings of the earlieſt hiſtorians and genealogiſts have long ſince periſhed. The names and dates of the firſt writers in Chaldæa and Egypt are not known; and the few fragments of antiquity that have been preſerved, afford little information that can be relied on.

The firſt meaſures of time were very indeterminate. Hellanicus regulated his narration by the ſucceſſion of the prieſteſſes of

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of Juno at Argos, and Ephorus computed by generations. Even after the uſe of dates and æras had been eſtabliſhed, the hiſtorians of ancient times were very inattentive to them, and very inaccurate in their computations. They frequently reckoned their æras and years differently, without having any knowledge of it, or at leaſt, without giving the reader any previous information; a circumſtance which has proved the ſource of innumerable errors and miſtakes in chronology.

Even modern hiſtorians, with all the means of information in their power, have not been ſufficiently careful to aſcertain dates and epochas with preciſion; and this negligence or inattention of ſome hiſtorians, who are, at preſent, highly and deſervedly eſteemed, has occaſioned confuſion and inconſiſtency in their account of ſeveral material events.

It muſt, therefore, be a very laborious and difficult undertaking, to compare the accounts of hiſtorians, critics, and antiquaries; to diſtinguiſh truth and probability from falſehood and fable; and to give a clear and conſiſtent view of the great revolutions, events, and occurrences, from the earlieſt period to the preſent time.

The labours of Scaliger, Uſher, Marſham, Freret, Jackſon, Blair, Prieſtley, &c. in this field, are well known to all who have ſtudied chronology, and the Public is much indebted to them. Thoſe, however, who have peruſed their productions with due care and attention, muſt be convinced that a work was ſtill wanting, which ſhould lay down the principles of this ſcience with conciſeneſs and preciſion; which ſhould give a ſhort but accurate abridgment of the hiſtory of the world; and ſhould exhibit, in tables and charts, ſuch a view of the ſeries of human affairs, as may aſſiſt the memory, and impreſs the imagination.

To effect this is the object of the Work now before us; and it would be great injuſtice not to acknowledge, that the induſtry of the learned Author has been very ſucceſsfully exerted. It is, indeed, the beſt help to the ſtudy of hiſtory, and the moſt uſeful work upon chronology, that we are acquainted with. He has divided it into five parts, which are arranged and treated in the following manner:

The elements or principles of chronology conſtitute the ſubject of the firſt part. The various diviſions of time, viz. the hour, the day, the week, the month, the year, the ſolar and lunar cycles, the epact, the indiction, and the Julian period, are explained with great perſpicuity; proper rules and examples are given under each head; and very probable and rational judgments on thoſe ſubjects which have been controverted.

In treating of the celebrated expedition of the Argonauts, our Author obſerves, that the various accounts which have been

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given of it, abound in abſurdity, inconſiſtency, and fable, which have led ſome writers to call in queſtion the reality of its exiſtence. But the evidence of it is too clear and ſtrong, he inſiſts, to be ſet aſide. Almoſt all ancient and modern writers admit that the ſtory of this adventure was founded in fact; they differ only as to the time when it happened, and with reſpect to ſeveral circumſtances relating to it. Herodotus places it in the ſecond generation before the Trojan war; Diodorus Siculus and Tatian agree, that it was but one generation prior to it, and inform us, that ſome of the ſons of the Argonauts were preſent at the ſiege of Troy. We may, therefore, place it forty-one or forty-two years before that event, viz. 1225 B. C. This date agrees with the reign of Theſeus, and alſo with the beginning of Priam's reign at Troy.

On this epoch Sir Iſaac Newton has founded his ſyſtem of chronology. To aſcertain it with preciſion, he has endeavoured to point out the poſition of the equinoxial and ſolſtitial colures on the ſphere of Chiron, and thence to compute the interval between that event and the commencement of the preſent century.

Our Author's objections to this ingenious method of aſcertaining the date of the Argonautic expedition, are, 1. That it is founded on two ſuppoſitions, viz. that Chiron conſtructed a celeſtial ſphere for the uſe of the Argonauts; and that this is the ſphere deſcribed by Eudoxus; of neither of which ſufficient evidence has been brought. 2. The invention of the ſphere has been aſcribed by the ancients to ſeveral different perſons, who were not Argonauts, as Atlas, Palamedes, Nauſicus, Muſæus, &c. and, with ſtill greater probability, to the Egyptians. 3. Aratus, who deſcribes the ſphere of Eudoxus, makes no mention of Chiron. 4. Canopus, the chief ſtar in the conſtellation Argos, is only 37° from the pole, and therefore was inviſible to the Argonauts in their whole courſe. It is not likely that, if Chiron had conſtructed the ſphere for the uſe of the Argonauts, he would have given the name Argo to a conſtellation which they were never to obſerve.

For theſe and other reaſons, our Author rejects the ſyſtem of Sir Iſaac Newton, and concludes, that the ſphere mentioned by Eudoxus muſt have been conſtructed about 1350 years before Chriſt.

Having treated of the elements of chronology, Dr. Playfair proceeds to give an abridgment of Univerſal Hiſtory.—His account of the Chineſe annals is accurate and judicious. Part of what he ſays on this ſubject we ſhall lay before our Readers.

'A review of the Chineſe annals (ſays he), would diſpoſe us to call in queſtion their authenticity. We are informed, that two generations before Fou-hi, the Chineſe were rude and barbarous, without diſcipline,

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diſcipline, without laws. In the reign of Fou-hi, they are repreſented as a civilized, intelligent, refined people, ſkilled in ſcience, acquainted with the mode of computing time by a cycle of ſixty years, obſervers of the celeſtial ſigns, and the motions of the heavenly bodies. The art of writing is ſaid to have been invented in the reign of Houng-ti, many aſtronomical obſervations made, the ſolar and lunar years nearly adjuſted, the motions of the planetary orbs determined, an Orrery conſtructed, &c. Within the ſpace of a century after the death of Houng-ti, we are told, that the Chineſe were ſo profoundly ſkilled in aſtronomy, as to calculate a conjunction of the planets which happened in that period. Other inſtances of their uncommon penetration and abilities in theſe early ages might be mentioned: but I proceed to obſerve, that the account of the rapid progreſs of the Chineſe to perfection in ſcience, does not accord with our notion of the improvement of the human mind, with the ſtate of ſociety in its earlieſt period, with the national character of the Chineſe themſelves, nor with other parts of their hiſtory. The improvements of nations, as well as individuals, is gradual, being the reſult of many vigorous, and often painful efforts. No where elſe have we found that a people had arrived at perfection in the ſpeculative and abſtract ſciences, while they remained in a ſtate of immaturity with reſpect to the uſeful and ornamental arts: nor has any inſtance been produced, in which a nation has gradually relapſed into ignorance of a ſcience in which they had been thoroughly verſant, while the ſame means by which they originally acquired knowledge have been regularly uſed, and while they made uniform, though ſlow progreſs, in other branches of ſcience, and in the arts. Farther, if we look into the firſt period of the Chineſe hiſtory, and take a view of their manners, cuſtoms, &c. as therein repreſented, we muſt obſerve, that their improvement in the neceſſary and uſeful arts was, for many ages, inconſiderable, and not ſuited to thoſe who had attained to perfection in the ſublimer ſciences. It may be added, that their national character has always oppoſed the idea of rapid progreſs in literary purſuits. They are ſlow and ſuperficial, deſtitute of ſubtlety and penetration, without invention, without curioſity, without enterprize. Accordingly we find, that though for the ſpace of ſeveral thouſands of years ſocieties have been eſtabliſhed for literary purpoſes, and recompences have been beſtowed on learned men, yet the empire of China has not produced a ſingle man of great attainments in ſpeculative ſcience, nor one who has diſplayed that degree of acuteneſs and penetration that is eſſential in the ſtudy of philoſophy, or the deſire of information neceſſary to improvement in knowledge. From theſe particulars it is very obvious, that there is ſome reaſon for calling in queſtion the authenticity of the ancient Chineſe annals and hiſtorical books.'

The high antiquity of Egypt is examined with the ſame care, and rejected with the ſame probability. And indeed, at a time when it has become faſhionable, even for philoſophers, to extend the duration of the world beyond the limits to which ignorance and pride had carried it, we cannot help commending our Author's moderation and judgment in defending that ſyſtem which

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which is deduced from the authority of ſcripture, and preferring the teſtimony of Moſes, to the ſplendid but precarious reaſonings of Bailly and Buffon.

In the modern part of univerſal hiſtory, our Author has leſs occaſion for deep reſearch into points of chronology. But here too we find the ſame judicious arrangement, the ſame perſpicuity and ſimplicity of narration, which diſtinguiſhes the whole of the work. The ſelection of facts is every where happy; and though the ſcale on which the hiſtory is written is enlarged as it approaches the preſent times, this occaſions no diſproportion in the parts, but rather gives to the whole an air of perſpective natural and pleaſant.

Next follows a catalogue of eclipſes, containing a liſt of all that have happened from the birth of Chriſt to the preſent times, computed from the tables of modern aſtronomy. A ſhort deſcription of the phenomena of each eclipſe is joined to it, which, together with a table of the limits of eclipſes, to be found in the Appendix, enables us to form a very tolerable idea of the appearance of any one of them at any aſſigned place. This is of infinite uſe in chronology as well as in geography. The table is adapted to the meridian of Paris, and, as our Author tells us, has been extracted from the celebrated work intitled, L'ART DE VERIFIER LES DATES.

The table of eclipſes is followed by a chronological liſt of councils, containing the title and date of every council, together with the chief ſubject of debate. For what reaſon theſe two tables are brought ſo near each other, we are at a loſs to conjecture, unleſs our Author meant to inſinuate, that councils and eclipſes have both occaſionally ſpread darkneſs over the face of the earth. It will ſurprize a reader not acquainted with eccleſiaſtical hiſtory (the blackeſt part of the annals of human frailty), to be informed, that it has required upwards of 1600 of theſe councils, notwithſtanding the infallibility of each, to regulate the faith and diſcipline of the church.

The fourth part contains the chronological tables and charts, which unite the advantages of the plans of Dr. Blair and Dr. Prieſtley. The deſign of them, our Author ſays, is to exhibit a repreſentation of the reigns of kings and emperors, and of the lives of remarkable men in all ages, together with the years of every important æra, from 2200 B. C. to the preſent time. This period is divided into equal portions, every one of which conſiſts of 600 years. Each page contains the years, lives, of reigns, relating to the interval ſpecified in the title prefixed.

Each page is interſected by perpendicular and horizontal lines. The ſpace contained between the latter repreſents centuries of years; and all that is included in the ſame ſpace refers to the ſame century, whether it be the reigns of kings, the years

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of different æras, or the lives of eminent men. The tables of reigns and of æras are alſo divided by horizontal lines into half centuries, in order to aſſiſt the eye in the obſervation of correſponding years.—The ſeveral ſpaces bounded by perpendicular lines include what relates to the ſeveral claſſes or denominations indicated in the title and contents of each page. The marginal perpendicular line is divided into a ſcale of years, for the uſe of the tables. Half a century of this ſcale is ſubdivided into ſingle years, and the remaining centuries into intervals of five years. The perpendicular ſpace on the left hand of each table contains the reigns of kings. The dates and duration of theſe reigns are marked by ſmall aſteriſks prefixed to the name of each king. Theſe marks may, with eaſe, be referred to the marginal ſcale, by means of compaſſes, or a parallel ruler.

The great advantage of the charts, each of which, though conſiſting of three parts, folds out ſo as to be all under the eye at once, is, that they repreſent to ſenſe and imagination the ſucceſſion of thoſe men, who from their ſituation or abilities are recorded in hiſtory. A full view of cotemporary authors, and of that ſucceſſion of great men, which is of ſuch importance both in civil and literary hiſtory, is here placed before us. The charts are executed with neatneſs and accuracy on the part of the engraver, as well as of the author, and will be found of great uſe to every one intereſted in the hiſtory of paſt ages.

We have next a chronological table of remarkable events and occurrences in ancient and modern hiſtory, from the creation of the world to the year 1783. The Appendix contains a great variety of tables neceſſary for the illuſtration of ſeveral parts of the ſyſtem. Theſe tables are ſcattered through a number of books in the different ſciences, and not eaſily to be found. They are now brought together, and arranged in the moſt convenient order.

The firſt of theſe is the Chronicle of Paros, originally engraved on thoſe marbles which are now to be ſeen at Oxford. It was compoſed when Diognetus was *Archon* of Athens, 264 years before Chriſt. Among the moſt important of the marbles that follow, are thoſe of the Olympiads; a liſt of the Theban kings, from Eratoſthenes; of the Chaldean, Perſian, and Egyptian kings, from Ptolemy; of the months of various nations, both ancient and modern, compared with the Roman month;—a table of epochs—limits of ſolar eclipſes;—a table ſhewing the different dates given to the creation, of which there are no leſs than 88. The two extremes are, that of Alphonſo king of Caſtile, who carries back that event 6984 years before the Chriſtian æra, and that of a Rabbi Lypman, who brings it down to 3616 before the ſame æra.—This is followed by a very copious biographical index, digeſted in alphabetical order, containing

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not only the names in the charts, but many others that could not find a place there; with a ſhort character ſubjoined to each.

Such is the ſkeleton of the elaborate work before us. It is a *theſaurus* of chronological knowledge, much more ample and judicious than any that has yet appeared; uniting the advantages of many different ſyſtems, and ſelecting from them what is moſt valuable, while, at the ſame time, it combines them with ſuch ſkill, as to merit the praiſe of originality. Dr. Playfair avoids the faults into which a chronologer is moſt apt to fall; for he is various without being perplexed, extenſive without being ſuperficial, and accurate without being tedious. In a work where order and arrangement are objects of the firſt importance, it is of conſequence to remark, that the printer and engraver are entitled to a very conſiderable degree of praiſe; and that we do not remember to have ſeen a book of equal ſize and elegance that could be purchaſed for ſo ſmall a ſum.

We ſhall conclude with obſerving, that it is extremely difficult, if not abſolutely impoſſible, to avoid inaccuracies and errors, in a work where ſuch a multiplicity of dates is to be aſcertained and adjuſted. Accordingly, we have diſcovered ſeveral errors in our Author's biographical index, which we are glad to be informed he has corrected, in an additional half ſheet, that will ſoon be publiſhed.

It is proper likewiſe to obſerve, that if what he now offers to the Public meets with approbation, he intends to publiſh ſome chronological diſſertations, containing his reaſons for rejecting ſome opinions which have been long eſtabliſhed, and adopting others not generally received. Theſe diſſertations will be accompanied with a ſelect number of maps, relating to ancient and modern hiſtory, ſome of which are to be conſtructed on a new plan; together with the hiſtory of Geography, from its origin to its lateſt improvements.

ART. VII. *An Eſſay on Electricity*, in which the Theory and Practice of that uſeful Science, are illuſtrated by a Variety of Experiments. To which is added, *An Eſſay on Magnetiſm* By George Adams, Mathematical Inſtrument Maker to his Majeſty. 8vo. 5 s. Boards Sold by the Author, No. 60. Fleet-ſtreet. 1784.

WHENEVER an author appears to be poſſeſſed of candour and modeſty, we are always tempted to allow his own words to ſtamp the character of his performance. Thus, in the preſent inſtance, Mr. Adams ſays in his preface:

'It has been my endeavour, in the following Eſſay, to collect and arrange, in a methodical and conciſe manner, the eſſential parts of electricity; by theſe means to render its application eaſy, pleaſant,

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and obvious to the young practitioner. Though the nature and confined limits of my plan did not admit of much variety of observation, or a formal enumeration of every particular, yet few things, I hope, of use and importance, have been omitted.'

We see, hence, that Mr. A. does not pretend to have added to the facts already known in electricity; but to put into the hands of beginners a practical introduction, which, with the help of the apparatus he prepares, may enable them to repeat most of the experiments hitherto made, and to arrive at all we know of the principles of this important branch of philosophy.

The experiments here described are no less then 226 in number. They are distributed under the following heads: 1. Of Electricity in general. 2. Of the Electrical Machine. 3. and 4. Of Electrical Attraction and Repulsion. 5. Of the Electric Spark. 6. Of Electrified Points. 7. Of the Leyden Phial. 8. Of the Battery. 9. Of Conductors for Buildings, with a brief statement of the Wilsonian Controversy. 10. Of a charged Plate of Air. 11. Of the Electrophorus, from Volta. 12. Of Atmospherical Electricity, from Father Beccaria. 13. Of the Diffusion and Subdivision of Fluids by Electricity, from Nollet. 14. Of the Electric Light in Vacuo. 15. Of Medical Electricity, chiefly, we apprehend, from Cavallo. And, 16. Miscellaneous Experiments and Observations.

Although we have intimated, that the Author does not profess to give any new discoveries in this publication, yet as the passage in which he explains the excitation of an electrical machine contains some hints which we do not recollect to have met with elsewhere, we shall not scruple to insert it here, for the information of such of our electrical readers as may not have opportunities of perusing the work.

'In order to find out an effectual mode of exciting powerfully an electrical machine, it is necessary to frame an idea of the mechanism by which the cylinder extracts the electric fluid from the cushion, and those bodies which are connected with it: I have therefore subjoined those conjectures on which I have worked, and by which I have been able to excite, in the most powerful manner, those machines which have passed through my hands.

'It appears to me, that the resistance of the air is lessened, or a kind of vacuum is produced, where the cushion is in close contact with the cylinder. The electric matter, agreeable to the law observed by all other elastic fluids, is pressed towards that part where it finds least resistance: the same instant, therefore, that the cylinder is separated from the cushion, the fire issues forth in abundance.

'The more perfect the continuity is made, and the quicker the solution of it, the greater is the quantity which will proceed from the cushion. But as the fluid in this situation will enter with avidity every conducting substance that is near it, if any amalgama lies above that part of the cushion which is in contact with the cylinder, it

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will abſorb and carry back part of the electric fire to the reſervoir from whence it was extracted.

'If theſe conjectures be true, to excite an electrical machine effectually, we muſt,

'1ſt, Find out thoſe parts of the cuſhion which are preſſed by the glaſs of the cylinder.

'2. Apply the amalgama only to thoſe parts.

'3 Make the line of contact between the cylinder and cuſhion as perfect as poſſible.

'4. Prevent the fire that is collected from eſcaping.

'About the year 1782, I applied a looſe flap of leather to the front of the cuſhion; the amalgama was ſpread over the whole of the flap; the cuſhion was then put in its place, and the looſe flap of leather doubled down, or rather turned in, more or leſs, till by ſucceſſive experiments the ſituation was diſcovered which produced the greateſt effect; for, by this means, the quantity of amalgama acting againſt the cylinder, was leſſened. I was naturally led to contract the breadth of the cuſhion, and place it in ſuch manner that it might be eaſily raiſed or lowered.

'The advantages gained by this method were conſiderably improved by a very ingenious gentleman. He glued a bit of leather on a large piece of cork, and placed his amalgama on the leather; with this he rubbed that zone of the glaſs cylinder which bears againſt the cuſhion. By this excellent contrivance, the line of contact between the cylinder and cuſhion is rendered very perfect, the ſmaller pores of the glaſs are filled with the amalgama, and the ſuperfluous parts of it are depoſited on the cuſhion.

'Beccaria ſuggeſts, that the amalgama thus depoſited on the ſurface of the glaſs forms a continued ſeries of conducting particles, which carry the fire to the prime conductor, and, under certain circumſtances, back again to the cuſhion.

'Another ingenious electrician aſcertains the line of contact formed between the cylinder and cuſhion, by placing a line of whiting, which has been previouſly diſſolved in ſpirits of wine, on the cylinder: on turning the cylinder, this whiting is depoſited on the cuſhion, and marks the places which bear againſt the cylinder. The amalgama is to be placed only on thoſe parts which are marked by the whiting.

'Either of theſe modes will ſucceed. If the firſt is uſed, no amalgama is to be placed on the cuſhion; that which is rubbed into the cylinder, and depoſited by it on the cuſhion in its revolutions, will produce an aſtoniſhing quantity of fire. In either method, when the cylinder is rubbed with the amalgamated leather, that part of the oil, or black ſilk which lies above the cuſhion, is to be turned back; and if by accident any particles of the amalgama ſtick to it, they muſt be wiped off carefully.

'If the electricity of the cylinder grows leſs powerful, it is eaſily renewed by turning back the ſilk which lies over it, and then rubbing the cylinder with the amalgamated leather.

'A very ſmall quantity of tallow placed over the amalgama, is obſerved to give more force to the electric powers of the cylinder.'

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The ſmall tract on magnetiſm is here annexed, merely to illuſtrate the uſe of an apparatus, conſtructed in order to exhibit the general phænomena of that ſubtle agent. It is given as an extract of a larger work, which is laid aſide for the preſent, and actually contains nothing new.

Among a few *errata*, not noticed in the table, we muſt particularly point out one in p. 135, l. 13, where the letter of reference *a* is put inſtead of *d*, ſince it affects the ſenſe of the paſſage ſo materially as to render it unintelligible to beginners.

We are aware, that philoſophical writers, who are more intent upon matter than words, claim a right of exemption from elegance of ſtyle; but grammatical accuracy is, in our opinion, what no writer of any claſs can be allowed to diſpenſe with. We do not mean to tax Mr. A. in particular with omiſſions of this nature, for men of great name, and who had better write any how, than not write at all, have often offended us in this reſpect. What we here particularly allude to, is, the very frequent falſe conſtruction of the indicative mood with conditional adverbs or conjunctions, ſuch as in the above quotation, 'If the firſt *is* uſed'—and elſewhere, 'If two tubes *are* ſuſpended,' 'Whether the conductor *is* inſulated or not.' In all which inſtances the conjunctive *be* is no doubt the proper mood of the auxiliary.

ART. VIII. *Flora Diætetica:* or, *Hiſtory of Eſculent Plants, both Domeſtic and Foreign.* In which they are accurately deſcribed, and reduced to their Linnæan generic and ſpecific Names. With their Engliſh Names annexed, and ranged under Eleven general Heads; viz. Eſculent, 1. *Roots*; 2. *Shoots, Stalks*, &c.; 3. *Leaves*; 4. *Flowers*; 5. *Berries*; 6. *Stone fruit*; 7. *Apples*; 8. *Legumens*; 9. *Grain*; 10. *Nuts*; 11. *Funguſes.* And a particular Account of the Manner of uſing them; their native Places of Growth; their ſeveral Varieties, and phyſical Properties: together with whatever is otherwiſe curious, or very remarkable in each ſpecies. The whole ſo methodized, as to form a ſhort Introduction to the Science of Botany. By Charles Bryant, of Norwich. 8vo. 6s. boards. White. 1783.

IT is ſo common a propenſity in the ignorant to decry and ridicule parts of knowledge with which they are unacquainted, that we need not wonder at the imputations of frivolouſneſs and inutility, which many have ſo freely beſtowed on the delightful ſcience of botany. At the ſame time, its friends may boldly aſſert, that abundant proofs are continually appearing of its extenſive importance, and real reſpectability; and in particular, the *Linnæan ſchool*, who have been peculiarly charged with converting the whole ſtudy into a ſyſtem of words and trifles, have been moſt diligently engaged in applying their reſearches to purpoſes of public benefit. That invaluable collection of eſſays on various ſubjects in natural hiſtory, the *Amœnitates Academicæ* of

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the Upſal Univerſity, contains many admirable examples of this application of ſcience to matters of confeſſed utility; and we may particularly mention thoſe entitled *Flora Oeconomica*, *Plantæ Eſculentæ*, *Acetaria*, *Macellum Olitorium*, and *Fructus Eſculenti*, as connected with the ſubject of the work now before us.

Mr. Bryant (who lately gave a ſpecimen of his accuracy in botanical deſcription, by a minute account of two ſpecies of Lycoperdon *) has aimed, in the preſent volume, to give a clear and intelligible, though conciſe, account of all the known plants uſed by various nations as articles of diet. He has arranged them under diſtinct heads, as mentioned in the title-page; fixed the genus and ſpecies, by annexing the Linnæan name; given a brief deſcription of all except the moſt common and univerſally known; and ſubjoined the ſenſible qualities, uſes, modes of preparation, &c. of each article. As ſuch a work muſt be, for the moſt part, merely a compilation, fidelity, and clearneſs in deſcription, and judgment in ſelection, are the qualities alone requiſite for its completion; and in theſe our Author does not appear deficient. From his ſtyle, and the unvaried limits of his matter and manner, we cannot indeed conclude him to be a perſon of enlarged education, or extenſive acquirements; but, as far as he goes, he may probably be ſafely truſted; and his work is well calculated for the information and inſtruction of the generality of readers. Here are many facts reſpecting the dietetical uſes of vegetables common amongſt us, which will be new to moſt readers, and well deſerve to be known. In this country, it is true, we are not much diſpoſed to ſeek for luxuries in the fields and woods; though it would be better for our conſtitutions, and perhaps, too, for our morals, were ſuch a taſte more encouraged.

What we chiefly regret in the preſent performance, is the want of a proper union of *chemical* with *botanical* knowledge. The principles and conſtituent parts by which vegetables are rendered fit articles for the food of man and other animals, are only to be diſcovered by the application of teſts belonging to chemiſtry; while botany ſerves to aſcertain the identity of the ſpecies in which ſuch qualities have been diſcovered; and, ſometimes, analogically, to diſcover them in others. Scarcely any thing would be more curious and uſeful, than an enquiry into the nature of all the various dietetical articles, conducted by a man of real ſcience, on the conjoined principles of chemiſtry and natural hiſtory.

* See Monthly Review for October 1783.

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ART. IX. *Doctrines and Practice of Hippocrates* in Surgery and Physic; with occasional Remarks. By Francis Riollay, M. B. 8vo. 5s. boards. Cadell. 1763.

THE purpose of this writer is explained in the following comparison, or rather contrast, between his work and the elaborate performance of the celebrated Le Clerc. 'The main object of *his*, as an historian, was to represent, in a general manner, the state of physic in the time of Hippocrates. The main object of *mine*, is to enquire, by entering into greater particulars, how far a study of his writings is useful at present; and, at the same time, by freeing them, in a great measure, from the unnecessary minuteness, frequent obscurities, contradictory passages, endless repetitions, and confused manner [*matter?*] with which their worth is mingled and disfigured; to spare to others a good part of the labour I once thought myself bound to undergo. His province was confined to facts; mine extends to opinions: in one word, to examine impartially whether the cause is equal to the effect; or whether the facts deserve the opinions they have occasioned, is the object of this attempt.'

That the slight sketch this Author has given, or rather the selection he has made, of the works of Hippocrates, will convey an adequate idea of all his *facts* and *opinions*, we can by no means admit. It may, indeed, abridge the student's labour, by convincing him that the writings of this venerated sage are not at all worthy the expence of time and labour requisite for their serious perusal; a conclusion that the specimens here exhibited may be thought too justly to warrant. Indeed, we can scarcely forbear to cry "*Procul, procul este profani!*" and to complain of our Author for removing a veil, which has concealed the nakedness of antient physic for upwards of two thousand years. It is certain, that how respectable soever many of the Hippocratic doctrines may appear in their Greek robes; they make but a contemptible figure in a plain English garb. We are not disposed to indulge our Readers in general with a laugh at the expence of this reverend sire of physic, and therefore forbear to quote some of the most remarkable passages translated by the Writer before us. He is, indeed, by no means guilty of the usual fault of translators and annotators, too partial an attachment to their author; for his remarks are drawn up in a very free style; and he does not scruple every where to inculcate the proper distinction between the respect personal y due to the *father of physic*, and a superstitious reliance on opinions formed in the *very infancy of the art itself*

The general mode in which Dr. Riollay has proceeded in this performance, is, to give two or three chapters literally transl-

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lated, or abridged, from the original, and then to subjoin some of his own observations on them. These observations are, for the most part, sensible and candid; and though, as we before said, we cannot allow that a complete view of the matter contained in the voluminous works of Hippocrates, can be given in so small a compass; we acknowledge, that a competent notion of his general doctrine and its merits, may be derived from this publication. It will therefore be an useful present to the student; informing him, in an easy and compendious way, of things with which he ought to have some acquaintance, and yet which by no means deserve the time and labour frequently bestowed upon them. The number of chapters is twenty-four. The most considerable of the Author's own essays, is that on the subject of *critical days*; in which he principally aims at a refutation of Dr. Cullen's theory of this matter. We believe the very ingenious professor has made fewer converts in this point, than in most of his other speculations; notwithstanding he has so modified the Hippocratic doctrine, and admitted so many exceptions, that his opinion is neither any great support to the Grecian oracle, nor any rule in practice.

In his *conclusion*, Dr. Riollay exposes, in a lively manner, the very extravagant and injudicious praises bestowed on Hippocrates by M. Diderot, and printed in the celebrated French *Encyclopedie*.

ART. X. *Plays of Three Acts*; written for a private Theatre. By William Hayley, Esq. 4to. 12s. boards. Cadell. 1784.

FROM the fertile and amusing pen of Mr. Hayley, we here receive a volume in quarto, containing five plays, *viz.* two tragedies, and three comedies, each in three acts. The comedies are in rhime,—start not, Reader! in *rhime*—but such rhime, so familiar, so easy, so flowing, that prose itself can scarcely appear more natural, more convenient for the purposes of dialogue, or the business of the drama. Like the ancient Iambic, recommended by Aristotle, and characterised by Horace, as the measure peculiarly suited to the scene—*Natum rebus agendis*.

Think not, however, learned and judicious Reader! that we mean to authorise *rhime*, as the general vehicle of comic dialogue; or to confirm the doctrine countenanced by the Preface of the ingenious writer, whose new publication now lies before us. We only accede to the conclusion of that Preface, allowing that all works, excellent in their kind, should be received with indulgence and approbation. *Measure in comedy*,—not *rhime* indeed, but familiar blank verse—is to this day agreeable to the public ear in the plays of Beaumont and Fletcher, Johnson and Shakespeare. *Rhime* too, in the plays of Hayley, may not only

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be endured, but applauded. He adverts to the *Bath Guide*. We turn our eyes to Swift's *Humble Petition of Francis Harris*, and his *Hamilton's Bawn*. Yet neither of these models are strictly *dramatic*; and we should certainly have revolted more strongly against the idea of *rhime in comedy*, had not the Author illustrated his precept by his own example. Let not an ordinary writer, captivated by his *ease*, be too eager to follow him!

——*sibi quivis*
Speret idem; sudet multum, frustraque laboret,
Ausus idem.

On the whole, Mr. Hayley's Preface may be received, as he has offered it, both at the beginning and end, as an *apology*; and in that light we should dismiss it, if he had not proceeded to say, that 'a comedy in rhyme may be still more entertaining than a comedy, of equal merit in other points, which confines itself to prose; and a critic who exclaims against the unnatural effect of rhyming dialogue, may as justly censure a portrait in canvas, because it is not so exact a copy of life, as an image of coloured wax.' This inference is deduced from a quotation of a passage in a most elegant and ingenious discourse of Sir Joshua Reynolds; but Mr. Hayley's application of the passage is sophistical. The passage exemplifies two distinct and separate species of imitation; but Mr. Hayley applies it to different modes of effecting one and the same species of imitation. A statue of simple sculpture, compared to a painted statue, would have been a fairer illustration. A statue painted certainly approaches nearer to nature; but wretched must be the taste of that nation that prefers it to unadorned sculpture. Yet even here the analogy would fail. A comedy in rhyme is the painted statue, but is a needless *departure* from nature. In poetry, as in philosophy, experiment has defeated theory. The Greeks abandoned the *Tetrameter*, fit only for the purposes of *dance*, and adopted the *Iambic*, more suitable to *dialogue*. The English, in like manner, and for the like reason, forsook rhyme, and reduced their scenes to familiar blank verse, or prose. Rhyme, indeed, may now and then, both in tragedy and comedy, give birth to a happy turn, not otherwise admissible; but, on the other hand, it betrays the writer into prolixity, constrains the march of the dialogue, and robs the drama of its chief excellence, a close resemblance to nature. Few Romans, perhaps, maintained a conversation in the pure language of *Terence*; yet his language, terse as it is, exhibits but an elegant image of Roman conversation; and he would have trespassed unpardonably on the bounds of his art, had he changed his free and irregular Iambics for scenes of Hexameter, or what comes nearer the modern rhyme, couplets of Hexameter and Pentameter. Let Hayley then, and those few who have the talents of Hayley, *by special licence*, write COMEDIES IN RYHME! but let them not tell us, that such a comedy 'may be still more enter-

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entertaining than a comedy, of equal merit in other points, which confines itself to prose!'—'TIME, *the moſt infallible teſt of literary opinions*, (we uſe Mr. Hayley's own words) has proved the contrary.'

The firſt in order of Mr. Hayley's Comedies, *the Happy Preſcription*, is not, in our opinion, the moſt happy in its fable. It is laid out after the French manner, in a regular *parterre*. It is *poetry* rather than *action*, in dialogue. The *poet* and *critic* are ſeverally *talked* out of their paſſion; beſides that the device, exerciſed on the laſt of the two, has been much more happily managed by Foote in his Maid of Bath. The piece however, taken altogether, has much pleaſantry. The whimſical character of Sir Nicholas Oddfiſh, is delineated with adequate humour; and the cataſtrophe is effected with art and addreſs.

Of *the Two Connoiſſeurs*, the ſecond comedy, it is hardly poſſible to ſpeak in terms of ſufficient approbation. The compactneſs of the fable, the natural humour of the characters, the juſtneſs and delicacy of the ſentiments, and the elegant vivacity of the ſtyle, are all ſeverally and equally admirable.

The third comedy, *the Mauſoleum*, is not equal in merit to *the Two Connoiſſeurs*, either in point of fable or dialogue. The ſpeeches are too long, and the incidents too improbable and farcical. The characters are, however, well drawn and ſtrongly marked. One of them ſo cloſely reſembles the reputed manner of 'the great and reſpectable veteran in the field of literature,' that the author thinks it neceſſary to '*proteſt* againſt *perſonal* application.'

With what juſtice let the reader determine from the following ſpecimen!

'*Carey.* Mr. Rumble, you're bleſt in an excellent wife,
That ſuperlative prize in the lott'ry of life;
The vow of the altar ſhe riſes above,
And adds admiration to duty and love.

Mr. Rumble. My wife has, I think, the right feminine nerve:
Her ſex was created to wonder and ſerve;
As their minds have from nature no ponderous powers,
They have nothing to do but to venerate ours.

Carey. O fie! can you eſtimate woman ſo low?
To our fair female authors pray think what we owe.

Mr. Rum. I cannot read one, Sir, without oſcitation:
They don't underſtand antithetic vibration;
Their ideas have nothing of height and profundity,
Their conceptions want vigor, their periods rotundity;
Their truth is too ſtale, or too feeble their fiction,
And I cannot endure their anomalous diction:
But enough of theſe garrulous waſters of ink—
Her ladyſhip likes my inſcription, I think;
That lugubrious poem no critic ſhall garble,
And, I truſt, you can ſhew it me graven on marble.

Carey.

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Carey. It would pleaſe me to give you that pleaſure, dear Sir;
But, in truth, on this point there's a little demur,
Her ladyſhip means to conſult on the caſe.
Mr. Rum. What, Sir! is my poem expos'd to diſgrace?
Her critical quacks does this woman engage,
To flaſh my ſound verſe with empirical rage?
Carey. Believe me, good Sir, all the homage that's due
To poetical genius ſhe offers to you;
But her Ladyſhip's love for Sir Simon is ſuch,
She thinks that he cannot be honour'd too much;
And, to give all his virtues their due celebration,
She from diverſe poetical pens of our nation
Has a cargo of epitaphs.
Mr. Rum. Hah! is it ſo!
Are there rivals to ſhoot in Apollo's ſtrong bow?
This ſhould have been told me before;——but no matter:
My concurrents, perhaps, may more laviſhly flatter,
Yet in funeral ſong they can't equal my tone;
Where Pope has miſcarried, I triumph alone.—
Pray who are theſe Bards that with me are to cope?
Carey. I think you're acquainted with Facil and Trope.
Mr. Rum. What, Facil! whoſe verſe is the thread of tenuity,
That fellow diſtinguiſh'd by flippant fatuity,
Who nonſenſe and rhyme can inceſſantly mingle,
A poet—if poetry's only a jingle.
Carey. Poor Facil want's force; yet may frequently pleaſe
By a light airy mixture of mirth and of eaſe;
But Trope's lofty muſe has a higher pretenſion.
Mr. Rum. Sir! Trope is a rhymer devoid of invention,
Who talks in a high ſtrutting ſtyle of the ſtars,
And the eagle of Jove, and the chariot of Mars;
And pompouſly tells, in elaborate lines,
That now the moon glitters, and now the ſun ſhines.
Carey. How ſevere, my good friend, are you Bards to each other!
Yet if each would indulgently look on a brother,
For your general honor ————
Mr. Rum. I cannot agree
That theſe fellows have ought homogeneous with me;
To contend with ſuch ſcribblers I deem a diſgrace,
And my dignity bids me abandon the place:
With her Ladyſhip's judgment I mean not to quarrel,
But ſhall leave her to crown any monkey with laurel.
Carey. Mr. Rumble! in points ſo exceedingly nice
I do not preſume to obtrude my advice;
But allow me to mention, before you depart,
What may tend to encourage your liberal art.
Sir Simon, you know, had a paſſion for fame,
And left a large ſum to eternize his name
By ſome ſtructure of note; yet he never ſaid what:
So a grand Mauſoleum is rais'd on this ſpot,
At ſo vaſt an expence that my Lady, I find,
Has ſurpaſt what the Knight for the building deſign'd;

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The ſuperfluous coſt, be it great as it may,
From her own private purſe ſhe deſigns to defray;
Though an annual fund by the will is adjuſted,
With the guidance of which ſhe is alſo entruſted;
But from this, as I hear, ſhe has formed an intention
To give the beſt epitaph-writer a penſion.

Mr. Rum. Has ſhe ſo!—'tis a gracious, effulgent deſign:
I proteſt, of her judgment I highly opine.
Her face has been chiefly the ſubject of praiſe;
But a ſplendor of intellect now ſhe diſplays.
I cannot abruptly depart from a ſcene
Whoſe miſtreſs diſcovers the mind of a queen,
Nor rudely deſert, though my time is precarious,
A lady whoſe graces are ſo multifarious:
But pray, leſt ſome puppy ſhould here circumvent me,
To her Ladyſhip can't you directly preſent me?
Though I fear, ſince my fall, I am hardly ſo clean as
A Bard ſhould be ſeen by a female Mæcenas.

Carey. Never fear!—in your coat there is not ſo much duſt
As to blind the bright eye that to merit is juſt.
If you'll ſtep in this room, which is call'd the Apollo,
And wait a few minutes, I'll ſpeedily follow,
And acquaint you how ſoon we may hope for admiſſion;—
My Lady loves form, in her preſent condition:
To amuſe yourſelf there you'll however be able,
For you'll find all the epitaphs rang'd on the table.

Mr. Rum. Are they ſo!—it is well!—I indeed love to flaſh
An inane poetaſter's incongruous traſh. [*Exit.*

In the ſtyle of the *two Tragedies* the Author has made no effort to overturn 'the ceremonial which the muſe of England has eſtabliſhed.' They are both written in blank verſe; and have both great excellence. The ſimple vigour of Mr. Hayley's ſtyle is well worth the obſervation of our writers of tragedy. Faſtidious critics, who object to the *horror* of the Fatal Curioſity of Lillo, may perhaps think the ſtory of MARCELLA too ſhocking, though recommended '*to Young by the author of Clariſſa*,' as a proper ſubject for tragedy. For our part we admire *the terrible graces* of Mr. Hayley's, as well as Lillo's drama. The beauties of the tragedy of *Lord Ruſſel* are of a milder nature, and we cannot ſufficiently admire the art and natural feeling of the writer, who has been able to render ſo equal and ſerene a character, as that of Lord Ruſſel, ſo truly affecting and pathetic. He has, in the hands of Hayley, all the firmneſs and reſignation of Cato, without his rigour and coldneſs. A chriſtian hero has not the apathy of a ſtoic; and the touch of *religion*, at Ruſſel's laſt parting with Cavendiſh, is both awful and affecting. The portrait of Lady Ruſſel is moſt delicate and amiable. The whole conduct in her interviews with her unhappy Lord, as well as in her applications to York and Charles, are extremely touching. In her laſt ſcene with her condemned huſband her behaviour,

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behaviour, though perfectly natural, is original on the ſtage, and infinitely better calculated to affect the reader or ſpectator, than the rant and exclamation, commonly aſſigned to tragic heroines in ſimilar circumſtances. The reader, we believe, of the following ſcene, will concur in theſe ſentiments.

Lady Ruſſel. Dear Ruſſel, I renounce illuſive hope!
And now muſt teach my weakneſs to ſuſtain
The heavieſt load of miſery that ever
Fell on the bleeding heart of helpleſs woman!—
The king denies thee, what the baſeſt felon
Aſks not in vain, the reſpite of a day.
Could'ſt thou believe it? he and ſavage York
Are now, like blood-hounds, come to hunt thee hence,
And drive thee to thy death! they but allow me
A few ſhort minutes, in a laſt embrace
To claſp, to bleſs, and part with thee for ever!

Ruſſel. Then may we part as we have lived, my Rachel,
In the pure dignity of perfect love,
Unſtain'd by weakneſs!

L. Ruſſel. Do not dread my tears;
They cannot fall to melt thy manly firmneſs,
For Heaven has ſteel'd me for this awful hour.

Ruſſel. Thou dear angelic ſpirit! 'tis from thee
That I have learnt the trueſt fortitude;
A courage built upon a heavenly baſis.—
O gracious Being! who has guided us
Through fourteen years of pure domeſtic bliſs,
The beſt and rareſt of thy gifts to man,
Accept, as tribute for thy bleſſings paſt,
Our meek ſubmiſſion in this trying hour
Of thy more dreadful pleaſure!—at thy call
I yield my guiltleſs life, nor would decline
To die for having ſtruggled to preſerve
Thy pureſt worſhip in my native land.
O that my blood might quench that fatal torch
Of barbarous Superſtition, which begins
To ſhed once more its ſanguinary glare
Over this frighted iſle! Might Ruſſel prove
The laſt to periſh by oppreſſive power,
And the baſe ſentence of perverted law!—
Fall not my blood on the miſguided men
Whoſe fury ſheds it!—As I truly pardon
My ruthleſs enemies, ſo, Heaven! may'ſt thou
Take to the charge of thy heart-healing mercy
This my chief care, this deareſt, laſt concern
Of my departing ſoul, this ſpotleſs woman!

L. Ruſſel. Let not thy fears for me, my generous Ruſſel!
Too fondly agitate thy feeling mind;
The gracious Power who bleſt us in each other,
Will not, I know, abandon utterly
An unoffending, weak, afflicted woman,

Dear

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Dear to so pure a spirit, sanctified
By the kind prayers of an expiring martyr!

Russel. My love! I will not to thy care commend
Thy little orphans; for an angel's sight
Cannot in tender vigilance surpass
The anxious mother, who survives to shield
The infant pledges of our chaste affection!
No, let me press a charge upon thy memory,
Where I most fear thy failure, thy dear self:
Regard thy precious health, as the possession
That I enjoin thee to preserve and cherish.

L. Russel. Thou guide and guardian of thy Rachel's life!
Though the dark grave must hide thee from my eyes,
Thy gentleness, thy love, thy truth, thy virtues,
Will still, like faithful and protecting spirits,
Be ever present to my thought, and give
My grief-dejected mind new power to rear
The little idols of my widow'd heart.

Russel. They will have all, that youth requires, in thee;
The gentle friend, the fond, yet firm director,
Whose steady kindness, and rever'd perfection,
Makes discipline delight: their minds from thine
May copy all the virtues; chiefly two,
Of prime distinction, Truth and Fortitude,
The pillars of all human excellence!—
I bless thee now for many years of fondness;
But most for that sublimity of love,
Which has disdain'd to make my fate more bitter,
By abject vain complaints and weak'ning tears.

L. Russel. Refrain, I pray you, from this tender praise;
It will o'erthrow the firmness you commend,
And 'waken all the woman in my bosom.

Russel. Dear Rachel! as my boy approaches manhood,
Teach him to look upon his father's death
Rather as noble than unfortunate!
Tell him, that, dying by no just decree,
I deem'd it still a happiness that Heaven
Made me a native of this generous isle,
Which, though now darken'd by a transient cloud,
Is doom'd, I trust, to be the radiant throne
Of settled Liberty and stedfast Faith;
Early infuse into his youthful spirit,
As the sure ground-work of all manly virtue,
A sense of civil and religious freedom;
Give to his pliant mind true English temper,
Teach him to fear no Being but his God,
And to love nothing earthly more than England.

Enter an Attendant.

Attend. My Lord, the officers!

Russel. They shall not wait.

L. Russel. Inhuman, haste!—Do thou, great God! proportion
The patience of thy servants in distress

To

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To the infernal malice of their foes!
Since thy unqueſtionable will permits
Such innocence to periſh on the ſcaffold,
Send the moſt ſoothing of thy heavenly ſpirits
To wait unſeen upon the dying martyr!
Take from this hideous form of Violent Death
His horrible attendants, Pain and Anguiſh!

Ruſſel. O my kind Love! that quick undreaded ſtroke,
So ſoon to ſever this frail mortal frame,
Is but a feather's printleſs touch, compar'd
To this my deepeſt wound, which now I feel
In tearing thus my faithful heart from thine!
Each moment that we linger but increaſes
Our mutual pangs; then take in this embrace
My lateſt benediction!

L. Ruſſel. O, farewell!

Ruſſel. Yet a laſt kiſs!—and for our little ones,
Bear thou to each this legacy of love!
Now we muſt part!—Farewell!

L. Ruſſel. Farewell for ever! [*Exit.*

We cannot conclude this article without thanking Mr. Hayley for refreſhing us in our tragi-comic courſe with theſe lively and affecting dramas. Our theatrical labours, derived immediately from the ſtage, have of late, with very few exceptions, been extremly painful; though we muſt own, that we are rather at a loſs to conceive by what ſtrange fatality it has happened, that theſe Plays, before they came to us in print, were not offered to the Public at ſome of our eſtabliſhed theatres.

ART. XI. *An Eſſay on Landſcape*; or on the Means of improving or embelliſhing the Country round our Habitations: tranſlated from the French of R. L. Gerardin, Vicomte D'Ermenonville. 12mo. 3s. Dodſley. 1783.

HAVING already (ſee Rev. Vol. LVIII. Appendix, p. 561) given, from the original a full analyſis of the contents of this ingenious eſſay, we ſhall now only lay before our readers, as a ſpecimen of the tranſlation, the following elegant *fancy piece*, not doubting but it will be acceptable to every reader who has cultivated a taſte for picturеſque beauty.

'If you would be thoroughly ſenſible of the beauties of the country, chuſe, in order to ſtudy it in the detail, that delicious hour in which the freſhneſs of the dawn ſeems to renovate all nature; the whole earth is then adorned at the approach of that viviſying planet, which ſeems to warm in its boſom all the colours which ornament its ſurface, and chiefly that univerſal robe, that delightful green, which reſts the eye, and ſeems to give peace to the mind.

'Having now with our eyes travelled over the general deſign, let us walk over the detached parts. We muſt ſeek for them behind the ſcene of the great landſcape; they are, as it were, little eaſel pictures in

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in a gallery, which we are going to examine, after having for a long time considered the capital piece in the school.

'As soon as we leave the house, near the great masses of the border or foreground, we should find a beaten path, which will conduct us to all the beautiful spots.

'Sometimes through a little wood, the rays of the sun playing through the branches, or by a spring which in its crystal stream reflects the colour of the roses growing on its banks——The murmuring of the waters, the tender notes of the birds, and the delightful perfume of the flowers, at once charm all the senses.

'Sometimes to a wood of a more mysterious character—an antique urn contains the ashes of two faithful lovers—a simple bed of moss, under the shelving of a rock, makes a retreat for conversation, reading, or meditation.

'Farther on, an almost impenetrable wood forms the sacred asylum of happy lovers.

'At the extremity of this wood, the sound of a brook, heard from afar, under the close shade, invites to sweet slumber.

'It is in a deep sequestered valley that this stream, which we heard the sound of at a distance, finds its way amongst rocks covered with moss. Advancing into it, the valley closes, leaving room only for a rough and crooked path. Then how beautiful the scene which suddenly opens to us! From dark cavities of the distant rocks, a clear and rapid stream gushes out on all sides; the roots and bodies of trees, and large stones, interrupt its course, vary the sound, and form an hundred different shapes in its falls. The place is surrounded every way by wood; the thick foliage bends and twines over the foam of the water; groups of trees happily disposed give an extraordinary effect of light and shadow to this enchanting scene: the banks are adorned with flowering shrubs and sweet smelling plants; a few rays only of light, reflected by the brightness of the cascade, find their way into this mysterious spot, and produce that tender colouring which is so well adapted to beauty.—It was in this spot that Musidora was once bathing; chance brought Hylas to the same place; through the leaves he discovers the mistress of his heart, for whom he has long sighed in secret. What does he not feel at the sight of such charms? in the contest between desire and delicacy, a precipitate flight can alone save him; and leaving a few words on the ground, he rushes back into the wood. Musidora starting at the sound, looks about on all sides, and at length perceives the writing of Hylas; her heart is touched with so much love and so much delicacy. Hylas is beloved and happy, and the memory of these faithful lovers is still engraved on a neighbouring oak.

'Here, deep in a solitary dale, a little lake is formed; where the moon, before she leaves the horizon, long delights to view herself in the calm and clear water; the shores are planted with poplar, and at a distance, under their peaceful shade, rises a little philosophical monument. It is dedicated to the memory of a man whose genius enlightened the world. He was persecuted in it, because his independent spirit raised him above empty grandeur. Tranquillity and silence reign in this peaceful retreat; and this little elysium seems made for calm enjoyment and the real happiness of the soul.

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'Next, under a grove of venerable oaks, and in the darkeſt receſſes of the wood, a temple is diſcovered, where ſtillneſs and deep ſolitude invite to meditation. Here the divine enthuſiaſm of the poet meets with no interruption; here his ſublime ideas are conceived.

'This grove leads to an unfrequented narrow vale; at the bottom a little rivulet ſilently glides over beds of moſs; the hanging hills are covered with fern; and woods incloſe it on all ſides. In this ſpot is a ſmall hermitage; once the quiet retirement of a philoſopher.

'Round the ſhore of a large lake riſe barren rocks, their tops are covered with firs, pine, and crooked juniper. The rough uncultivated ſoil appears like a deſert; and it is divided from the reſt of the world by a long chain of mountains. The painter frequents ſuch ſcenes to ſtudy great ſubjects for his pictures. The unhappy lover, who has loſt the object of his affections, comes here to forget his ſorrows; but there is no ſpot ſo ſavage where love will not follow him—upon the rocks are engraved ſome monuments of his former loves, or the name of the object of them.

'Through a cedar wood, an eaſy aſcent leads to the top of a high hill, at the foot of which a river winds through fertile meadows; from hence there is an extenſive view, terminated by an amphitheatre of mountains in the diſtance. The ſun now riſing diſplays his radiant diſk—The vapours all diſperſe at his approach; the trees and gilded banks throw their long ſhadows upon the freſh graſs, ſtill glittering with dew; a thouſand accidents of light enrich the glorious picture, and the philoſopher, having exhauſted all his vain ſyſtems, is forced to acknowledge the Being of beings, and the Diſpoſer of all things.

'But the deſire of ſhade, and the beautiful green of the meadows, ſoon attract us; we deſcend into the valley, and repoſe our eyes after the brilliant proſpect we have ſeen from the height; at the foot of the hill we enter a wood, where wild hops and honey-ſuckles form a thouſand wreaths and garlands over our heads. The moſs and young graſs are watered by ſmall ſprings, and in the buſhes of ſweet-briar and wild roſes, which grow on their banks, the nightingale "*ſings* "*ſweeteſt her love-laboured ſong.*" Upon ſome natural beds of moſs we can repoſe ourſelves, and ſtop to liſten to her brilliant notes with additional pleaſure, from the delightful odour of the roſe and haw-thorn, joined to that of the violet, the wild harebell, and the lily of the valley, which grow in profuſion wherever the light can penetrate.

'Having left the wood we come to fields and incloſures of a great extent, which reach to the ſide of the river, and afford paſture to numerous flocks, which neither fear the dog of the herdſman, nor the crook of the ſhepherd. Grouped in an hundred different ways, ſome are quietly feeding, others lying down, and ſeeming to enjoy peace and liberty even more than the freſh herbage.

'Thick alders, willows and poplars form a ſhade which leads us to a bridge or ferry; there we croſs two branches of the river, which is divided by a delightful iſland. A plantation of laurel and myrtle, in which there ſtill remains an ancient altar, the perfume of flowering ſhrubs with which the iſland is covered, and the ruins of a little antique temple, ſufficiently indicate that it was heretofore conſecrated to love; now it is only a ferry, and the houſe of the ferryman is ſupported againſt the almoſt imperceptible ruin of the temple.

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'On the other side of the river is the dairy farm; the milk houses are seen upon the side of the nearest hill; a path crosses the different inclosures between hedges of gooseberries, raspberries, and little fruit-trees. The land never ceases to be useful. That which is in general left fallow, is sowed with herbs fit for pasture, and the cattle which feed upon them at the same time enrich the fields. The ox patiently ruminates, the sheep and goat range over it at liberty, and the young horse tossing his mane, with loud and boastful neighings, bounds over the turf.

'Farther on, in another inclosure, the husbandman drives his plough; whilst he sings, the youngest of his children play round him, and the eldest, who are able to work, hoe up the weeds in the fields that are already sown.—Labour prevents the disorder of the passions in youth; it gives health and strength, and prolongs the days of old age: and at night one may at least say, that these good people have escaped that *ennui* which is but too often the lot and the torment of the rich and great.'

The translator has prefixed some ingenious remarks on the taste of the antients respecting this subject.

ART. XII. *An Authentic Narrative of the Dissensions and Debates in the* ROYAL SOCIETY; containing the Speeches at large of Dr. Horsley, Dr. Maskelyne, Mr. Maseres, Mr. Poore, Mr. Glenie, Mr. Watson, and Mr. Maty. 8vo. 2s. 6d. Debrett. 1784.

THE Authors or Editors of this publication, who, although anonymous, yet plainly appear to be the respectable names mentioned in the title-page, candidly acknowledge that it is meant as an appeal to the public on the part of "the gentlemen who profess to arraign the measures of the President's government." This alone would be sufficient to put us upon our guard, were we less impartial, and less determined to adhere to the inviolable maxim *Audi et alteram partem.*—Our present task, therefore, will be (while we heartily lament that there should be any cause for dissention in a learned body, which for above a century past has reflected the highest honour on this nation), to offer to our Readers a plain and concise statement of the facts related in this pamphlet, as nearly as possible in the words of the Authors, without, of course, vouching for the truth of their representation.

The office of Corresponding Secretary to the Royal Society had been held, for some years, by Dr. Hutton, Professor of Mathematics in the Royal Military Academy of Woolwich.

In the month of November last, the President and Council, without specifying any charge against the Doctor, nor, of course, calling upon him for a vindication, came to a resolution, "*That it was expedient for the Foreign Secretary to reside in London.*" The Doctor taking offence at this resolution, resigned his office on the 27th of the same month.

On

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On the 1ſt of December following, at the annual election of a new Council and officers, it was obſerved with ſurprize, that the name of the Aſtronomer-royal, who had ſpoken in favour of Dr. Hutton in the Council, had been omitted in the liſt of the new-intended Council; and that no gentleman of eminence in the ſame branch of ſcience had been ſubſtituted in his place. Theſe, as far as we can collect, are the oſtenſible grounds of the complaint againſt the Preſident, at whom, it is evident, this whole attack is levelled.

At the meeting next after the anniverſary, a motion was made, *That thanks be returned to Dr.* Hutton. In the debate it came out, that theſe were not meant as mere formal thanks, but as implying a cenſure upon the Preſident and Council. The Preſident "expreſſed a deſire, that a committee might be appointed to enquire into the merits of the ſervices for which Dr. Hutton was to be thanked; at the ſame time ſuggeſting, that perhaps the Council itſelf might be a very competent committee for that purpoſe."—If this be a true ſtate of the caſe, the Preſident muſt certainly have diveſted himſelf of every maxim of equity; nor can we be ſurprized that the propoſal was not accepted. The original motion was carried by 30 againſt 25.

At the next ſubſequent meeting, a defence of Dr. Hutton was read, which is here printed at large; upon which a motion was framed, that "*if Dr.* Hutton *hath been, in the opinion of any member of the Society, criminated, it is the opinion of the Society that he hath fully juſtified himſelf.*" This queſtion was alſo carried by 49 againſt 15.

In the courſe of the debate upon the laſt queſtion, Dr. Horſley declared, "That the chartered rights of the Society had been infringed, the freedom of its elections controuled, the buſineſs of the Committee of Papers miſmanaged:" in ſhort, "that he had charges to bring forward which would keep the Society in debate the whole winter, perhaps beyond the winter." It was now evident, that the removal of the Preſident was the ultimate object of his antagoniſts. He therefore convened a ſelect party at his houſe; and having ſummoned the whole Society to the ordinary meeting of the 8th of January, it was there moved, "*That the Society do approve of Sir* Joſeph Banks *for their Preſident, and will ſupport him.*" This queſtion appears to have occaſioned a warm debate, in the courſe of which Dr. Horſley delivered part of a ſet ſpeech, which in point of compoſition (we wiſh we could ſay of temperance) we cannot but admire. He entered upon the charges he had to allege againſt the Preſident, but was not ſuffered to proceed. He menaced a SECESSION of himſelf and his friends, and pronounced this high-minded ſentence: "Sir, when the hour of

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" ſeceſſion comes, the Preſident will be left with his train of " *feeble amateurs*, and that *toy* * upon the table, the GHOST of " that Society in which Philoſophy once reigned, and Newton " preſided as her miniſter." After much clamour, the queſtion was carried by 109 againſt 42.

Notwithſtanding this complete victory, the Preſident is here repreſented as holding a very moderate language; as acknowledging ſome errors, and promiſing amendment.——It was thought expedient, ſay our Authors, to try the ſincerity of theſe fair profeſſions. A motion was accordingly brought forward, *That it be recommended by the Society to their Preſident and Council, to reſcind the Order lately made, for preventing perſons reſiding out of London from holding the office of Foreign Secretary; and to requeſt Dr Hutton to reſume it* —— This motion was agitated on the 12th of February, and in the courſe of the debate a paper was read on the part of the Council, ſpecifying certain charges againſt Dr. Hutton. This paper muſt be a very important document in the conteſt; and we are rather ſurprized that the Authors, if they had it in their power, did not inſert it at length in this appeal to the Public. This motion was loſt by 85 negatives againſt 47 affirmatives.

The Authors aſſign no reaſon why they choſe to proſecute the conteſt ſtill farther, with ſo little proſpect of ſucceſs. They brought in, at a ſubſequent meeting, two more motions, the one of which declared it *indecent for the Preſident to interfere in the election of members on the evening of the election*; and the other, *that it would be indecent in the Preſident to influence the vote of any officer of the Society*. Both theſe queſtions were loſt, the firſt by 115 negatives againſt 27 affirmatives, and the ſecond by 102 negatives againſt 23 affirmatives.

The Pamphlet concludes with a declaration, that notwithſtanding theſe defeats, " the minority feel no abaſhment. Two " and two ever will be four, and the three angles of a triangle " ever will be equal to two right angles, whatever majorities " Preſidents of Royal Societies may procure to vote the con- " trary." This, and ſeveral other paſſages equally pointed, manifeſtly imply a charge, that the majorities were procured by ſome undue exertions on the part of the Preſident; and as this interference is always ſpoken of in terms of high diſapprobation, we take it for granted that the gentlemen in oppoſition have uſed no ſuch means, that they have not collected their friends, nor ſolicited any votes in their own behalf. We cannot therefore wonder that the majorities againſt them have been ſo conſiderable.

* " Pointing to the mace." Cromwell erſt called it a *bauble*.

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The part of this Pamphlet that gives us moſt concern is, the ſolemn declaration of the reſpectable members engaged in this oppoſition, "that the Society muſt owe to the ſucceſs of *their* exertions, the renovation of its credit, if not the continuance of its exiſtence." We muſt hence infer, that the ſociety is in a declining ſtate, if not on the brink of ruin. As we are apprized that there are more pamphlets to be publiſhed on theſe ſubjects, we preſume the worthy members will point out the inſtances of decay they allude to, and the modes of ſpeedy redreſs. As to us, who can only judge of the ſtate of the Society by the merit of its publications, we muſt confeſs, that as long as we ſee them made up of the valuable communications of a *Cavendiſh* (who, ſo far from being a *feeble amateur*, may alone be conſidered as a learned ſociety), of a *Prieſtley*, a *Kirwan*, a *Herſchel*, a *Hamilton*, a *Hunter*, a *Smeaton*, a *Wolf*, &c. we are inclined to hope that the caſe is not quite ſo deſperate; that the paſſage above quoted ſl pt from the pen of the Authors in a moment of unguarded enthuſiaſm; and that in juſtice to their reputation, as men of candour and veracity, they will, in a ſecond edition, or future publication, retract this wild aſſertion, and the raſh prophecy of the conſequence of their menaced ſeceſſion; both which, no doubt, muſt appear exaggerated, if not outrageous, as far as they apply to ſuch diſtinguiſhed characters as thoſe juſt now named. If there really is to be ſome reform in the Royal Society, it may here become us, as Reviewers, to hint the general complaint which there has been of late, of the extreme incorrectneſs of their Tranſactions, and of the inaccuracy of moſt of the Tranſlations for ſome time paſt inſerted in their Appendixes.——We have more than once taken the liberty to animadvert upon theſe inſtances of neglect, which we cannot help thinking reflect ſome diſhonour upon the Society as a body.

MONTHLY CATALOGUE,

For APRIL, 1784.

POLITICAL.

Art. 13. *A Speech intended to have been ſpoken in the Houſe of Commons*, on the Second of February. 8vo. 1s. Debrett. 1784.

THIS anonymous ſtill-born ſpeech was formed on the motion, 'That it is the opinion of this houſe, That the continuance of the preſent miniſters in power, after the reſolution of this houſe, is an obſtacle to a firm, efficient, extended and united adminiſtration, which could alone ſave this country.' The writer ſcrutinizes the merits of this motion and the conduct of the parties by whom it was produced, with great freedom; and the Highgate oath

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having been introduced by one of the coalition leaders, he declares, that 'they seem to have lately added to it the following important clauses, viz. never to say the truth in public, when falsehood may better answer their purpose; and never to cease from promoting distractions in the nation, unless they be permitted to govern it with absolute authority.' His opinion of them is summarily expressed in the following words: 'By a peculiar fatality, which ought to exclude these men for ever from the administration of government, they have proved equally pernicious to their country in war and in peace; both in the times of their dissension and concord. Their profligate enmity has divested us of our colonies: and their friendship, their portentous friendship, threatens to complete the ruin of the state.' If such were the author's apprehensions, he may receive comfort from the reflection, that as the laboured end of this friendship has not been effected, it may probably wear out, without farther detriment to the state.

Art. 14. *The Resolutions of the House of Commons*, on the great and constitutional Question between the Privileges of the House of Commons, and the Prerogative of the Crown, from the 17th of December 1783, to the 10th of March 1784; including the Mover and Seconder, and the Numbers in the Division on each Motion; extracted verbatim from the Records in Parliament. 8vo. 1s. 6d. Debrett.

These resolutions, so important to every man who values the constitution of his country, are thus collected to serve, not only as a matter of reference and record, but to exhibit, in one point of view, the true nature and alarming extent and tendency of the question in which the representatives of the people have been at issue with the crown. Publisher's advertisement.

Art. 15. *Five Minutes advice to the People*, preparatory to the ensuing General Election. 8vo. 6d. Stockdale. 1784.

This writer, exhorting the people against electing the friends of Mr. Fox, compares that gentleman to Cromwell, with an exception to the *religious* hypocrisy of the latter. But, alas! at such a season as the present, all the *dry* advice in the world is not equal to the insinuating eloquence of a bowl of punch!

Art. 16. *The School for Scandal*, a Comedy in five Acts, as it is performed by his Majesty's Servants, &c. Never before printed. 8vo. 1s. 6d. Lister, in the Old Bailey. 1784.

Writers who endeavour to impose worthless compositions on the public by fraudulent artifices, will be generally found, like the coiners of false halfpence, to be manufacturers of dross: and though the former may escape the punishment incurred by the latter, the infamy that adheres to clandestine transactions, justly stigmatizes the characters of both. The title of this publication is notoriously calculated to *take in* purchasers by the hope of seeing Mr. Sheridan's celebrated comedy, which he has never yet printed; and it becomes our duty to warn the public, that the tract before us only consists of dull dialogues between *lord Boreas*, *Reynard*, and other suitable personages, concerning coalition, and the India bill, disposed indeed into acts and scenes, but without the least tincture of wit or humour.

Art.

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Art. 17. *Ten Minutes Advice to the Freeholders of Yorkshire*, on their Meeting of the 25th of March. By a Freeholder. 8vo. 6d. Egerton.

Possibly no man who has been employed for such short periods, and who has done so little in a ministerial capacity, ever excited more attention than Mr. F. But that he did not do more was not his fault, nor that other persons have not done less: his personal character, his fluent versatility in debate, the revolutions of his enmity and his friendship, have all, in turn, contributed to render him conspicuous. Accordingly, a wag has here taken him in hand, and under the pretence of recommending him and his party to the Yorkshire Freeholders, has amused himself for ten minutes in exposing him in a strain of easy irony, to ridicule and detestation! If however we may trust to the recollection of events of no very antient date, those among the common people who have once espoused the cause of a public man of an enterprising character, are not easily staggered in their attachments. Political writers, may please and confirm their own parties, but they seldom make converts.

Art. 18. *A safe and easy Plan for the Conduct of all Sorts of Money Transactions, without the use of Receipts:* which contains better and more useful Evidence of the Payment of Money, than Stamped Receipts will do, taken either before or after the late Amendments of the Act imposing Stamp Duties on Receipts; or than any other Evidence whatsoever, stamped or unstamped. By Oliver Quid, Tobacconist. 12mo. 4d. Scatcherd and Whitaker.

This is the third tax Mr. Oliver Quid has had the address to levy on those who entertain prejudices against the receipt tax: See last vol. of the Rev. p. 257, and 340. We use the term prejudices, because the opinions of those who are most subject to this tax, differ very materially; nor let Mr. Quid resent the imputation of his levying a tax on the public; because no one is obliged to take a stamped receipt unless he chuses it, and even there Mr. Quid declares it to be worth nothing. Whether the parallel will hold thus far with regard to his pamphlets or no, it is beyond a question whether he is doing good or mischief in studying to destroy appropriated funds for public service: for while he is gratifying his own humour in this kind of sport, Oliver must know his obligation to assist in making them good in some shape or other, perhaps not more to his liking. Yet, alas! we are checked in this supposition by a consciousness of our fallibility; for friend Oliver may not dislike an opportunity for writing two or three more pamphlets; and being both politician and shopkeeper, such of his letters as will not circulate in the former character, will at least always prove useful to him in the latter capacity.

His plan for avoiding the receipt tax, consists in making memorandums of payment, witnessed, instead of accepting receipts; being in fact, counterparts of such kind of acknowledgments, made by the payer instead of the receiver. But we apprehend that schemes to alter the common course of money transactions, dictated by party resentment, will soon give way to established forms, where even the party exonerated by law, will often gladly meet occasions of paying the tax.

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Art. 19. *Impartial Advice relative to the Receipt-Tax.* 8vo. 1 s. Cadell. 1784.

While we admit this to be ſenſible advice for the conduct of the givers and receivers of receipts, ſo as to prevent this tax from operating to the diſadvantage of either; we muſt alſo deem it uſeleſs. The author offers nothing on the ſubject that will not obviouſly occur to thinking men, or be ſuggeſted to them by occaſions, and the unthinking majority, being no readers, will never ſee it.

Art. 20. *An Abſtract of an Act* to explain and amend "An Act for granting Stamp Duties on Bills of Exchange, Promiſſory and other Notes, and Receipts." To which is added, an Abſtract of an Act of 17 Geo. III. relative to Promiſſory or other Notes, Bills of Exchange, &c. &c. of above the Value of Twenty Shillings, and under Five Pounds: With the Forms of Notes, Bills of Exchange, and their Indorſements, agreeable to ſaid Act. 8vo. 6d. Shrewſbury. Wood.

Art. 21. *An Abſtract* of all the Game Laws, reſpecting Hares, Partridges, &c. &c. To which *is* added Abſtracts of the following Acts of Parliament (the Act of *laſt* Year granting Stamp Duties on Bills, Notes, and Receipts; that for Stamps on Pariſh Regiſters; and that impoſing duties on Carts, Waggons, &c.): Alſo an Appendix, containing an Account of all the Stamps on Vellum, Parchment, &c. now in uſe, &c. with a Preface and Poetical Introduction. By E. Thomas, Aſtronomer. F. S. A. B. 8vo. 1 s. Shrewſbury. Wood.

Theſe acts may be properly abſtracted, for any thing we obſerve to the contrary, not having compared them with the ſtatutes at large; but they certainly have not the ſanction of iſſuing from the regular preſs that gives authority to legal publications. Whether what is called the *poetical introduction*, may be a ſuitable ſanction to a ſubject of law, we ſhall ſubmit to the opinion of counſel; only obſerving, in extenuation of any ſeeming incongruity between law and poetry, that it muſt be a miſnomer of E. Thomas, Aſtronomer, F. S. A. B. or an error of the preſs, there not being a ſingle line of poetry in it.

Art. 22. *Conſtitutional Truths.* 8vo. 6d. Goldney. 1784.

The poſitions here aſſumed as conſtitutional truths, are ſupported by paſſages in point, extracted from ſome of the moſt able political writers on the ſubjects of the late coalition, and their famous Eaſt India bill; and are eight in number, *viz.*

1. 'That the coalition between lord North and Mr. Fox, was formed for the avowed purpoſe of ſeizing upon the executive government, and as ſuch, was highly dangerous to the Britiſh conſtitution. *From Mr. Rous's claim examined.*'

2. 'That Mr. Fox's Eaſt India bill was unconſtitutional. *From Mr. Pulteney's Pamphlet.*'

3. 'That Mr. Fox's Eaſt India bill was a confiſcation of property. *From Mr. Boſwell's Letter.*'

4. 'That patronage and not regulation was the object of Mr. Fox's Eaſt India bill. *From Mr. Joſeph Price's Letter.*'

5. 'That the right of adviſing his Majeſty, lately ſtigmatized under the cant term of *ſecret influence*, is the undoubted privilege of every Briton, and that the King is not obliged to confine himſelf to

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the advice of his oſtenſible miniſters. *From Mr. Rous's pamphlet, intitled 'A Candid Inveſtigation.'*

6. 'That if lord North and Mr. Fox ſucceed in the preſent ſtruggle, the government is overturned. *From Mr. Dobbs's Letter.*'

7. 'That the diſmiſſion of miniſters, ſolely becauſe they had not the previous approbation of the Houſe of Commons, would be to transfer to that houſe the nomination to the executive offices of government. *From Mr. Rous's 'Claim Examined.'*

8. 'That an attempt in the Houſe of Commons to nominate to the executive offices of government, is ſubverſive of public liberty. '*From ditto.*'

The citations that ſtand as demonſtrations under theſe reſpective propoſitions, have a cogency in them that will not fail to impreſs the minds of perſons who conſider ſubjects abſtracted from party attachments.

EAST INDIES.

Art. 23. *A Clear and Candid Expoſition of the Origin, Progreſs, and accumulated Stat. of the ſeveral Loans made to Mahomet Aly Cawn, Nabob of Arcott* by Britiſh Subjects at Madraſs, from the Year 1760, to the End of the Year 1777. 4to. 1s. Reynell.

Calculated to juſtify the conduct of thoſe gentlemen who advanced the money alluded to.

Art. 24. *Thoughts on Opening the Trade to the Eaſt Indies*; addreſſed to the Merchants of Great Britain and Ireland. By Thomas Parker, of Lincoln's Inn, Eſq; Author of *Evidence of our Tranſactions in the Eaſt Indies*, &c. [See Rev. Vol. LXVII. p. 100.] 4to. 6d. Evans. 1784.

Mr. Parker argues for putting an end to the Eaſt India monopoly, and for throwing the trade open upon free and generous principles, but in confuſed, though we will not add, negligent language; for, he may really have laboured his expreſſions into an ill-conceived ſtyle, that only reſembles want of care. Not however, to dwell upon his manner, whatever may be urged in oppoſition to the Eaſt India company, under the odious idea of a monopoly, it ſtill remains to be proved, that ſo very diſtant an intercourſe, requiring large adventures, and a permanent conſiſtency of management, could be conducted by unconnected competitors, who would have no correſponding ſyſtem in their ſeparate tranſactions, but who might be liable to thwart and counteract each other, as well to their mutual loſs, as to the injury and diſcredit of the national intereſt and character. A great deal of what the author urges in favour of throwing this trade open, is guarded by the conjunction *if*, and he appeals to trial for its validity. But *if* this trade has riſen to be an object of national importance, under a ſyſtem of management that is often condemned; we really think, it would be an act of great temerity to convert the whole to the hazard of an experiment recommended on the ſame principles!

When we are unwillingly inſtructed by experience, that ſyſtems of policy conceived and matured in the cloſet, upon the moſt clear principles, have, when carried into execution, diſappointed the beſt founded expectations, as much as the wildeſt ſchemes of the moſt viſionary projectors; we ſhall deem experiments more profitable in the laboratory

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laboratory than in the cabinet. This author affirms, that 'to extend the laws and form of the British government, as soon, and as nearly as it can be, among the people who are now under the India company, is to increase at once the British subjects to more than double their number, and to make the best compensation that can be made (if the universal opinion of the nature of our government is well founded) to all the people of India who may have suffered at our hands, and the evils which have been done, and cannot now be recalled, may be turned into the greatest good which future ages in that country can receive in a state of civil society; and the almost numberless inhabitants of the adjoining nations, may think themselves happy to withdraw from under governments where reason and justice are made to give way to arbitrary power and unrestrained avarice, and constantly be adding to the number of the subjects, and to the value of the British dominions.' When a speculative man, by dwelling upon his own ideas, can work himself up to form such chimeras, though we may respect his philanthropy, we must pity his ignorance of human nature. As children who are instructed to catch birds by putting salt upon their tails, so we must advise our author to solicit an act of parliament, to subject all the children in the East to a British education; and when this is done, his scheme will be in a fair train with the rising generation. But we are afraid this preparatory step will not keep pace with his sanguine views; for he declares that 'to distinguish from all others, and prefer a government under which all the subjects are only accountable to justice and to settled and equal laws, seems to require no other capacity than that knowledge of right and wrong which is given to all mankind.' If our author is possessed of such happy talents of persuasion, as never to have met with a true born *Englishman* whom he could not convince and bring over to his own way of thinking, he is the best qualified man in the world to undertake a political mission among Gentoos and Mahometans.

IRELAND.

Art. 25. *Letters addressed to the Committee of Belfast*, on the proposed Reformation of the Parliament of Ireland, by the Rev. Christopher Wyvill: to which is prefixed, the First Letter from that Committee, which occasioned this Correspondence: also Mr. Wyvill's Address to the Freeholders of Yorkshire. 4to. 1s. Stockdale. 1783.

The Irish, as well as the English, dissatisfied with the inequalities observable in their parliamentary representation, have applied to divers political reformers for assistance in the momentous object of adjusting a system of popular representation upon more correct principles. They have accordingly received the respective opinions of the duke of Richmond, the earl of Effingham, Dr. Price, and now of Mr. Wyvill: the consequence will probably be, that unable to agree among themselves, in the preference of any one plan offered to their choice, they will give up all speculative schemes whatever, and recurring to the mode provided by the constitution and actually in use, will, like their forefathers, content themselves with checking as well as they can, the abuses to which it may from time to time be exposed.

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AMERICAN, &c.

Art. 26. *The American and British Chronicle of War and Politics*; being an Accurate and Comprehenfive Regifter of the moft Memorable Occurrences in the laft Ten Years of his Majefty's Reign: in which will be found above Eighteen Hundred intereffing Events, during the late War between Great Britain and America, France, Spain, and Holland. The whole carefully collected from Authentic Records, &c. 8vo. 2s. 6d. No Bookfeller's Name. Sold at No. 25. Exeter-Street, Strand.

To thofe who may want a meer chronological order of the events included within the ten years above fpecified, this tabular feries will undoubtedly prove acceptable: but we cannot agree with the compiler in confidering fo dry a table as fuperior to more circumftantial and connected details of important tranfactions; merely becaufe hiftory may be ill written, or too much embellifhed with opinions and diction. Every reader who poffeffes judgment, while he avails himfelf of the abilities of an hiftorian, will exercife that judgment, and comment for himfelf upon any author he peruſes. This brief chronicle and record of the times, will, however, be convenient to refort to occafionally. There are likewife added, fome ufeful abftracts relative to the government, population, &c. of the feveral ftates.

POLICE.

Art. 27. *The Heads of a Plan for Raifing the Money for maintaining Paupers*, by a New Method. In which the Deficiencies of the Old Syftem are pointed out, and the Author hopes, made good. 8vo. 1s. Faulder. 1784.

A vifionary fcheme for making the labouring poor maintain the deftitute poor, by fixing the rates of all kinds of labour, and the wages of fervants of all degrees, and raifing the poor's rate by a taxation or ftoppages out of their earnings and wages. We do not enter into the modification of the plan. Thofe who think it worthy their inveftigation, will doubtlefs have recourfe to the pamphlet.

MECHANICS.

Art. 28. *Inanimate Reafon*; or a circumftantial Account of that aftonifhing Piece of Mechanifm, M. De Kempelen's Chefs Player; now exhibiting at No. 8. Savile Row, Burlington Gardens; illuftrated with three Copper Plates, exhibiting this celebrated Automaton in different Points of View. 8vo. 1s. 6d. Bladon. 1784.

This is a tranflation of the Letters of Mr. C. G. Windifh, concerning M. de Kempelin's famous Automaton Chefs-Player; originally printed in German, at Bafil, 1783. by M. Chriftian de Mechel, Member of the Imperial Royal Academy of Vienna. The ingenious M. DE KEMPELEN, who has conftructed feveral moft extraordinary and fingular machines, befide that which is the fubject of this article, is Counfellor of Finances to the Emperor, and Director of the Salt-works in Hungary. He was born at Preſburg, in 1734, and gave, very early, furprifing proofs of his mechanical genius. His *Chefs-player* has been long the fubject of converfation; and many were fimple enough to affirm, both in converfation and in print, that the little wooden man played *really* and *by himfelf*, (like certain politicians at a deeper game) without any communication with his *Conftituent*.

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ſtituent. It appears indeed, as yet, unaccountable to the ſpectators, how the artiſt imparts his influence to the automaton at the time of his playing, and all the hypotheſes, which have been invented, by ingenious and learned men, to unfold this myſtery, are but vague and inadequate; but were they even otherwiſe, they rather increaſe than diminiſh the admiration that is due to the ſurpriſing talents and dexterity of Mr. de Kempelen. For were the loadſtone, as is ſuppoſed by ſome, the medium by which this myſterious influence is communicated, the application of it to the production of ſo many different movements is ſtill as inconceivable as any thing elſe can be. The Author of theſe letters tells us a circumſtance, which every one will not be very ready to believe; *viz.* the candid acknowledgment of *M. de Kempelen*, that a great part of the celebrity of his *automaton* is due to the lucky method he has hit upon, of faſcinating the eyes of his ſpectators. However that may be, it is certain that this ingenious man has carried the powers of mechaniſm to an amazing degree of perfection, as may be obſerved in another machine of his invention, which ſpeaks and articulates, diſtinctly, a conſiderable number of ſentences, in different languages. This *ſpeaking organ* is deemed a much more extraordinary invention than even the wonderful chefs-player; notwithſtanding the aſtoniſhing powers of the latter, who has actually encountered and *beaten* the beſt players at that game; particularly, as we are informed, the celebrated Mr. Philidore.

MEDICAL

Art. 29. *Obſervations on the General Bills of Mortality.* By W. Hawes, M. D 8vo. 3s. 1783.

Theſe obſervations are ſubjoined to a new edition of this writer's *Addreſs to the King and Parliament*, of which an account is given in the *Monthly Review* for *March* 1783.

It requires little reflexion to be convinced, that the table of diſeaſes in the London Bills of Mortality, furniſhed by a few ignorant women called *ſearchers*, muſt be very unſcientific and inaccurate. Dr. Hawes has gone through an enumeration of the particulars, in which he has not ſpared the venerable ſiſterhood, but with all the force of that critical acumen once ſo formidable to Mr. Weſtley, has expoſed their manifold errors and abſurdities. Unfortunately, however, while he has abundantly proved the inſufficiency of the preſent Bills for any medical or ſcientific purpoſe, he has not been able to ſuggeſt any practicable method of rendering them more perfect. This, we have reaſon to believe, will be no eaſy taſk.

Along with theſe *obſervations*, we have, ſtitched up in the ſame cover, though not correſponding in the numbering of the pages, ſome *Farther Hints for reſtoring Animation, and for preſerving Mankind againſt the pernicious influence of Noxious Vapours, or contaminated Air.** As theſe *hints* are yet unſupported by experiments, we have only to ſay of them, that ſome appear to be ingenious, and worthy of attention,—others crude and trifling. But why does not the projector himſelf put them to the teſt of experience? Who can be ſuppoſed equally intereſted in their adoption?

* By Dr. Antony Fothergill.

LAW.

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LAW.

Art. 30. *Commentaries on the Laws of England*, in Four Books. By Sir William Blackſtone, Knight, one of the Juſtices of his Majeſty's Court of Common Pleas. The Ninth Edition, with the laſt Corrections of the Author, and continued to the preſent Time, by Richard Burn, LL. D. 8vo. 4 Vols. 1l. 10s. Cadell. 1783.

Although the corrections and alterations in this edition are not very important, they are, however, chiefly ſuch as have been occaſioned by the Acts of Parliament paſſed ſince the publication of the laſt edition; and the Public are obliged to the proprietors of this valuable work, for engaging the aſſiſtance and ſuperintendance of ſo reſpectable an editor as Dr. Burn: we regard it as a ſecurity againſt error, if not as an earneſt of farther improvements.

Art. 31. *An Eſſay on the Nature and Operation of Common Recoveries.* By William Cruiſe, Eſq; of Lincoln's Inn, Author of the Eſſay on Fines. 8vo. 2s. 6d. Brooke. 1783.

This Eſſay is written in a leſs dry and leſs technical ſtyle than the Eſſay on the Nature and Operation of Fines * for which, it now appears, the Public are indebted to the pen of the ſame ingenious Author. The circumſtances that gave riſe to this moſt complicated mode of transferring landed property, called a common recovery, the fictions by which it is ſupported, and the uſes to which it is applied, together with its legal conſequences and effects, are explained with great accuracy and judgment, and with as much perſpicuity as the nature of the ſubject will admit.

Art. 32. *A Letter to the Earl of Effingham* on his lately propoſed Act of Inſolvency. By James Bland Burges, Eſq; of Lincoln's Inn. 8vo. 2s. Cadell. 1783.

This Gentleman once more † takes up his pen to employ it in behalf of the unfortunate perſons to whom the expected relief of an inſolvent act was held out in the laſt ſeſſion of parliament. The bill brought in for that purpoſe was rejected, principally on the grounds of the ſuppoſed danger ariſing to credit from the frequency of ſuch acts, the encouragement they gave to fraudulent debtors, and the conſequent injuſtice done to creditors.

Mr. Burges fully diſcuſſes theſe ſeveral objections that go to the principle of *all* inſolvent acts, as well as thoſe which were made to the particular bill that was propoſed laſt year; and which, it ſeems, was drawn up by Mr. Burges, at the requeſt of Lord Effingham.

Whether this pamphlet is meant by the Author as a kind of manual for the uſe of the noble perſons who eſpouſed that bill, in order to arm them againſt the formidable authority that was exerted to overthrow it in the laſt ſeſſion, we ſhall not preſume to conjecture. With ſuch a *brief* in his hand, we doubt not Lord Effingham will make a diſtinguiſhed figure in ſupport of the cauſe he has undertaken.

ECCLESIASTICAL LAW.

Art. 33. *Thoughts on Bonds of Reſignation.* By Mr. Ibbetſon. 8vo. 1s. Faulder. 1783.

The part taken by the Right Reverend Prelates in a late celebrated

* Reviewed in July, 1783, p. 83.

† See our account of this Writer's *Conſiderations on the Law of Inſolvency*, p. 180 of laſt month's Review.

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decision of the House of Lords, by which, in contradiction to a long series of precedents, general bonds of resignation were declared void, has been the subject of much discussion. As it is hardly probable that this novel, and, to say the truth, not very decent attempt of the Spiritual Lords to instruct the learned JUDGES in the law of the land, will be tamely acquiesced in, it seems highly expedient that an Act of Parliament should be passed, in order to prevent the numerous and expensive litigations that are likely to ensue, and to *declare*, or if it should be thought fit, to *new-model* the law, on principles of policy and sound sense.

The doctrine of the courts of Westminster Hall, respecting bonds of resignation, and simoniacal contracts, is stated in this short and sensible tract with perspicuity. The Writer, though he seems to resent the conduct of the Bishops, as founded in partiality, is no friend to bonds of resignation. He proposes that a bill should be framed for the purpose of abolishing all bonds of this kind, with a single exception of such as 'may be entered into by a clerk at his presentation, to resign his living when a particular son of the patron shall arrive at the age of twenty-four years, and shall then be ready to take orders, and to be instituted to the said living; the living, in case of the death of such person, or his declining to take orders, to be absolutely vested in the original presentee.'

If it were possible to collect, with tolerable accuracy, the speeches of the *learned* (for so we must indeed style them, as well as *reverend*) Prelates, on the cause above alluded to, and likewise those of the Judges and Lay Lords, they would form a valuable Appendix to this pamphlet, as they undoubtedly displayed a very distinguished share of learning and ability.

MATHEMATICS.

Art. 34. *A New Method for obtaining the Longitude at Sea.* By William Fairman, Teacher of the Mathematics. 4to. 1s. Kearsley. 1783.

Mr. Fairman, to have dealt *fairly* by his purchasers, ought not to have charged this *new* method, &c. more than six-pence: and we presume our Readers will be of the same opinion, when they are told that it is contained in twelve pages; which are thus occupied: Page 1. Title. 2. Blank. 3. Dedication. On the 4th. the Author tells us he will explain his method, if called on to do it. 5. 6. 7. Contain his *new* method, which has been proposed several times, by others, before him; and has once been published by Heath, the author of the Palladium. 9. An explanation of it. 10. 11. A request that Captains of ships, and others, will make trials of it, and send him testimonies of its excellence, that he may obtain the reward offered by Parliament. P. 12. is, like the second,—blank! All this for ONE SHILLING! and the matter, at least, as deficient in quality as it is in quantity. If Mr. F. complains that we obstruct the Sale of his publication; we reply, that it is our indispensable duty, as Reviewers, to warn the Public against literary imposition.

POETICAL.

Art. 35. *The Voluntary Exile*, a Poetical Essay. 4to. 1s. 6d. Scott. 1784.

This poetical invective against the political state of the times, is written with some allusion to the third satire of Juvenal; and is, perhaps,

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haps, as exaggerated a picture of the British government, and British manners, as that drawn by the old Satirist was of Rome, and the Romans of his time. The English poet resolves to exile himself, because his enslaved and degenerate country is no longer the seat of freedom. 'Tis true, he deems highly of the abilities and public virtue of Mr. Fox; but even this distinguished patriot cannot detain him. He resolves to fly, a willing exile, to distant climes,

'To live with Freedom, or with Freedom die—

* * * * *

'There, far remov'd from all tyrannic pow'r—'

But he does not tell us whither he goes. We should have been glad to have known where this happy asylum for free-born souls is to be found. Perhaps the discontented bard emigrates to America: if so, it is to be hoped, for his own sake, as well as for that of the New States, he will carry with him some occupation more useful than that of *satire-making*.

Art. 36. *Hope*; a Poem. By S. Hayes, M. A. of Trinity College, Cambridge, and Usher of Westminster School. 4to. 1s. 6d. Dodsley. 1783.

This is, perhaps, the best crop that Farmer Hayes has obtained from the Kislingbury farm for some years. Still, however,

"The poppy grows among the corn."

To speak without a metaphor, this poem, in defiance of every impression that the cheerfulness of its subject might be supposed to communicate, is dull, heavy, solemn, and soporific.

Art. 37. *The Fourth Satire of Persius*, imitated, and much enlarged on, in Application to the Right Hon. William Pitt. 4to. 1s. 6d. Bladon. 1784.

'The censur'd Bard the censuring Critic hates,
—Beware, Reviewers! lest I break your pates.' P. 22.

Our Readers may take this invective against Mr. Pitt, and review it, if they please, for themselves; for we, who brandish no weapon heavier than a *feather*, should be fools, indeed, were we to hazard our *pates*, after such fair warning.

Art. 38. *The Progress of Politics*; or, a Key to Prior's Alma. First Canto. 1s. 6d. 4to. Cadell. 1784.

Prior, in his *Alma*, pursues a humourous thought with an agreeable flow of light easy wit; but to imitate compositions of this nature with success, appears to call for even stronger abilities than those which produced the model, to compensate the want of originality. But how is humour to be expected in "the trifling production of two or three sleepless nights, occasioned by the present *melancholy* situation of our affairs." The wonder is, how a mind thus disturbed by the sad fate of poor Old England, could find amusement by labouring at political trifling! Yet that our Author soothed himself by this kind of pastime, will appear from the general intention of his composition, and from the following sample of it:

'This Alma, or Ambition's mould,
The Pittite party firmly hold
To be diffus'd throughout the nation,
The stamp of public approbation;
Proclaims aloud the people's voice,
And sanctifies the monarch's choice;

Presides

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Presides at town and county meeting,
And promises a courtly greeting.
The Foxites, they again cry down
These bold encroachments of the crown;
And freely say (upon my word,
With small respect to George the Third),
That all addresses thus collected
Is smuggling royally protected.
'Alma, they ready are to own,
Sits cock-horse on the Sovereign's throne:
And each rash boy, without a guide,
Rais'd up by him, may get astride:
But yet in vain he'll strive to stir,
Till Commons lend him whip and spur.
Though Sancho like, in wooden slight,
Still pressing closer to his master,
He wonders at his tow'ring height,
And thinks he makes him go the faster.
'This once explain'd, 'tis clearly seen,
What all the nerves and senses mean:
What are they, but in other words,
The secret spies, the back-stairs lords?
Like them, through each canal they roll,
Bring up a sample of the whole;
And as the brain is strong or weak,
More forcibly or feebly speak.
'Thus, whilst as judge the Sovereign sits,
Receiving the attorney's writs,
Hearing the noble counsel plead
His light to justify the deed,
Of lords and bishops packs a jury,
And then decides *divino jure*.'

A reader should have Prior fresh in his head, or close at his elbow, to understand all this; and then he must be a strong Foxite to relish it.

'Note, If the Public should find any amusement in the illustration of this first part of the system, the Author may be tempted to pursue the progress of it through the subsequent cantos.'

We hope not, for the Author's sake. When anxiety of mind destroys our rest, the most prudent course is to apply to some skilful apothecary.

RELIGIOUS, *&c.*

Art. 39. *A Treatise on Baptism.* By the Rev. Matthew Henry. Abridged from the original Manuscript, and now first published, by Thomas Robins. 12mo. 3 s. bound. Buckland.

A sufficient account of this publication may be extracted from the advertisement prefixed to it. Having spoken in high terms of the Author's character, and other works, the Editor thus proceeds:

'After the death of Mr. Henry (A. D. 1714), his friends found, among his papers, a large *Treatise on Baptism*, drawn up from ancient writers with great care and labour, fairly transcribed with his own hand, and ready for the press. Why it was not published during his life is unknown; and the suddenness of his death, at a distance

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from his family, prevented his leaving any orders about it. Those into whose hands it came, were not without thoughts of having it printed, but were discouraged by the large size of the *controversial* part, which, they justly apprehended, would obstruct its general acceptance. But the friends of the Author were still unwilling that the *practical* part of the Treatise should be lost to the world, as it seemed well calculated for usefulness; other publications on the subject being almost entirely controversial.

By Mrs. Sarah Brett (now the only surviving daughter of the Author) and others nearly allied to him, the Editor was prevailed upon to undertake the abridgment of the former part of the Treatise, and the revisal of the whole, in order to its publication, in a size and form most likely to be acceptable and useful. Being by Providence dismissed from his late station *, 'and disabled for other ministerial services,' he thought he could not better employ the hours he might redeem from secular engagements, than by completing the work that he had before begun; which he has effected, with much greater expence of time and labour than he at first apprehended. To contract a long chain of laboured arguments into less than a fourth part of its original extent, without material detriment to its strength or form, was found no easy task; and to abridge the practical reflections of 'so peculiar and lively a writer,' without destroying the symmetry, spirit, and popularity of the whole, proved little less difficult. 'Each of these has been attempted; with what success, those who are best acquainted with Mr. Henry's compositions must judge.'

So far as we are capable of forming a judgment, we think Mr. Robins has well performed his part. Most readers, we apprehend, will be of opinion with us, that the work is at present sufficiently large, and that what has been omitted might very well be spared. Probably some may think that more might have been lopped off, without any real loss.

Mr. Henry has certainly made the most of his subject, having connected with it the whole system of Calvinistic divinity. It cannot reasonably be imagined, that the lawgiver of the Christian church intended the simple rite of baptism to include all that this author has found in it. Imagination has in too many instances been employed, instead of judgment. It must, however, be confessed, that Mr. Henry has given evident proof of considerable ability and learning in this performance, which is undoubtedly the most *popular* defence of infant baptism, and of the mode of sprinkling, that hath appeared: we may also venture to say, that it is the most practical. The Calvinistical Baptists will find some of the Author's arguments more difficult to be answered than most they have met with; and his addresses to their feelings will be likely to arrest their judgments. Some *reflections*, however, which he calls on *their mode* of baptism (which perhaps the Editor might as well have omitted), may serve as an antidote, as they are scarcely consistent with that candour and liberality which might have been expected from the Author, and which, had he been now living, he would probably have discovered.

* As divinity tutor in the Dissenting academy at Daventry. The total loss of his voice is the affliction he alluded to.

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The work is divided into seven chapters, of which the following are the titles: The Nature of Baptism.—The Subjects of Baptism.—Its Necessity and Efficacy.—Of the Circumstances of its Administration.—Of the practical Improvement of our own Baptism.—Directions to Parents concerning that of their Children.—Directions what to do when we are present where the Ordinance of Baptism is administered.

Though it is well known that our ideas on certain doctrinal points considerably differ from those of Mr. Henry, we must pronounce this to be a very elaborate, methodical, and ingenious performance; and we have no doubt that those of the Pædobaptists, who have a relish for the other writings of this popular divine, will think themselves obliged to Mr. Robins for rescuing the work from oblivion, and for the pains he has taken to exhibit it in a form so much more acceptable, than that in which the original, if published entire, would probably have apeared.

Art. 40. *A Catechism for Children and Youth.* By Nathan Porteus. 12mo. 6d. Manchester. Printed by Wheeler. 1783.

If the utility of the catechetical mode of religious instruction be allowed (which many are inclined to dispute), it will still remain a question, whether it be eligible to multiply catechisms, without some great and manifest superiority in doctrine, method, or language. The present publication, however well intended, hath no pretensions to originality, or distinction in any of these respects.

Art. 41. *A Charge delivered to the Clergy of the Diocese of Sarum,* at the Primary Visitation of that Diocese, in the Year 1783, by Shute Lord Bishop of Sarum. 8vo. 6d. Cadell, &c.

This Charge well deserves the attentive perusal of all who are engaged in, or designed for, the sacred office. They will see what they owe to their people, to the world, to their own characters, to their profession, and to their God. The worthy Prelate shews, in a clear, concise, and energetic manner, that IDLENESS is inconsistent with, and incapacitates the parish priest from a due discharge of every part of his important office; that the exertion of all his powers, of all his industry, is requisite for the due performance of the work he has undertaken; that the employment to which he has, under the most sacred vows, dedicated himself, is reclaiming the vicious, awakening the secure, satisfying the doubtful, strengthening the wavering, recovering the fallen, and being useful to all. He likewise shews, that worldly-mindedness tends, equally with *idleness*, to diminish his weight with his people; to preclude all means of doing them service; and eventually to defeat the effects of any good qualities he may chance to posses.

The topics on which his Lordship insists suppose the residence of the clergy on their respective cures. Residence, he says, necessarily results from the very idea of an established clergy. The mansion, the glebe, the endowment, manifest the intention of the founders of churches, and of the legislature. The pious views of the former were confirmed by the civil wisdom of the latter; each discerning that the real purposes of religion could never be promoted but by a resident clergy. Cogent as these motives must be on worthy minds, there are others, he says, which will affect them still more powerfully; the

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the ſolemn engagements expreſsly ſtipulated at ordination, and virtually at inſtitution.

The whole of this Charge breathes a truly liberal, candid, and Chriſtian ſpirit, and ſhews that his Lordſhip is earneſtly ſolicitous for the welfare of the clergy, the good of his dioceſe, and the promotion of religion.

He juſtly obſerves, that if ever there was a period in the annals of this country at which it was more peculiarly incumbent on the clergy *to take heed to their ways*, it is the preſent. Shameleſs profligacy, avowed libertiniſm, infidelity, and ſuperſtition, in every ſhape, are making a moſt alarming progreſs.

——*Quis talia fando,*
Temperet a lacrymis!

SERMONS.

I. *The Nature and Extent of civil and religious Liberty*, preached before the Univerſity of Cambridge, November the 5th, 1781. By Peter Peckard, A. M. Maſter of Magdalen College. 4to. 1s. 6d. Cadell.

This very ſenſible preacher appears to be a warm and ſtedfaſt friend to the intereſt of liberty, civil and religious. Mr. Peckard very properly fixes the idea of liberty, as ſubſiſting between the two extremes of licentiouſneſs, and of tyranny. Liberty, circumſcribed on all ſides, and ſupported by laws calculated to prevent men from making, and ſecure them from ſuffering encroachments. Perfectly aware alſo, that there is no greater ſlavery than what in a corrupt adminiſtration may be eſtabliſhed *by law*, he adds ſome very pertinent and ſeaſonable remarks on this part of the ſubject. He proceeds to reaſon with no leſs ſtrength, propriety, and candour, on the topic of religious freedom and the rights of conſcience.

This diſcourſe is rendered rather peculiar by a number of references to notes added at the concluſion, amounting to ſixty, which conſiſt of ſuitable quotations in Latin and Engliſh, and other obſervations illuſtrating the ſubject. Throughout the whole, reſpect is had to ſome poſitions that have been advanced, even in late years, to which an alluſion is particularly made in the following concluding paragraph of the notes. 'A candid view of the foregoing extracts and obſervations may be ſufficient to convince any one of a fair and ingenuous mind, that the people of England have at all times had *a firſt and proper right to liberty*, and that the lately revived doctrines of non-reſiſtance, unconditional ſubmiſſion, and a power in governors ſuperior to law, are totally falſe and groundleſs. But farther, when we conſider the malignancy, the groſs and wilful miſrepreſentation, the ſcandalous calumny and defamation, with which they have been propagated, we muſt be not only much grieved, but indeed much ſurpriſed to find, in ſo enlightened an age, ſuch a dreadful darkneſs and perverſion of the human heart.—In Mr. Locke's works we have a full and fair diſcuſſion of this moſt important ſubject, where the right to civil and religious liberty is demonſtrated to the entire ſatisfaction of every reaſonable man, in his treatiſe on Civil Government and Religious Toleration. But I have purpoſely avoided making any reference to his authority, becauſe, it ſeems, that he is now found out to be a Party

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Writer. He is so indeed, and of a Party that has not many advocates. He is of the Party of truth, of reason, and of sound philosophy, of rational zeal for the glory of God, and the real happiness of man; of universal, and disinterested benevolence, of unshaken veneration for the rights of human nature, and of unalterable good-will and friendship to the glorious cause of civil and religious liberty.'

One would think, that after the writings of Locke, Sidney, Trenchard, Hoadley, Addison, and many others of the same excellent spirit, not an enemy to freedom would have remained in this enlightened age and nation; and yet, so it is, that such men are still to be found, even in a land of liberty! How shall we account for this?—It must proceed, no doubt, from the baleful influence of courts, the natural soil and seat of despotism,—aided by some mistaken religious ideas; for which, surely, much less allowance can be made in the present improved times, than formerly, when the minds of our forefathers were scarcely emancipated from the shackles of Romish bigotry and superstition. Why do not such people remove into France or Morocco?

II. Preached in Lambeth Chapel, at the Consecration of Edward Lord Bishop of St. David's, and Christopher Lord Bishop of Bristol, July 6, 1783. By William Jackson, B D. Student of Christchurch, and Preacher to the honourable Society of Lincoln's Inn. 4to. 1s. Rivington. 1783.

A sensible and ingenious apology for the constitution of the church of England, particularly with respect to those orders and institutions, which may be rather regarded as the provisions of human policy, than the prescriptions of divine authority. The Author acknowledges that the origin of those proceedings is to be looked for, not in the religion of Christ taken abstractedly as a rule of duty, but in all those circumstances which necessarily belong to a public profession! With respect to the subordination of ministers, stated forms of worship, the use of a decent and orderly ceremony, with whatever else is to be found as constituting a part of ecclesiastical discipline, Mr. Jackson observes, that all of them may be justified by the same consideration, that christianity so long as the profession of it is to be maintained among men, and is meant to hold its place in the common intercourse of the world, must not be left on the footing of an indifferent speculation, for every man to practise his own notions upon it. I think no man of reasonable and dispassionate enquiry, if he would examine the subject in this view, can have any clear conception how religion could be maintained at all in society upon such a supposition!

On the footing of this maxim the Author scruples not to affirm, that such institutions, so far from being derogatory from the beauty and purity of christianity, are even necessary to its support.

He argues from analogy; and contends that the practice of morality and the maintenance of religion, stand so far upon the same grounds. Human laws and institutions do not constitute either virtue or religion, but may fairly be applied in both cases to the support of them. We apply them only, as marking that line of action which we suppose likely to produce the greatest good. And in what concerns the public profession of religion, the regulations arising from such foresight go to the maintaining a due order and sobriety of conduct

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duct in the miniſters of the church, to the checking each propenſity to careleſſneſs and negligence, of which our beſt habits partake ſo readily, and to the reſtraint of capricious innovation in the ſervice of that which is holy. The ordinances therefore of which we ſpeak, partake of that which is a ſound definition of all law, that "it is the meaſure of action in reſpect to man," and are juſtified at the ſame time by the ends for which they are conſtituted. On the ground of theſe principles, the Author vindicates the miniſters of the church of England from the charge of * inſincerity in conforming to its rites, and ſubmitting to its articles.

III. *The Character of Timothy; or the early Knowledge of Scripture recommended.* A Sermon to Children and young Perſons. Preached at Hackney, May 15, 1783. By S. Palmer, 12mo. 3d. or 2s. 6d. per dozen. Buckland. 1783.

Of ſermons ſuch as this, the beſt commendation is, that they are well adapted to their deſign. In this view the preſent diſcourſe is entitled to the ſame favourable reception, which a ſimilar one on the character of Samuel met with. As the worthy Author is engaged in drawing up a ſeries of diſcourſes on *the Characters of Youth* exhibited in ſcripture, we hope he will ſtudy general utility; and confine himſelf to thoſe obvious points of faith and practice which are level to the underſtandings of young perſons, and which are of univerſal concern. Mr Palmer's good ſenſe will teach him that matters of doubtful diſputation, or obſcure reſearch, in diſcourſes for children, are exceedingly improper.—We acknowledge the difficulty of the undertaking: for if diſputable matters are to be avoided in catechetical inſtitutions, or ſermons immediately calculated for the inſtruction of young perſons, it may be aſked *what* is not diſputed? What article of faith hath not been called in queſtion? What point of religious practice hath not been made a ſubject of debate? If the baſis is to be extenſive, how far ought it to extend? Who ſhall draw the line? What ſhall determine the limit between things eſſential and things circumſtantial?—To anſwer ſuch queſtions as theſe to general ſatisfaction is abſolutely impoſſible. What then is to be done!—we can only give this general reply—that we ought to be careful to lay the greateſt ſtreſs on thoſe points which have the feweſt difficulties attending them, and which have at the ſame time the moſt apparent tendency to promote the great ends of virtue and piety. Smaller matters, if touched on, ſhould not be placed in ſuch a light as to impreſs an idea of their being of eſſential moment.—After all, every miniſter will adopt his own plan; and if he eſteems a doctrine eſſential, he will think it his duty to inculcate it on his audience, and to teach it to his catechumens. The Socinian will tell the Calviniſt that he is wrong, and the Calviniſt may retort on the Socinian:—and who will decide the difference? If we are taught mutual forbearance by our difficulties, the principal difference will be at an end.

IV. *A Diſcourſe on Self-Knowledge*; preached in the Church of Berwick upon Tweed. Auguſt 3, 1783. By Percival Stockdale. 8vo. 6d. Law.

Some juſt and ſtriking ſentiments, expreſſed in forcible and elegant

* The text 2 Cor. i. 12. Our rejoicing is this, the teſtimony of our conſcience, &c. &c.

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language, are scattered through this discourse; but, as a sermon, it wants seriousness and simplicity: and notwithstanding the outcry which the preacher raises, about benevolence, candour, and forgiveness, we are afraid that his manner is little calculated to make converts to the genuine spirit and principles of the gospel. There is something of trick and mechanism in such discourses. The preacher appears to practise too much on the feelings and passions of his audience:—He seems to aim at drawing attention to himself, either to be admired for that first of human honours, (as Mr. Stockdale says) 'intellectual genius;' or to have his faults 'treated with all possible tenderness and respect?'—The proverb is trite, but perfectly applicable to preachers of this description—"All is not gold that glitters."

V. A Discourse setting forth the dangerous Consequences of Enthusiasm and Apostacy, with Cautions in order to draw the unwary from the Principles and Practices of the Methodists. By a Member of the Established Church. 8vo. 6d. Rivington. 1783.

Dr. Johnson, speaking of Dr. Watts, says, that any church might have been proud of such a member. Of the present Writer, if he be not better than his '*discourse*,' we may on the contrary justly say, that "*no* church will be proud of him."

FOREIGN CATALOGUE.

DIVINITY, *and Ecclesiastical History.*

Art. 1. *Geschichte der Entstehung*, i. e. History of the origin, variations, and establishment of the Protestant Doctrine from the beginning of the Reformation to the introduction of the *concord formulas*. Vol. II. Leipz. 8vo. pp. 518. 1784.

THE first volume was published in 1781, and has raised the reputation of the Author (Prof. PLANCK of Stutgard) to that of the first historians of his country, perhaps of Europe.—"It is long," says a German critic in whom we may confide, "Since we have read a "history written with so much taste, and such philosophical acu- "men as the present." A third volume is soon to appear, which will complete the work. When we have the whole we shall probably lay a full account of it before the public.

LAW.

2. *La Scienza della Legislazione.*—The Theory of Legislature by CAR. GAETANO FILANGERI. Naples, 4 Vol. 8vo. 1783.

This is the fourth or fifth Edition of a book lately published which has met with much applause.

PHYSIC.

Art. 3. ΙΠΠΟΚΡΑΤΟΥΣ ΑΦΟΡΙΣΜΟΙ. HIPPOCRATIS *Aphorismi, Hippocratis et Celsi locis Parallelis illustrati, Studio et curâ* JANSSONII AB ALMELOVEEN, M. D. *quibus accessit Lud. Verheofd Index Locupletissimus. Loca parallela ex* BOERHAAVII *Comentariis, notulas addidit, Editionem curavit* ANNA CAR LORRY, M. D. Paris, 1784. 12mo. pp. 373.

If we can have any faith in French accounts of French editions, this should be a very correct copy of the Aphorisms of the father of medicine,

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medicine, with their principal commentaries, enriched with many valuable notes of the preſent Editor.

4. J. B. C. a SCHOENBECK, M. D. *Tentamen de Calore Animali, accedunt* J. G. LEIDENFROST, M. D. *& in Acad. Reg. Duiſburg.* P. P. O. *Super Pythagorico* Mentem eſſe Numerum *Conſiderationes Medicæ. Duiſburg*, 4to. 1781.

This is one of thoſe academical exerciſes which ſtudents in German Univerſities generally ſubmit to public examination, when they aſpire to the higher degrees in their faculty. Nothing new is ever expected in them, unleſs one of their profeſſors avails himſelf of the opportunity to communicate ſome recent diſcovery, or to propoſe ſome new doctrine. The Writer of the preſent diſſertation diſplays abundance of medical erudition, but among his multitude of quotations, we are ſurprized not to find the names of the Engliſh writers who have of late ſo much illuſtrated his ſubject, ſuch as Crawford, Leſlie, &c. Prof. L——'s tract goes to prove, that numbers are in fact the elements of all our ideas.—We do not mean, always, to regiſter ſuch tracts as theſe, the preſent we mention only becauſe a copy of it hath been ſent us.

MATHEMATICS, *Aſtronomy, Optics.*

5. *Eſſai de Trigonométrie Sphérique.*—An Eſſay on Spherical Trigonometry, by JOHN TREMBLEY. Neufchatel, 8vo. pp. 270. 1784.

The whole doctrine of Spherics is here deduced from two ſimple propoſitions, contained in La Caille and de La Lande. After having gone over all the properties of ſpherical triangles, copious applications are made to aſtronomy—And indeed the whole ſcience of aſtronomy, we are informed, may be deduced from the Author's formulas.

Art. 6. *Obſervations Aſtronomiques.*—Aſtronomical Obſervations made at Toulouſe, by M. DARQUIER, Member of the Academy of Inſcript. of Toulouſe, &c. Paris, 4to. 2 Vols. 1783.

We have here a ſeries of the uſual aſtronomical obſervations, from 1748 to 1781; ſome uſeful inſtructions on the management of the pendulum; and obſervations on the motion and magnitude of the *Georgium Sidus.*

7. *Supplément à l'Optique de Smith.* Supplement to Smith's Optics, containing a General Theory of the Inſtruments of Dioptrics. 4to. pp. 189, with Plates. Breſt. 1783.

Euler's principles of Dioptrics, and the practical application of them, make up the contents of this book.

NATURAL HISTORY.

8. *Chriſtallographie.* Cryſtallography, or Deſcription of the Forms proper to all Bodies of the Mineral Kingdom, in their States of ſaline, ſtony, and metallic Combinations. By M. DE ROMÉ DE L'ISLE. 8vo. 3 Vols. Paris. 1783.

Although this be in fact only a ſecond edition of a well known work publiſhed by the ſame Author in 1772, in 1 Vol. 8vo. the additions however are ſo very numerous, that this may more properly be conſidered as an entire new publication. Eight plates, and a number of ſynoptical tables of all known cryſtallizations, form a 4th or ſupplemental

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plemental volume. Sets of models of the cryſtals are likewiſe prepared under the direction of the Author.

9. *Voyage Mineralogique*, i. e. Mineralogical Journey from Bruſſels to Lauſanne, through a part of Luxemburg, Lorraine, Champagne, and Franche Comté, in the year 1782. By Count GREGORY R****. Lauſanne, 8vo. pp. 118. 1783.

We hear that this tract is well worth the peruſal of all who take pleaſure in mineralogical enquiries.

HISTORY.

10. Of the excellent *Hiſtory of Germany*, of MICH. ING. SCHMIDT, the Fifth Volume of the Octavo Edition of Ulm is juſt publiſhed. This brings the Hiſtory down to the year 1544. An ample abſtract of the Firſt Volume is preparing for our next Appendix. Books like this *apparent rari nantes in gurgite vaſto*.

11. *L' Art de vérifier les Dates*. The Art of aſcertaining the Dates of Hiſtorical Facts, Charters, &c. from the Nativity of our Lord, containing all the different Æras, and Succeſſions of Sovereigns, &c. Vol. I. Fol. pp. 617. Paris.

This is the firſt parcel (*livraiſon*) of a third edition of this well known and very valuable work.

GEOGRAPHY.

12. *Geographie Comparée*. Comparative Geography; or Analyſis of the Ancient and Modern Geography of all Countries and of all Ages. By M. MENTELLE, Hiſtoriographer to the Duke d'Artois. 8vo pp. 528. with Maps. Paris, 1783.

This is a progreſſive work. The preſent volume treats of *Modern Spain*; and we are aſſured that the Author has received ſo much aſſiſtance from the learned of that kingdom, that it is by far the moſt complete work on the ſubject.—The ſame Author has alſo newly publiſhed four octavos of a compilation, entitled, *Choix de Lectures Geographiques et Hiſtoriques*, i. e. Select Pieces for geographical and hiſtorical Readers, arranged in the order that ſeemed moſt effectual for facilitating the ſtudy of the geography of Aſia, Africa, and America, with maps. Both works are to be continued.

13. *Deſcription Geométrique de la France*. Geometrical Deſcription of France. By M. CASSINI DE THURY, Director of the Royal Obſervatory of Paris. 4to. pp. 207. with a large Map of France. Paris, 1783.

This is part of the reſult of an undertaking firſt ſet on foot by Colbert.—It contains the meaſurement of near 800 great triangles in France, and will be followed by another volume, which will compriſe many other materials tending to complete the great enterpriſe of a general and accurate map of France.

14. *Etat preſent de la Ruſſie*. The preſent State of Ruſſia. 8vo. pp. 206. Peterſb. & Leipzig. 1783.

The ſame work is alſo publiſhed in German, and both are ſaid to be tranſlations out of the Dutch, written in 1778. by Dr. VAN WONZEL, who has been ſix years phyſician to the corps of Cadets in Ruſſia. The Author delivers many original obſervations; he ſpeaks with freedom, and not always to the advantage of Ruſſia.

TRAVELS,

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TRAVELS.

15. *Voyage Pittoreſque de la Grece.* i. e. Picturesque Travels into Greece. By the Count de CHOISEUL GOUFFIER. Fol. Paris.

Of this ſplendid and valuable work (which appears in Numbers) we have now the firſt volume complete. It contains 126 plates, and with the laſt or 12th number were delivered a title page, and a preface of 66 pages. A further account of this No. is reſerved for our next appendix. Accounts have been already given by us of the former Numbers.

16. *Voyage Pittoreſque de Naples et de Sicile.*—Picturesque Travels through Naples and Sicily. Fol. Paris.

The fourth volume of this work is now publiſhing. The choice of objects here repreſented is not altogether ſo happy as the purchaſers of this expenſive work may wiſh. One would hardly expect, in a publication of this nature, indifferent prints of pictures, ſtatues, and other works of art. For an account of the firſt volume, ſee Review, Vol. LXVI. p. 465.

17. *Voyage Pittoreſque de Sicile*, &c.—Picturesque Travels into Sicily, Malta, and Lipari. By M. HOUEL, Printer to the French King. Fol. Paris.

This work likewiſe appears in numbers, each containing 6 plates. The ninth and tenth numbers are juſt publiſhed.—The work has its merit, though not equal to that of the Count de Choiſeul. See Review Vol. LXVIII p. 167 505.

18. *Voyage Pittoreſque de la France.* Picturesque Travels through France. Fol. Paris.

A few numbers of this work have been publiſhed, but we hear ſo little of its ſucceſs, that we are not ſure whether the enterpriſe hath not been laid aſide. Our readers ſhall be regularly appriſed of the progreſs of the three above-mentioned publications, as alſo of the preſent, in caſe it goes on.

19. *Reiſen eines Franzoſen durch Deutſchland.* Travels of a Frenchman through Germany.

The anonymous Author, we are aſſured, is not a Frenchman, but a German of ſome diſtinction. It is ſo ſtrongly recommended to us that we wiſh to be better acquainted with it; as indeed with many other German publications, which become daily more and more intereſting, not only as objects of ſcience, but alſo of polite literature.

ORIENTAL LITERATURE.

20. JOH. DAV. MICHAELIS *Orientaliſche und Exegetiſche Bibliothec.*—Oriental and Exegetical Library. By Prof. Michaelis, &c. of Gottingen. 8vo. Francf. & Leipzig.

This is a periodical work; but by no means of a common ſtamp—No publication that belongs to his plan, nor any new lights that illuſtrate oriental literature, eſcape the notice of the very eminent Editor. He is free, perhaps ſometimes too ſanguine in his cenſures. The laſt number publiſhed is the 22d.

21. *Muſeum Cuficum Borgianum, Vellitris. Illuſtravit* J. G. C. ADLER. Altonanus. 4to. pp. 172. Tab. XII. Romæ. 1782.

22. *Reiſebemerkungen*, i. e. Obſervations on a Journey to Rome. By J. G. C. ADLER. 8vo. Altona. 1783.

23. *Brevis*

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23. *Brevis Linguæ Syriacæ inſtitutio. Auctore* J. G. C. ADLER. Altona. 1784.

Theſe are ſome of the firſt but valuable eſſays of a man who, at an early period, promiſes to be one of the firſt cultivators of Oriental literature.—The Muſeum Cuficum contains a curious collection of the coins of the Caliphs. The Journey to Rome relates chiefly to biblical and Oriental MSS. And the Author, having lately been appointed Profeſſor at Copenhagen, publiſhes now the above Syriac grammar for the uſe of his Pupils.

24. DIDYMI *Taurinenſis, Litteraturæ Copticæ Rudimentum.* 8vo. pp. 119. Parma. 1783.

England has of late contributed ſo much toward promoting the knowledge of the Coptic language, that we could not delay announcing the exiſtence of this tract, although we have as yet no preciſe character of it.

ARCHÆOLOGY, *Claſſics.*

25. *Les Navires des Anciens*—The Ships of the Ancients conſidered with reſpect to their Sails, and the Uſe that might be made of them in our Marine. By M. LE ROY, of the Royal Academy of Inſcriptions and Belles Lettres, &c. 8vo. pp. 240, with Plates. Paris. 1783.

This book is intended as a ſequel to *The Marine of Ancient Nations*, by the ſame Author, whoſe well known erudition may attract the attention, not only of our ſcientific ſhipbuilders, but alſo of our eminent ſcholars and antiquaries.

26. *Idilli di Moſco*, &c. Idyls of *Moſchus*, *Bion*, and *Theocritus*. Tranſlated into Latin Verſe by Count B. ZAMAGNA; and into Italian by the Abbate L. M. BUCHETI. 8vo. Milan. 1784.

We mention theſe verſions chiefly on account of the copious annotations which the Italian tranſlator is ſaid, by our Correſpondents, to have added to them.

27. ΑΝΤΩΝΙΟΥ, &c. ANTONII VILLÆ *Chryſopetropolitani. Dialogus de Græcorum Scriptorum Lectione.* 8vo. pp. 63. Ferrariæ. 1783.

We tranſcribe one paſſage out of this book, which probably will characteriſe it to our orthodox ſcholars. Speaking of the Greek Fathers of the church, the Author ſays, *Digni enim ſunt quos hoc loco recordemur, utpote qui illi pro virili parte efficerint, ut integrum Græcum ſplendorem retinerent, ac prorſus a barbarica eſſent labe alieni.* This eſſay is written in Greek and Latin; and, in point of ſtyle, is ſaid to be worthy the age of Politian.

BELLES LETTRES, *Poetry.*

28. *Annales Poetiques.* Poetical Annals, from the Origin of French Poetry. Vol. XXVI. 12mo. pp. 264. Paris. 1784.

The lovers of the French *Belles Lettres* will find much entertainment in this well conducted compilation; which is ſtill in a progreſſive ſtate.—The greateſt part of this volume conſiſts of anecdotes, and fugitive pieces of Chapelle.

29. *Le Revoluzioni del Teatro Muſicale Italiano*—Revolutions of the Muſical Theatre of Italy, from its Origin to the preſent Time.

By

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By STEPH. ARTEAGA of Madrid. Vol. I. 8vo. pp. 411. Bologna. 1783.

The ſubject of this book muſt be intereſting to many, and we hear it mentioned in terms of high commendation. The Author is a Spaniſh Ex-jeſuit.

30. *Scherzi di* LABINDO.—Poetical Sports of Labindo—with the Motto *Luſimus*. 8vo. pp. 142. Bern (a falſe date). 1784.

This ſame Labindo is the Count FANTONI DE FIVIZZANO.—We have read ſome of his Odes, &c. in which we have, with pleaſure, obſerved much of the eaſe and elegance of Sapho and Anacreon. We cannot reſiſt the temptation of inſerting one here, not for the novelty of the ſubject, which is a very ſtale one, but as an inſtance of the ſimplicity of the Author's ſtyle:

Senza face, e ſenz' Arco
Piangeva un giorno Amore
Colto dai Numi al varco.
Al ſuo diletto figlio
La bella Madre in vano
Tergea pietoſa il Ciglio.
Fremendo ſdegnoſetto
Si lacerava il crine
Si percuoteva il petto.
Quand' ecco in un momento
Gli balenò ſul' volto
Un raggio di contento.
Vide la vaga *Iole*,
Nelle di cui pupille
Par ſi vagheggi il ſole:
E' in que vezzoſi lumi
Trovò la face e l'arco
Che gli rapiro i Numi.

31. *Carolo Primo*. Charles the Firſt King of England: a Tragedy. 8vo. Bologna. 1783.

This tragedy is the work of Sig. MORESCHI, already known by ſome poetical and rhetorical compoſitions. What ſtruck us moſt is, that ſo calamitous a ſubject ſhould have been choſen for an entertainment at the nuptials of a friend, at which this play was actually performed.

NOVELS.

32. FAUSTIN *oder das Philoſophiſche Jahrhundert*.—Fauſtin; or, The Philoſophical Age. 8vo. 1783.

A valuable Correſpondent has recommended this book to us as an excellent novel, ſomewhat in the manner of Candide.—Our Readers ſhall hear more of it.

33. TELEPHE, *en Douze Livres*.—*Telephus*:—in Twelve Books. 8vo. pp. 264. Paris. 1784.

A philoſophical novel, ſomewhat in the manner of *Telemachus*. *Telephus*, the ſon of Hercules, having taken an oath to reſcue *Caridea*, a young lady who had been taken priſoner by the Celts, his adventures, in conſequence of that engagement, are the ſubject of this narrative. The ſtory appears to be ill conducted—but the ſentiments and ſtyle are allowed to have ſufficient merit to diſtinguiſh this book from the multitude of ſimilar publications.

AERIAL NAVIGATION.

34. *Mémoire ſur la Maniere*, &c.—Memoir on the ſafeſt, leaſt expenſive, and moſt effectual Method of directing, at pleaſure, the Aeroſtatic Globe. By M. ROBERT, Geographer to the King of France. Dijon. 1784.

This memoir was communicated to the Academy of Lyons, and is publiſhed by their authority, though not as yet with any ſanction of theirs.

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theirs. 'Apply the æolipyle to the aeroſtatic globe,' ſays the Author, 'and the buſineſs is done.' Three of theſe inſtruments, one about three feet in diameter, and the other two ſomewhat ſmaller, are to be adapted to the poop of the machine, and by modifying the evaporation of the water they contain, by increaſing, decreaſing, or removing the fire under them, an effect is expected ſimilar to that which cauſes ſky-rockets to aſcend.—The thought no doubt is ingenious, but experience muſt evince the practicability of it.

Both Montgolfier's and Charles's experiments continue to be repeated all over Europe; but we hear of no real improvements.—The firſt balloon that has croſſed the ſea has been Mr. Boys's of Sandwich, which fell at Warenton, near Liſle—the particulars have been publiſhed in moſt of our daily papers.

*** We have been favoured with MS. copies of two Memoirs of M. DODERET, read at the French Academy of Sciences, propoſing two methods for ſteering the aeroſtatic machine. The one is founded on an hypotheſis that the velocity of the wind is not equable, but always acts by intermittent blaſts, which muſt affect varioully the parts of a body ſuſpended in it, according as they preſent more ſurface relatively to their quantity of matter. Of this an inſtance is given in the clouds, which not only do not move with the ſame velocity as the wind, but ſome of which are alſo obſerved to move faſter than others, though impelled by the ſame force. On this principle the Author propoſes to govern the machine by ſpreading a ſail on either ſide as occaſion may require; and admitting the principle, we muſt allow that the means appear to us effectual. The other method is to alter occaſionally the center of gravity of the machine by ſhifting, by means of a large vertical hoop ſurrounding the globe, the place of ſuſpenſion of the car. By this means it is expected that the direction of the machine in aſcending or deſcending, inſtead of being perpendicular, will become oblique, and other advantages are alſo pointed out, which our limits will not allow us to dwell upon here. Should either of the expedients be tried and ſucceed, theſe Memoirs will effectually eſtabliſh the claim of the Author to the invention.

MISCELLANIES.

35. *Diſcours prononcés à l'Academie Françoiſe.*—Diſcourſes delivered at the French Academy, on the 20th of February, 1784, at the Reception of the Count de *Choiſeul Gouffier*. 8vo. Paris.

The praiſes of d'Alembert are the chief topics of theſe diſcourſes delivered by the Count de C. G. his ſucceſſor in the Academy, and by the Marquis de Condorcet the Director. We are happy, on this occaſion, to learn, that the Count, the author of the elegant *Voyages pittoreſques de la Grece*, is appointed French Ambaſſador at the Porte. Of what ſervice a man of ſuch taſte and learning, in ſuch a ſtation, may be to ſcience, need not be ſuggeſted to thoſe who are aware how much remains yet to be known of moſt of the countries now under the Ottoman dominion.

36. *Recueil de Plaidoyers et de Diſcours Oratoires.*—A Collection of Pleadings and of oratorical Diſcourſes, intended as Examples for young Men, and proper to form them for Eloquence in general, and

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and for that of the Bar in particular. Vol. I. 12mo. pp. 545. Paris. 1783.

This volume is likely to be succeeded by two more, the whole is to consist of orations of several Professors of Rhetoric in the College of Louis le Grand. In the present we find those of the Father *Geoffroy*—We have read some parts of these Rhetorical Exercises on various interesting topics, and think them well calculated for the purposes for which they are intended.

37. *Oeuvres posthumes de* MONTESQUIEU.—Posthumous Works of Montesquieu. 12mo. pp. 239. London (a false date). 1783.

Although this publication may not add to, yet, we are assured, it will not derogate from, the reputation of the illustrious Author. It consists of four articles: 1. *Arsaces and Ismenia*; a political novel. 2. A Discourse held on the restoration of the Parliament of Bourdeaux, in 1725. 3. Considerations on the Causes of the Pleasure we derive from the Works of Genius and the Productions of the Fine Arts. 4. Sketch of an historical Eloge of the Marshal Berwick.

38. *Traité sur la Constitution des Troupes légeres.*—A Treatise on the Constitution of Light Troops, and on their Use in War. To which is added, a Supplement on Field Fortification. 8vo. pp. 398. with 27 Plates. Paris. 1784.

There seems to be enough of practical knowledge in this book to deserve the perusal of all those concerned in the conduct of military operations.

39. *Allgemeiner Zolltarif*, &c.—Rates of Duties of all the Harbours and Custom-houses in the Russian Empire, except those of Astracan, Orenburg, and Siberia. Compiled by the Imperial Board of Trade, and confirmed by her Imperial Majesty, Sept. 27, 1782. 8vo. pp. 208. Petersburg. 1783.

This authentic publication will no doubt be equally interesting to the merchant, the speculative politician, and the statesman. The tariff of the year 1766 is hereby repealed; and in the framing of the present code, just notions of trade and policy seem to have been consulted.

40. *Ausführliche Abhandlung und vorschlæge die Feuersbrunste zu verhüten.*—A Complete Treatise and Proposals for preventing Fires, and for extinguishing them much sooner than is usually done. By J. F. GLASER, M. D. &c. 8vo. pp. 413. Dessau. 1783.

We have as yet received nothing but the title of this book. The subject is too important not to announce its publication as soon as possible.

ELECTRICITY.

41. *Récherches Physiques sur l'Electricité.* i. e. Philosophical Inquiries concerning Electricity. By M. MARAT, M. D. &c. 8vo. pp. 451. Paris. 1782

The reputation of the Author is already so well established by his former works on *light* and *fire* (See our Review, Vol. LXII. p. 546. LXIV. p. 300. and LXVII. p. 293.) that we shall scarce add to it by an ample review of the present, with a copy of which we have been favoured. As it is already of so old a date, and as foreign ar-

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ticles preſs hard upon us for our next Appendix, we, though with reluctance, think ourſelves obliged to diſmiſs this work with a bare *announce*.

CORRESPONDENCE.

*** Dr. Prieſtley hath accuſed us of uſing an improper liberty, in bringing forward any part of Mr. Wiſe's Letter, which he ſuppoſes was not intended for publication. Mr. Wiſe, however, is the beſt judge of his own intentions. Since the appearance of our laſt Number, we have received another letter from that gentleman, in which he finds no fault with us for publiſhing what we *have*, but for what we have *not*. The length of his former letter was our only objection to the preſenting it to our Readers in its full and original ſtate. As we wiſh to give the moſt perfect ſatisfaction to every learned and candid Correſpondent, we will tranſcribe a paſſage from his laſt favour, which he judges neceſſary, in order to give the Public a clear idea of his ſentiments. 'Juſtin thought (as did all true Chriſtians) that the Maker of the univerſe (by which phraſe he diſtinguiſhes the only true God), was the God of the Jews, the only God of the Jews, in the abſolute and incommunicable ſenſe; and that the Logos, who afterwards was the Chriſt, was his principal Angel, who appeared for God as God, and THEREFORE was *called* God; and in a ſecondary ſenſe *was* God; *partaking* (as another writer expreſſes it), *in the honour paid to God*. That this is Juſtin's ſenſe, is declared in ſo many places, that to produce them all would require much trouble in tranſcribing.'

The paſſage which our Correſpondent produces *as much to our purpoſe*, againſt the concluſions of Dr. Prieſtley, hath been conſidered very much at large, both in our Review of his *Reply*, and his Vindicator's *Remarks*. (Vid. M. Rev. for Sept. and Oct. 1783.)

N. B. The Reviewer of the preſent controverſy had never the pleaſure of reading Mr. Wiſe's former publication, intitled "*The Syſtem.*"

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§§ Our thanks are due to W. T. who, in a letter dated Feb. 17, has favoured us with ſome hints on the uſe that might be made of air balloons for the purpoſe of practical aſtronomy. Before we inſert it, we beg leave to ſuggeſt to him, that the vapours in our atmoſphere are not the only obſtacles to the uſe of great magnifying powers of teleſcopes, but that the diminution of light which decreaſes in the inverſe ratio of the ſquares of the powers is a much greater impediment to the application of thoſe powers, and which will not be in the leaſt obviated by the obſerver being ſituated in a very rarefied and pure atmoſphere.

As to balloons being made to riſe merely by forming a vacuum in their cavities, we muſt obſerve, that if the balloon conſiſt of flexible materials, there muſt always be an elaſticity in the inſide to counteract the preſſure of the external atmoſphere, and that a vacuum has no elaſticity whatever. As to making globes of ſolid ſubſtances, ſuch as copper, which was *Lana*'s ſcheme, it has already been found impracticable, ſince, if made ſo thin as to enable it to float when exhauſted, it will hardly be ſtrong enough to reſiſt the preſſure of the atmoſphere, nor

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nor indeed can it ever be formed with so mathematical an accuracy as to render it equally strong in every point, which is absolutely requisite if the experiment is to succeed.

‡‡‡ Mr. Thickneſſe's favour is received.—It has been often ſaid, that this gentleman is rather "captious, and frequently involved in diſputes;" and he has honeſtly acknowledged the charge*. Conſiſtently with this propenſity, he now ſeems diſpoſed to quarrel even with his old friends the Monthly Reviewers. But they will not quarrel with *him*; and when his next work comes out, they *will* certainly review it; though he warns them to *keep off*. Surely this haſty Correſpondent does not mean to fright the poor critics from their duty!—He thinks they have not preſerved their wonted impartiality, in mentioning the *Citizen*'s anſwer to his *Defence of Pere Paſcal*†. But, is Mr. T. himſelf an *impartial* judge in his own cauſe?—Oh! but he tranſmits to the Reviewers a letter from a MEDICAL WANDERER; who coaleſces with him in the charge exhibited againſt them, of *inconſiſtency*, as well as *partiality*. His brother Wanderer, however, addreſſes them with that politeneſs which entitles him to an anſwer equally decent and temperate; and it may be conceived in a few words.

When we peruſed Mr. T's. pamphlet, we heard only his own account of the matter in diſpute, between him and the nobleman to whom it was addreſſed. In reviewing matters of perſonal altercation, we make it a rule to bear in mind, not only Horace's *audi alteram partem*, but Solomon's, "He that is firſt in his own cauſe ſeemeth juſt; but his neighbour cometh and ſearcheth him." And ſo it was with reſpect to Mr. T's anonymous anſwer. We conceived that the "Citizen's" not ill-written vindication of the noble lord, deſerved a candid peruſal, and a fair report of its merits. We thought it our indiſpenſable duty to "hear all; and then let Juſtice hold the ſcale."

But if it be true, that Juſtice is blind, it is *poſſible* that ſhe may err; and Mr. T. is welcome to conſole himſelf with the concluſion, that this was the caſe, when ſhe allowed any degree of weight in the ſcale of his antagoniſt. Poſſibly, too, this may hereafter be inferred in return, *by the Citizen*, if Mr. T. ſhould vouchſafe him a *reply*, and ſhould the ſame candour be manifeſted towards our old friend, which we always wiſh to preſerve, in regard to every honeſt and well-meaning writer. And may it ever be borne in mind, by our candid readers, that when an advocate has well pleaded his cauſe, it is the deſire of the Monthly Reviewers to do juſtice to his *abilities*, without intruſively, and over-officiouſly, entering *into the merits of that cauſe*.

†‡† The Correſpondent who, obligingly, ſigns his Letter "A Cordial Well-wiſher to the Monthly Reviewers," will not wonder at our frequently conſigning works of MERIT to the Catalogue part of our Review, when he reflects on the unequal proportion of our limits, to the increaſing multiplicity of the publications which our plan obliges us to notice: a circumſtance which renders it abſolutely neceſſary for

* Vide our account of "Pere Paſcal, a monk of Montſerrat, vindicated," &c. Rev. Aug. 1783. p. 168.

† See our very ſhort mention of "A Letter to Philip Thickneſſe, Eſq. By a Citizen." Rev. Feb. laſt, p. 160.

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as to embrace every opportunity, not only of abridging our growing labours, but of making room for *some* mention, though ever so brief, of those productions of the press which have too long waited for a place in our Journal.

We are glad to meet this Correspondent's hearty approbation of the proposed enlargement of our *Appendixes*, as well as of our new plan of a *Foreign* MONTHLY CATALOGUE. Our acknowledgments are likewise due for his intimation of some new editions of Classical Authors, which he justly considers as proper objects of a Reviewer's attention. If those editions do not escape our Collector's assiduity, we shall certainly notice them.

¶§¶ A Correspondent at Oxford charges us with misrepresenting Dr. Woodeson's meaning, in a passage in our remarks on his *Elements of Jurisprudence*: See *Review for last Month*, page 170. l. 36. In justification of the passage on which we there animadvert, this Correspondent says, that we have wholly mistaken the writer's meaning, and that we have been led to the mistake by understanding the phrase *all the subjects of a state*, as synonymous with *the present members of the community*: he asserts, "that it would have been fairer criticism to have said, that this doctrine plainly supposes, that if all the members, rulers as well as subjects, agree together, such consent is then revocable—that the whole community, as it exists entire at any given time, is equal in power to the whole originally, and therefore may alter, and even change entirely, the constitution they established."—We honestly confess, we did understand the terms *all the subjects of a state*, as synonimous with *the present members of the community*; for we supposed it to be an agreed point, that, where political freedom is enjoyed, all the members of the community, both rulers and ruled, are subjects of the state, that is, of the laws and constitution. If we were right in our idea of the meaning of this phrase, and understood it in the sense which Dr. W. meant to convey, our inferences, though certainly not intended by the Author, appear to us fairly deducible from his position. If we mistook his meaning, and the Dr's apologist has given the true one, the writer has advanced in this passage, if not an *ill-adgested*, however, a dangerous principle: for, if it be true that the governed cannot, when they find it necessary, revoke the trust which they have delegated to their governors, and new-model their political constitution, tyranny and despotism are evils which admit of no remedy; since it is not to be expected that tyrannical rulers will make a voluntary surrender of their power. The truth is, that in a free state the notion of an opposition of interests between the governors and the governed is fruitful of mischief, and is wholly without foundation; for the whole body is under the authority of the laws and constitution, and each member fills up his station in the community, be it higher or lower, for the good of the whole.

A. B.'s favour was returned April 28; and directed, as desired, to be left at Mr. Becket's, No. 82, Pall-mall.

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THE

MONTHLY REVIEW,

For MAY, 1784.

ART. I. *A Philoſophical and Political Hiſtory of the Settlements and Trade of the Europeans in the Eaſt and Weſt Indies.* Reviſed, augmented, and publiſhed, in Ten Volumes, by the Abbé Raynal. Newly tranſlated from the French, by J. O. Juſtamond, F. R. S. With a new Set of Maps adapted to the Work, and a Copious Index. 8vo. 8 Vols. 2 l. in Boards. Cadell. 1783.

AFTER the account which we gave of this hiſtory, on its firſt appearance, and after the general attention which it has excited throughout Europe, it is wholly unneceſſary that we ſhould here enter into a general critique upon the work. The Abbé Raynal's merit, both as an hiſtorian and a philoſopher, has been already appreciated by the Public. It therefore only remains for us to inform our Readers, in what reſpects this edition is an improvement upon the preceding, and to ſelect a few articles from the new matter, which, in great abundance, we find in theſe volumes.

On comparing this edition with the former, though we cannot agree with the Tranſlator in conſidering it as almoſt entirely a new work, yet we find the old one enriched with a great variety of valuable additions. The hiſtory retains its firſt form; and almoſt the whole of the old work is republiſhed, with occaſional corrections and alterations: but new matter is added, in different places, through every book, to enlarge the hiſtorical narrative, and bring it down to the preſent time, to improve the detail of commercial information, to introduce new deſcriptions of curious articles of natural hiſtory, and, laſtly, to extend the Author's philoſophical reflections upon the facts which he relates.

From the Abbé's reflections on government we ſhall extract the following admirable paſſage, as a proof of his noble freedom of thought on political ſubjects:

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'The intereſts of government and thoſe of the nation are the ſame. Whoever attempts to ſeparate them, is unacquainted with their true nature, and will only injure them.

'Authority divides this great intereſt, when the wills of individuals are ſubſtituted to the eſtabliſhed order. The laws, and thoſe alone, ought to have the ſway. This univerſal rule is not a yoke for the citizens, but a power which protects them, and a watchfulneſs which inſures their tranquillity. They think themſelves free; and this opinion, which conſtitutes their happineſs, determines their ſubmiſſion. If the arbitrary caprices of a turbulent and enterpriſing adminiſtrator ſhould ſubvert this fortunate ſyſtem, the people, who from habit, prejudice, or ſelf-love, are generally inclined to conſider the government under which they live as the beſt of all poſſible governments, are deprived of this illuſion, to which nothing can be ſubſtituted.

'Authority divides this great intereſt, when it obſtinately perſeveres in any error into which it hath fallen. Let it not be blinded by a fooliſh pride, and it will perceive that thoſe changes, which bring it back to what is true and good, far from weakening its ſprings, will ſtrengthen them. To be undeceived with reſpect to a dangerous miſtake, is not to contradict one's ſelf; it is not to diſplay to the people the inconſtancy of government; it is to demonſtrate to them its wiſdom and its uprightneſs. If their reſpect were to diminiſh, it would be for that power which would never know its miſtakes, or would always juſtify them; and not for thoſe who would avow and correct them.

'Authority divides this great intereſt, when it ſacrifices the tranquillity, eaſe, and blood of the people, to the terrible and tranſient brilliancy of warlike exploits. It is in vain that we endeavour to juſtify theſe deſtructive propenſities, by ſtatues, and by inſcriptions. Theſe monuments of arrogance and flattery will one day be deſtroyed by time, or overthrown by hatred. The memory of that prince only will be reſpected, who ſhall have preferred peace, which muſt have enſured happineſs to his ſubjects, to victories, which would have been only for himſelf; who ſhall have conſidered the empire as his family, who ſhall have made no other uſe of his power, than for the advantage of thoſe who had intruſted him with it. His name and his character will be univerſally cheriſhed. Fathers will inform poſterity of the happineſs which they enjoyed. Their children will repeat it to their deſcendants; and this delightful remembrance will be preſerved from one age to another, and will be perpetuated in each family, and to the remoteſt centuries.

'Authority divides this great intereſt, when the perſon into whoſe hands the reins of government have been placed, by birth or election, ſuffers them to be guided at pleaſure by blind chance; when he prefers a mean repoſe to the dignity and the importance of the functions with which he is intruſted. His inaction is criminal and infamous. The indulgence with which his faults might have been treated, will be juſtly denied to his indolence. This ſeverity will be the more lawful, as his character will have determined him to chooſe for ſubſtitutes the firſt ambitious men who may offer, and theſe almoſt neceſſarily men of no capacity. If even he had the ſingular good fortune

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tune of making a good choice, he would still be unpardonable, because it is not allowable to impose our duties upon others. He will die without having lived. His name will be forgotten; or if remembered, it will only be as the names of those sluggard Kings, the years of whose reign history hath with reason disdained to count.

'Authority divides this great interest, when the posts which determine the public tranquillity are intrusted to vile or corrupt men of intrigue; when favour shall obtain the rewards due to services; when the powerful springs, which insure the grandeur and the duration of empires, are destroyed. All emulation is extinct. The enlightened and laborious citizens either conceal themselves, or retire. The wicked and the audacious shew themselves insolently, and prosper. Every thing is directed and determined by presumption, by interest, and by the most *disordinate* passions. Justice is disregarded, virtue is degraded, and propriety, which might in some measure be a substitute to it, is considered as an old prejudice, or a ridiculous custom. Discouragement within, and opprobrium without, these are all that remain to a nation formerly powerful and respected.'

Another specimen may be extracted from his observations on the important subject of monopoly:

'Monopoly is the exclusive privilege of one citizen, over all others, to buy or to sell. At this definition every sensible man will start, and say: Among citizens, all equals, all serving society, all contributing to its expences, in proportion to their means, how is it possible that one of them should have a right, of which another is legally deprived? What matter, then, is this, so sacred in its nature, that any man whatever cannot acquire it, if he be in want of it; or dispose of it, if it should belong to him.

'If any one could pretend to this privilege, it would undoubtedly be the sovereign. Nevertheless, he cannot do it, for he is nothing more than the first of the citizens. The body of the nation may gratify him with it; but then it is only an act of deference, and not the consequence of a prerogative, which would necessarily be tyrannical. If, therefore, the sovereign cannot arrogate it to himself, much less can he confer it upon another. We cannot give away what is not our legitimate property.

'But if, contrary to the nature of things, there should exist a people, having some pretensions to liberty, and where the chief hath nevertheless arrogated to himself, or conferred a monopoly on another, what hath been the consequence of this infringement of general rights? Rebellion undoubtedly. No; it ought to have been, although it has not. The reason of this is, that a society is an assemblage of men, employed in different functions, having different interests, jealous, pusillanimous, preferring the peaceable enjoyment of what is left them, to the having recourse to arms in the defence of what is taken from them; living by the side of each other, and pressing upon each other, without any concurrence of inclination: it is because this unanimity, so useful, if even it should subsist among them, would neither give them the courage nor the strength they are in want of, and consequently neither the hope of conquering, nor the resolution of perishing: it is, because they would see for themselves an imminent danger in a fruitless attempt, while in suc-

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ceſs they would ſee only advantages for their deſcendants, whom they have leſs regard for than they have for themſelves.——Sometimes, however, this circumſtance hath happened.—Yes, but it was brought about by the enthuſiaſm of fanaticiſm.

'But in whatever country monopoly may have taken place, it hath produced nothing but devaſtation. Excluſive privileges have ruined the Old and the New World. There is no infant colony in the New Hemiſphere which hath not been either weakened or deſtroyed by it. In our hemiſphere, there is no flouriſhing country the ſplendour of which it hath not extinguiſhed; no enterprize, however brilliant, which it hath not obſcured; no circumſtance, more or leſs flattering, which it hath not turned to the general detriment.

'But by what fatality hath all this happened? It was not a fatality, but a neceſſity. It hath been done, becauſe it was neceſſary it ſhould be done, and for this reaſon: becauſe the poſſeſſor of a privilege, however powerful he may be, can never have either the credit or the reſources of a whole nation: becauſe his monopoly not being able to laſt for ever, he avails himſelf of it as faſt as he can, ſees nothing but the preſent moment, and every thing which is beyond the term of his excluſive privilege is nothing to him; he chooſes rather to be leſs rich without waiting, than more rich by waiting. By an inſtinct natural to man, whoſe enjoyments are founded upon injuſtice, tyranny, and vexation, he is perpetually in dread of the ſuppreſſion of a privilege fatal to all. This has happened, becauſe his intereſt is all to himſelf, and the intereſt of the nation is nothing to him: it is becauſe, for a ſmall and momentary advantage, but for a certain one, he ſcruples not to do a great and permanent miſchief: it is becauſe the excluſive privilege, when it comes to the ſpot where it is to be exerciſed, introduces along with it the train of all perſecutions: it is, becauſe by the folly, the vague extent, or the extenſion of the terms of his grant, and by the power of him who hath either granted or protects it, he becomes maſter of all, interferes with every thing, he reſtrains and deſtroys every thing; he will annihilate a branch of induſtry uſeful to all, in order to compel another branch, prejudicial to all but himſelf; he will pretend to command the ſoil, as he hath commanded the labours, and the ground muſt ceaſe producing what is proper to it, in order to produce only what is ſuitable to the monopoly, or to become barren; for he will prefer barrenneſs to a fertility which interferes with him, and ſcarcity which he does not feel, to plenty which might diminiſh his profits: it is becauſe, according to the nature of the thing of which he hath got the excluſive trade, if it be an article of primary neceſſity, he will ſtarve at once a whole country, or leave it quite bare; if it be not an article of primary neceſſity, he will ſoon be able, by indirect means, to make it one, and he will ſtill ſtarve, and leave quite bare the country, which he will eaſily deprive of the means of acquiring this article: it is becauſe it is almoſt poſſible for him, who is the ſole vender, to make himſelf, by contrivances as artful and deep as they are atrocious, the only buyer; and that then he will put at pleaſure the article he ſells, at a very exorbitant price; and that which the people are obliged to ſell to him, at a very low one. Then it is, that the ſeller, being *diſguſted* of a branch of induſtry, of a culture and of a

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labour which doth not bring him the equivalent of his expences, every thing goes to ruin, and the nation falls into misery.

'The term of the exclusive privileges expires, and the possessor of it retires opulent; but the opulence of a single man, raised upon the ruin of the multitude, is a great evil, and therefore why hath it not been obviated? Wherefore is it not opposed? From the prejudice, as *cruel* as it is *absurd*, that it is a matter of indifference to the state, whether wealth be in the purse of one man, or of another; whether it be confined to one man, or distributed among several. *Absurd*, because in all cases, and especially in those of great necessity, the sovereign addresses himself to the nation; that is, to a great number of men, who possess scarce any thing, and whose ruin is completed by the little that is taken from them; and to a very small number of men, who possess a great deal, and who give a little, or indeed who never give in proportion to what they possess; and whose contribution, if even it were upon a level with their wealth, would never yield the hundredth part of what might have been obtained, without exaction, and without murmur, from a numerous set of people in easy circumstances. *Cruel*, because with equal advantages, it would be an act of inhumanity to compel the multitude to want and to suffer.

'But is the exclusive privilege gratuitously granted? Sometimes; and it is then a mark of acknowledgment either for great services, or for a long train of mean servilities, or the result of the intrigues of a series of subalterns, bought and sold; one extremity of which series comes from the lowest classes of society, while the other is contiguous to the throne; and that is what is called protection. When sold, it is never for its full value, and that for several reasons. It is impossible that the price paid for it can compensate for the ravages it occasions. Its value cannot yet be known, neither by the chief of the nation, who knows nothing, nor by his representative, who is often as ill informed, beside that he is sometimes a traitor to his master, and to his country; nor even by the purchaser himself, who always calculates his acquisition by the rate of its least produce. In a word, these shameful bargains being mostly made in times of crisis, the administration accepts a sum little proportioned to the value of the thing, but advanced in the moment of urgent necessity, or, what is more common, of urgent caprice.

'Lastly, let us examine what is the result of these monopolies repeated, and of the disasters which attend them; the ruin of the state, and the contempt of public faith. After these acts of infidelity, which cannot be mentioned without exciting a blush, the nation is plunged into desolation. In the midst of several millions of unfortunate wretches, there arises the proud head of some extortioners, gorged with riches, and insulting over the misery of all. The empire enervated, totters for some time on the borders of the abyss into which it falls, amongst the acclamations of contempt and ridicule from its neighbours; unless heaven should raise up a saviour in its favour, whom it always expects, but who doth not always arrive, or who is soon disgusted by the general persecution he experiences from those villains of whom he is the terror.'

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In taking our leave of this work, we cannot ſuppreſs the feelings of admiration and pleaſure which the reviſal of it has excited: for, though we cannot follow the Abbé in all the latitude of his opinions, we think him entitled to the warmeſt applauſe, for the bold and intrepid ſpirit with which he ſtands forth as the advocate of mankind, to ſupport their rights againſt the invaſions of tyranny and inhumanity.

Concerning the tranſlation, our duty to the Public obliges us to remark, that the purchaſers of the former edition ſeem to have an *equitable claim* upon the publiſher, for an Appendix, containing every material correction, or addition, in this: the taſk would be eaſily executed, in the form of Notes referring to the volumes and pages of the laſt edition; and ſuch an Appendix would, ſurely, repay the expence of publication.

Art. II. *Remarks Critical and Illuſtrative*, on the Text and Notes of the laſt Edition of Shakſpeare. 8vo. 5s. 3d. Boards. Johnſon. 1783.

THE author of theſe remarks cannot keep "his-ſelf" long unknown, as his ſpelling and phraſeology will always betray "theirſelves." Theſe pages are evidently the production of the ingenious writer, who employed his pen ſome time ago, in detecting ſome errors in Warton's Hiſtory of Poetry. See Review Feb. 1783. p. 186.

But why does ſuch a ſpirit of petulance predominate in this author's compoſitions? Why is every objection made with a ſneer, and every conjecture ſtated with an ill-natured wiſh to detract from the merit due to former Commentators? We are always happy when we find occaſion to praiſe liberality and politeneſs in diſputants, and cannot but lament, that the writer of theſe *remarks* has not a claim to our commendations, on this account.

Our Author, undoubtedly, poſſeſſes abilities and knowlege; but then, in his preſent work, almoſt every Annotator on the writings of our great dramatic luminary is charged with negligence, or ignorance. They are condemned, without mercy or diſcrimination. An apology, indeed, is attempted, in the preface, but ſurely the ſcurrility of former Editors ſhould rather have been cenſured and avoided, than imitated.

Speaking of Dr. Johnſon, in his preface, he ſays, that 'Theobald, the beſt of Shakeſpeare's editors, experiences as much ſcurrility and injuſtice at his hands, as Hanmer and Warburton, the worſt of them, do deference and reſpect. For this, however, the learned critic might have his private reaſons, which as they could ſcarcely have juſtified his conduct, he did right to conceal.'

This is ſurely a very extraordinary aſſertion, for we cannot eaſily conceive, how Dr. Johnſon ſhould be actuated, by private reaſons, in his remarks on Theobald; much leſs can we grant, that theſe reaſons, if ſuch exiſt, would not have juſtified his conduct. The field of conjecture is wide; but Writers ſhould remember, that it is not without boundaries.

The

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The reſpect which this author ſhews for Theobald's memory may, perhaps, be attributed to the ſimilarity of track, which theſe commentators ſeem to purſue. We muſt in juſtice, however, cry 'Hyperion to a Satyr.' The efforts of 'piddling Theobald,' cannot bear any compariſon with the acuteneſs of his commender.

The concluding paragraph of the Preface is more gentle.

'To controvert the opinions, or diſprove the aſſertions of mr. Steevens, dr. Farmer and mr. Tyrwhitt, men no leſs remarkable for their learning and genius than for their obliging diſpoſitions and amiable manners, has been a painful and odious taſk. But wherever the writer has been under the neceſſity of differing from any of theſe gentlemen either in point of opinion or in point of fact, he will not be found to have expreſſed hiſſelf in a manner inconſiſtent with a due ſenſe of obligations and the profoundeſt reſpect. Such, at leaſt, was his intention, ſuch has been his endeavour, and ſuch is his hope.'

But even this Writer's civilities wear an awkward appearance. In one of his notes, he ſays of Mr. Steevens: 'the learned critics heterodoxical obduracy increaſes in proportion to the blaze of goſpel evidence, on the other ſide, which muſt enforce conviction upon every mind not predetermined to think otherwiſe.' Who can poſſibly read this paſſage, and not inſtantly allow, that 'the profoundeſt reſpect,' is clearly to be traced, and that no 'partiality to pride of place' can be diſcovered. But ſurely the Writer, who inſerts a note from Collins, about the New Teſtament, ſhould not talk of *Goſpel* evidence.

We could enumerate ſeveral inſtances of the ſame ſevere language being uſed, by this Remarker, in ſpeaking of thoſe commentators, for whom he acknowledges, that he has ſome reſpect. But as our author frequently diſplays great critical abilities, we ſhall tranſcribe ſome of his notes, and refer our readers to others.

FIRST PART OF HENRY THE SIXTH.

p. 255.

"*York.* And I am *lowted* by a traitor villain."

'A *lout* is a country fellow, a clown. He means that Somerſet treats him like a *hind*. Dr. Johnſon had better let ſuch words alone, as he does not underſtand, *Lowted*, in his dictionary, is *overpowered*.'

CORIOLANUS.

p. 374.

"*Menenius.* A letter for me? It gives me an eſtate of ſeven years health; .... the moſt ſovereign preſcription in Galen is but *empiric*, and, to this preſervative, of no better effect than a horſe drench."

'The old copy, mr. Steevens tells us, reads—is but empirick *qutique*—of which, he ſays, the reader muſt make what he can.

'This, to be ſure, is one way for an editor to get rid of difficulties—by transferring them to his readers. The preſent inſtance, however, fortunately happens to be none. The moſt ſovereign preſcription in Galen, ſays Menenius, is, to this news, but *empiricutic*:—an adjective evidently formed by the author from *empiric* (*empirique*, F.) a quack.'

ROMEO AND JULIET.

p. 68.

"*Mercutio.* A pox of ſuch antick, liſping, affecting *fantaſticoes*."

'Thus

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'Thus the *old copies*, ſays mr. Steevens, and rightly. The *modern editors*, adds he, read *phantaſies*.

'The folio, however, which is generally looked upon as an *old copy*, does NOT read *fantaſticoes*; and Heminge and Condell, who are not *uſually* ranked among *modern editors*, read *phantacies*.'

p. 78.

"*Nurſe*. Doth not roſemary and Romeo begin with a letter?

Rom. Ay, nurſe; what of that? both with an *R*.

Nurſe. Ah, mocker! that's the dog's name. *R is for the dog*. *No*; I know it begins with ſome other letter."

'The old reading appears to be—*R is for* the no, *I know it, begins with ſome other letter*. The alteration adopted was propoſed by mr. Tyrwhitt, and is certainly ſuperior to either dr. Warburtons (Thee? *no*) or dr. Johnſons (*the* nonce) not but the old reading is as good, if not better, when properly regulated, *e. g.*

'Ah, mocker! that's the dog's name. R is for the—no; I know it begins with ſome other letter.

'In any caſe the long notes preceding mr. Tyrwhitts might be well ſpared, being now wholly impertinent to the text.'

The remarks on Hamlet, in page 215, and on "mr. Steevens's Note," on Horatio's ſpeech, after the death of the prince, deſerve an attentive peruſal. Being, however, too long to tranſcribe, we muſt refer to the book,

But when we find ſo much knowledge of the Engliſh language, and ſuch critical acumen, in ſeveral of theſe notes, we cannot help exclaiming, why is the ſterling ore debaſed with ſo much alloy? Why are we compelled to contraſt ingenuity with want of candour? To ſelect the notes, in which an unjuſtifiable aſperity, and licentiouſneſs of language predominate, would fill too much of our review, without affording ſufficient amuſement to our Readers.—We cannot, however, help obſerving, that the Author does not always diſplay equal care in his remarks. Of the two following notes, one might have been omitted.

HENRY THE SIXTH, FIRST PART.

p. 210.

"*Bur*. Myſelf———

Am ſure, I ſcar'd the dauphin, and his *trull*."

'Mr. Steevens believes that *trull* did not anciently bear ſo harſh an interpretation as it does at preſent. An opinion for which the learned commentator does not ſeem to have ſufficient authority. In Shakſpeares time, and long before, it ſignified a *ſtrumpet*, a *harlot*, as it evidently does in the text. Neither will the ſingle inſtance brought by mr. Steevens prove the contrary. In the ancient morality of *The iiij elements*, a fellow ſays:

For to ſatisfy your wanton luſt
I ſhall apoynt you a *trull* of truſt,
Nor a fairer in this towne.

'Again, in the old maygame of *Robin Hode*:
She is a *trul* of truſt, to ſerve a fryer at his luſt.'

The reſt of this note contains ſome juſt reflections on the characters of the Maid of Orleans and the Dauphin; but as they are not to our preſent purpoſe, we omit them.

ANTONY

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ANTONY AND CLEOPATRA.

p. 216.

" *Mec.* And gives his potent regiment to a *trull*"

'*Trull.* dr. Johnſon ſays, was not, in our author's time, a term of mere infamy, but a word of ſlight contempt, as *wench* is now. It may be difficult to know what the learned commentator conceives to be a term of mere infamy. But thus much is certain, that *trull*, in the age of Shakſpeare, ſignifyed a *ſtrumpet*, and ſo he uſes it.'

It ſhould not however, be forgotten, that in one place he has an opportunity of degrading Steevens, and in the other, of ridiculing Johnſon.

In p. 64, he might have told us, that *ſtoup* is the common Scotch word for a *mug*, or beer meaſure, and not for a *bowl*, as Mr. Steevens imagines. In Scotland, they ſay, a *pint ſtoup*, as we do, a *quart pot*.

In p. 66, he aſſents to Mr. Steevens, who explains the word *ſhent*, by *rated*, *ſcolded*, and *abuſed*; although in page 13, he had told us, that it ſignifies, *murdered*, *ruined*, *undone*.

Our author has likewiſe *kindly* publiſhed his political tenets *, as *part* of his remarks on the laſt edition of Shakſpeare.

p. 155.

" *Rom.*——O here
Will I ſet up my everlaſting *reſt*."

'This, again, is a quibble between the implement formerly uſed by foot ſoldiers, and the certain quiet of a future ſtate.

'The writer of theſe notes will here take occaſion to obſerve, as one of the many great excellencies of this immortal bard, that no author, ancient or modern, ever ſacrificed leſs to the reigning ſuperſtition of the time than hiſſelf. Whatever may be the temporary religion, Popiſh or Proteſtant, Paganiſm or Chriſtianity, if its profeſſors have the ſlighteſt regard for genius or virtue, Shakſpeare, the poet of nature, addicted to no ſyſtem of bigotry, will always be a favourite. There never was but one ſet of men who profeſſed open enmity to his name and writings, and they were, at the ſame time, the declared and moſt virulent enemies of literature and morality, in every ſhape: It is ſcarcely neceſſary to add the mention of the barbarous enthuſiaſts of the laſt century; one, and perhaps the beſt founded of whoſe charges againſt that great and good monarch whom they ſo ſavagely murdered, was—his intimacy with the writings of WILLIAM SHAKSPEARE!!!——The circumſtance would, at this time, at leaſt, paſs unnoticed in ſuch a miſcreant as *Cooke*, to whom a hatred of letters was as natural as it was to his more illuſtrious predeceſſor *Jack Cade*:—but when we ſee Milton—the ſublime Milton—inſiſting upon the enormity of this amiable trait in the character of his murdered and libeled ſovereign—our contempt for and detestation of the act is equaled by our ſurprize to find *him* the aſſaſſin.'

* From the admiſſion of Collins's note into theſe remarks, the author's *religious* tenets may be gueſſed.

Many

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Many of the notes are very frivolous; ſome are the offſpring of falſe taſte; and not a few ſeem to have been written *merely* to contradict former commentators. They do not convince.

With an equal inclination to condemn, but not with equal abilities, did Kenrick, many years ago, attempt to cruſh the reputation of Johnſon's Shakſpeare. He examined the notes on the Comedies, and on King John, and, perhaps, would have completed his deſign, if he had not *diſcovered*, that it is in vain to write, when none will read.

It is, however, worthy of remark, that there are not above three or four of the Doctor's notes which are cenſured by *both* theſe literary *Drawcanſirs*. May we not conclude then, that Kenrick allowed, what this writer has condemned, and that this writer did not blame, what Kenrick has ſo ſeverely doomed to oblivion?

What was the fate of Kenrick's notes? They ſoon went

In vicum vendentem thus et odores.

What will be the fate of this new Annotator's remarks?——Oh! he tells us "hiſſelf," he will tranſplant them into a new Edition of Shakſpeare, in which Readers may expect all that can render his plays more intelligible, and more an object of univerſal admiration!

In this ſpecimen the Author exhibits more knowlege than taſte, and leſs candour than either. So that, on the whole, we are apprehenſive, that this new Edition, if it ever appears, will only add *one more* to thoſe formerly publiſhed, and that the text will neither be determinately ſettled, nor fully underſtood. Let the critic then remember, how many Editions are condemned to the *Hedge-Bookſellers* ſtall, or to the duſty ſhelves, in the libraries of the curious. *Caveat Editor!*

ART. III. *Adelaide and Theodore:* or, Letters on Education; containing all the Principles relative to three different Plans of Education; to that of Princes, and thoſe of Young Perſons of both Sexes. Tranſlated from the French of *Madame la Comteſſe de Genlis*. 12mo. 3 Vols. 9s. ſewed. Cadell. 1783.

PLANS of education which appear the moſt brilliant in deſcription, are not always the moſt eligible in practice. Rouſſeau's Emilius was an ingenious and amuſing tale; but it propoſed a mode of education, which it is impoſſible, in common ſituations, to execute.

Objections of the ſame kind ſeem to offer themſelves upon the firſt peruſal of the plan laid down by *Madame Genlis*, (See Rev. June 1782, *Foreign Art.*) for it ſuppoſes the parents to devote themſelves entirely to their children, and to ſubmit to a kind of ſecluſion from the world which is ſeldom either eligible or practicable; and, at the ſame time, requires, that they be poſſeſſed of intellectual and moral endowments, in a degree which falls to the lot of few individuals.

But, though it may not be practicable to follow the track marked out in theſe letters, a great variety of hints may be drawn

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drawn from them, which will be found exceedingly useful to parents and other instructors: and these hints are conveyed in a manner well adapted to interest the reader,—the whole plan being unfolded, at large, in a lively fictitious narrative. Several instructive and pathetic tales are introduced in the way of episode, and entertaining descriptions of domestic manners in the French nation, are interwoven with the work.

The plan of education adopted by *Madame d'Almane* (the principal person in the narrative) with respect to her children, is, to educate them entirely under her own eye, with the assistance of proper instructors. In order to lead them into an early acquaintance with history, biography, &c. she adopts an ingenious, but expensive method, described in the following extracts:

'We have taken up our habitation on the ground floor of the castle. The entrance leads by a vestibule to an eating parlour, which is lighted by a sky light, and the walls of which are painted in fresco, with Ovid's Metamorphoses. From this room we go into a very fine saloon, of a square form, having windows towards the garden. The hangings of this saloon contain pictures of the Roman History, painted in oil colours, and fixed in frames. The first contains medallions of the Seven Kings of Rome. Then follow those great men who have made the republic the most illustrious, and every Emperor as low down as Constantine. The opposite side of the room contains pictures of the most celebrated Roman Ladies, such as Lucretia, Ælia, Cornelia, Portia, and the Empresses to the time of Constantine. The other two sides of the saloon represent some chosen passages of the Roman History. The bottoms of the hangings are painted to imitate bas relief, and produces a pleasing effect. We have only the profiles of the Emperors and Empresses, which are good resemblances, having been taken from medals which we have in our possession. Round each profile is written the name of the person represented, and in what year he died. You will agree that this tapestry sort of hanging is more instructive than damask; and I can assure you it is a hundred times more agreeable; neither does it cost so much, and it will last for ever. The doors are also made to represent subjects taken from Roman History. On the right and left of this saloon are two wings, which form Monf. *d'Almane*'s apartments and mine, which is on the right hand as you come out of the saloon. We then enter a long gallery, which is painted in the same manner, to represent the Grecian History. At the end of this gallery, is my bed-chamber, where in like manner I have caused to be painted a part of the Holy Scriptures. My daughter's chamber joins to mine; it is hung with an English blue paper, ornamented with little coloured prints, which contain subjects taken from the History of France. These pictures may be removed at pleasure; and I have written on their backs the explanation of every thing they contain. We have besides these, baths, a study, one half of which contains about four hundred volumes. The other is furnished with cabinets, which contain some minerals and corals, and a pretty collection of shells. This study looks towards a little conservatory, where I have a number of plants, which

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which are claſſed in order, having tickets on them, of which I keep the key. Monſ. *d'Almane*'s apartments are exactly diſtributed like mine; ſo I ſhall only mention the paintings, which repreſent the Kings and Queens of France, together with all the great men and miniſters, who have in any degree contributed to the glory or happineſs of the kingdom. They are placed in the ſame medallion with the King who reigned in their time, which is an aſſociation that does honour to both. Henry the Fourth appears greater, with Sully at his ſide, as the merit of having choſen ſuch a Miniſter, would alone be ſufficient to immortalize a Prince. Monſ. *d'Almane*'s, and his ſon's bed-chamber are furniſhed and ornamented with ſubjects relative to the military art, ſuch as plans, fortifications, &c. and a cloſet which contains books, globes, ſpheres, &c. is the laſt room of this apartment. When we intend our children ſhould ſurvey theſe hiſtorical pictures in a methodical manner, we begin with my bed-chamber, which repreſents the Holy Scripture, from the Creation of the World. Thence we proceed to my gallery, where we meet with Ancient Hiſtory; and ſo on to the ſaloon, which contains the Roman Hiſtory. Then we finiſh our ſtudies in the gallery belonging to Monſ. *d'Almane*, which I have informed you is filled with the Hiſtory of France. With reſpect to mythology, we find that in our eating parlour, and it is generally the ſubject of our converſation during dinner. The ſecond flory contains five or ſix ſmall ſpare rooms, and the attics are deſtined for our ſervants. The colonades and ſtaircaſe are hung from top to bottom with large maps, which form a complete ſyſtem of geography. We have fixed on the ground floor for the place of our ſouthern maps, and the ſecond for our northern; for by putting an attention to theſe things we make a better impreſſion on childrens' minds. The whole furniture of the houſe is linen. The ſculpture on the walls is plain white, with gilt beads. The ſtairs and chimney-pieces are white marble, and are every day waſhed clean. Over the front are written theſe words, *True happineſs is of a retired nature, and an enemy to pomp.* Beſides all theſe repreſentations of hiſtory, which I have mentioned to you, I have, in a cloſet paved with marble, ſix large ſcreens, which are made to give you an idea of the chronology of the hiſtories of England, Spain, Portugal, Germany, Malta, and Turkey. I have alſo a great number of little hand ſcreens, which are all maps of different countries, and on the backs I have written in Engliſh or Italian, a clear and ſhort deſcription of the places they repreſent.——

'The idea of my tapeſtries, or hangings, *have* given me another, of hiſtorical magic lanthorns. I have had four or five hundred glaſſes made to repreſent ſubjects taken from hiſtory; and we have the diverſion of the magic lanthorn four times a week. I take upon myſelf to ſhew it, and generally do it in Engliſh; by this means I give them two leſſons at once; and as the pictures are often changed, I aſſure you *Adelaide* and *Theodore* are infinitely more delighted with our magic lanthorn, than the generality of children are with the ſun, moon, and ſeven ſtars, the prodigal ſon, the baker pulling the devil by the tail, &c. &c. Inſtead of teaching my children the favourite amuſement of building houſes with cards, I have invented a play for them which

gives

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gives them an idea of architecture. I have caused two small houses, and two palaces, to be made in pasteboard, which take to pieces; every ornament belonging to architecture are to be found in them. They are all numbered, and their names written on the back. My son has, besides these, a number of fortified castles, with which *Adelaide* also amuses herself sometimes, as well as with a pretty little ship, *of which* Monsieur *d'Almane* explains to us all the *parts* of, at least once a week.'

Of Madame Almane's ingenious expedients to convey moral and prudential instruction to her daughter, by means of incidents contrived for the purpose, we shall select two specimens.—The object of the first was to divert the attention of *Adelaide* from her personal charms, and guard her against the influence of flattery.

'Some days ago, I gave a dinner to almost all my neighbours. The company was very brilliant. *Adelaide* was well dressed, and looked remarkably handsome. All the guests cried out, how beautiful she was! and that they had never seen any thing so lovely or so agreeable. In the evening, when we were alone, Miss *Bridget* asked me the name of the Nobleman who sat on my right hand, and whose conversation appeared to interest me very much? I answered, he was called M. *de Lorme*: that he had travelled a great deal, and was very sensible and agreeable. But a little severe, said Miss *Bridget*; and there happened to me a droll adventure, which I shall tell you of without hesitation, before Mademoiselle *Adelaide*, who I am sure will be the first to laugh at it. I lay a wager, added Monsr. *d'Almane*, you heard him say he did not think *Adelaide* pretty. Oh! that, said Miss *Bridget*, would not be worth relating, for every one to their taste; and, if Mademoiselle were as beautiful as an Angel, she would not please every body; but that Monsr. *de Lorme* should have selected me for his confidante on this subject is very remarkable. He took me for one of the neighbouring Ladies, and, half an hour before dinner, while the company were all in the Saloon, I was walking on the terrace, where he joined me, and entered into conversation. I asked him what he thought of Mademoiselle *Adelaide*'s explanation of the Historical Pictures in the Saloon and other rooms? I think it wonderful, said he, and what I have admired above all is, that she explains them without any affectation of learning, and only speaks when she is questioned. She will do well to preserve this modest simplicity, for, without these qualities, let her have ever so much knowledge, she will only appear troublesome and tiresome, and at the same time ridiculous. This, continued he, is what I would have wished they had found this young person to applaud, instead of admiring her person, as they did; which, in my opinion, is nothing extraordinary. Indeed, said I, they give her very trifling praises: it is true, that she is very pretty; but, ... Pretty,—interrupted he, I do not think so at all. She is a little figure, without any regularity, with a pleasing look, which is, however, very common; and I do assure you, the greatest part of the company, who have declared her so lovely, do not think so in reality. I am above this ridiculous flattery, I assure you; and I much wish this child, whom I really admire, on account of her education, should know how little truth there is in such compliments as they have paid her, and how injurious they are to the person to whom

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whom they are addreſſed, for they muſt ſuppoſe her very vain, and very ſilly to believe it, and be delighted with it. This diſcourſe appeared to me to be very ſenſible, and I ſhould have liked to have prolonged it; but Mademoiſelle *Adelaide* came to tell me, dinner was on the table. By the manner in which ſhe ſpoke, Monſ. *de Lorme* found I belonged to the family; and Mademoiſelle *Adelaide* might perceive that he appeared much confuſed, and that I ſpoke very ſoftly to him, becauſe he begged me not to betray him, which I promiſed I would not. So then he thought, ſaid *Adelaide*, if I knew he did not think me handſome, I ſhould be grieved. I wiſh he was to know the truth of this matter! .... *Adelaide* is much in the right, ſaid I. But how can it be done? He will not come here again, and he leaves the country in two days. Miſs *Bridget*, ſaid Monſ. *d'Almane*, muſt write him a letter, and, as he is a man of great merit, and is beſides fifty years old, *Adelaide* may, if her mother will permit her, add a few lines from herſelf in the letter. I approved of this ſcheme; but *Adelaide* had ſome difficulty to conſent to it, as ſhe was afraid of not ſpelling quite properly. However, at laſt, Miſs *Bridget* prevailed on her, and when ſhe had wrote her own letter, in which ſhe acquainted Monſ. *de Lorme* that ſhe had found his remarks ſo very juſt, that ſhe could not help telling them to her young friend. *Adelaide* ſhut herſelf up in her cloſet to add her few lines. She ſtaid there a long time, and, when ſhe came out, ſhe bluſhed exceedingly, and brought us the letter in her hand, which was extremely well written, and was as follows:

"It is very true, Sir, I am neither ſurpriſed, nor angry, that you did not think me handſome; this might very well happen, and, when I am flattered, and told I am pretty, I often think it is done to make a joke of me. I had much rather be praiſed for the little knowledge I have gained, and for the qualities of my mind, becauſe, that is praiſing my mamma, as well as me. I intreat you, Sir, not to think me a young girl of an abſurd and frivolous turn. With ſuch a mother as I have, I can never be either one or the other."

'I approved this billet very much, and we ſent it immediately by a poſtilion, with orders to carry it to Monſ. *de Lorme*, who was to ſpend a day or two at a friend's houſe about two leagues from hence. *Adelaide* was impatient for his return, which he did about nine o'clock, with Monſ. *de Lorme*'s anſwer, which I ſend you:'

"Madam, I cannot believe that Miſs *Bridget* has told you I thought you plain. I think I could never have made uſe of ſuch an expreſſion. I do not like to exaggerate any thing, and eſpecially when it would be unpolite and diſobliging. I even think your perſon may be called very pleaſing; for taſte and opinions have not ſettled ideas relative to beauty or uglineſs; perſons judge variouſly, and frequently the moſt indifferent face is preferred to the moſt beautiful; and this proves, that thoſe who wiſh for general admiration, merely on account of their beauty, are equally abſurd and ridiculous. But you, Madam, will never be one of theſe: it is by the ſweetneſs of your temper, by your mildneſs, your ſteadineſs, your ſenſe, and your talents, that you wiſh to pleaſe; and, if you go on improving with the education you will have, you will make one of the moſt diſtinguiſhed, as well as one of the moſt pleaſing perſons in ſociety: and perhaps, in eight or ten years,

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years, chance may procure me the happineſs of meeting you, when I ſhall with great pleaſure ſee my predictions verified.'

'*Adelaide* was very well ſatisfied with this letter, which ſhe ſaid ſhe ſhould keep and read over from time to time. She added, Monſ. *de Lorme* was not a very polite man, but that he had a great deal of prudence and good ſenſe. You cannot think, my dear friend, how very amuſing this kind of leſſon is: Inſtead of preaching long ſermons, which tire both the ſpeaker and the hearer, we invent theſe pretty plans, which we bring into action, and perform the principal parts without the trouble of getting them by-heart; and, I aſſure you, theſe little Comedies, which ſometimes engage us for ten or twelve days, both intereſt and entertain us more than you have any idea of.'

The ſecond trial is an admirable leſſon of *œconomy* and *humanity*.

'You muſt know, that for theſe laſt four months ſhe has received two guineas a month by way of pocket money; out of which ſhe is obliged to find herſelf in pins, powder, pomatum, ſhoes, gloves, and writing paper. The firſt month the whole ſum was waſted in three days in ſuperfluities; and ſhe was forced to wear ragged ſhoes and dirty gloves. She felt the neceſſity of order and œconomy. She keeps her accounts exact, and has already learned to ſuit her expences to her income. *Adelaide* came into my cloſet yeſterday noon, juſt as I was going to a cabinet maker's to buy ſome furniture I was in want of; ſhe intreated me to let her go with me. I have, ſays ſhe, ſome money remaining of my monthly allowance, and I wiſh to buy a little table.—I conſent, replied I, and the more readily, as I wiſh you to begin to know the price of thoſe things you muſt one day purchaſe; which cannot be learnt but by going ſometimes to the ſhops. We ſet out, and went into a very fine ſhop. She inquired for tables, and they ſhewed her a charming one, in which was incloſed an inkhorn and deſk; but unfortunately it came to twenty-ſeven ſhillings, and ſhe had but twelve. This is unlucky, whiſpered I; if you had not ſpent eighteen ſhillings laſt month in cut paper, ſtraw-boxes, Bergamot toothpick-caſes, toys in ſhort, all of which you have already broke or loſt, you could have bought this pretty table. *Adelaide* ſighed; I left her to reflect on this misfortune; and when I had made my purchaſes, called her, and we went away. When we were in the carriage, I perceived a large box of roſe wood under her arm: what, ſays I, have you bought that?—Yes, mamma;—and for how much? For my twelve ſhillings.—But it was a table you wanted? Yes; but I could not find a pretty one for my price—And for that reaſon you bought a thing you did not want, nor have any uſe for—Would it not have been wiſer to have reſerved your twelve ſhillings to aſſiſt in raiſing a ſufficient ſum to pay for ſuch a table as you ſaw?—That is true; I was to blame.—Beſides, we ought never to diveſt ourſelves entirely of money to pleaſe our fancies. Things may happen, which will make us regret it.—But I ſhall receive my allowance in three days.—It is very poſſible you may wiſh for money within that time. The day after this converſation, a footman came into *Adelaide*'s chamber, and delivered a letter which was directed to her, ſaying a woman, who appears very pale, and ill-dreſſed, had juſt brought it.

Adelaide,

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Adelaide, surprized, gave the letter to Miss *Bridget*, who opened it directly, and read aloud what follows:'

"Mademoiselle,

"I implore your compassion; I have seven children which I have just left in a garret, almost dying with hunger. Acquainted with your mamma's charitable disposition, I came to beg her to relieve me; but hearing that she is not yet awake, I address myself to you. I am writing in your kitchen, where I see a fire for the first time these eight days. But, alas! my poor children are at this instant perishing perhaps with cold and hunger!—For Heaven sake, have pity on them!

"*Marianne*, the wife of *Durand*."

'Oh, great God! exclaimed *Adelaide*, bursting into tears, what shall I do?—How! Mademoiselle, returned Miss *Bridget*, can you hesitate about giving this unhappy woman money to buy bread? Send her a crown; that relief will suffice for to-day; and you cannot doubt your mamma's extricating her utterly from so deplorable a state.—A crown, replied *Adelaide*, sobbing, a crown! Alas, I have it not!—Oh had I but my twelve shillings! Detestable box! Oh, Miss *Bridget!* I conjure you, my dear Miss *Bridget*, to lend me twelve shillings!—What is it you say, Miss? How! have you nothing remaining of your monthly allowance?—Ah! do lend me twelve shillings!—I cannot; your mamma has expressly forbid my ever lending you money.—Alas, alas! and this poor woman!—Be easy, she shall be relieved;—I for my part do not spend all my money in trifles: it is not requisite for me to see distress, to remember and pity it. Thus saying, she went hastily out of the room, leaving *Adelaide* absorbed in confusion and remorse. A little while after Mademoiselle *Victoire* went into her room. Oh, Miss, cried she, weep no more at this poor woman's misfortunes: she is now quite happy; the guinea Miss *Bridget* gave her has restored her to life. Oh, how you would be moved could you be witness to her joy!—She knelt to Miss *Bridget!*—She is so grateful!—Oh, Miss, what a good action you have just done!—Me!—what are you talking of?—Why, that guinea you charged Miss *Bridget* to give her.—What has Miss *Bridget* said?—That it was from you. Oh, heaven! I ought not to suffer it—follow me, Mademoiselle *Victoire*. *Adelaide* rose, as she finished this speech, took her rose-wood box under her arm, and desired Mademoiselle *Victoire* to conduct her to the poor woman. They went into the kitchen, where they found Miss *Bridget*, surrounded by the servants, by the side of the poor woman. This last hearing *Adelaide* named, came and prostrated herself at her feet, all in tears. *Adelaide* weeping bitterly, raised her, saying, "I have not been so happy as to be able to give you the relief you have received. You owe it intirely to Miss *Bridget*:—but take this box, sell it to-morrow, that I may at least flatter myself with being useful to you in some respect. The woman refusing to take the box, Oh rid me of it, added *Adelaide*; that alone was the cause of my not assisting you; let me never see it more. After this action *Adelaide* returned to her own apartment, far less discontented with herself.'

The tales interspersed in these volumes have in them a happy mixture of the pathetic, the marvellous, and the instructive; but our limits will not permit us to insert any of these.

In

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In a work ſo full of inſtruction as well as entertainment, we are ſorry to meet with any thing which may poſſibly make an improper impreſſion upon young minds. We are apprehenſive, however, that the uſe which is ſometimes made of *falſehood*, as well as fiction, as the inſtrument of inſtruction, and ſome of the deſcriptions of female manners in France, will be thought by many to be, in a moral light, injudicious.

The letters in this work relative to the education of princes, are ſo detached from the principal narrative, that they appear as an excreſcence in the piece; they ſhould be read ſeparately from the reſt, as marked in the index at the end of the third volume.

ART. IV. *An Eſſay on Landſcape Painting*, with Remarks, General and Critical, on the different Schools and Maſters, Ancient and Modern. Small 8vo. 2s. 6d. ſewed. Johnſon. 1783.

THIS piece has every appearance of being the production of an ingenious Artiſt, who has made Landſcape-painting the principal object of his attention. It is adapted to afford inſtruction as well as entertainment, both to the Painter and the Connoiſſeur. After ſome general remarks on the powers of painting in exciting pleaſure, the author gives a ſuccinct view of the particular characters of the moſt eminent Landſcape Painters in the Italian, Flemiſh, and Dutch ſchools: he there propoſes a plan for an Engliſh ſchool in this branch of painting, and gives his idea of the merits of thoſe who have diſtinguiſhed themſelves as artiſts in this walk: laſtly, he concludes with ſeveral uſeful obſervations on Landſcape-painting.—Concerning an Engliſh ſchool, he ſays,

'Hitherto few attempts have been made towards forming an Engliſh ſchool. And in this branch of the art particularly, our countrymen have contented themſelves with imitating the ideas of other maſters, when they ſhould have copied nature only. In this country, the merely copying from nature, would of itſelf give a character to the landſcapes of our painters, which would be peculiar, and would ſufficiently eſtabliſh the taſte of an Engliſh ſchool: for England has undoubtedly many unrivalled and peculiar beauties, many characteriſtic charms and graces worthy of the pencil. Every foreigner is immediately and powerfully ſtruck with the beautiful verdure that prevails here through the year, owing perhaps to circumſtances not ſo favourable, to fogs and damps, to its inſular ſituation *. Nothing is to be found in any country at all reſembling an Engliſh park; nature no where appears in ſo luxuriant a dreſs, ſo uncontrolled in her forms, and ſo lively in her tints. Willows and poplars are almoſt the only trees common in Flanders; and the willows, though they grow very beautifully there, are ſuffered to become great trees, and are not condemned for pollards, yet have a poorneſs of character. The Dutchman, in his richeſt ſcenes, ſeldom exhibits any other foliage than that

* This ſentence ſeems imperfect; but it is ſo printed in the book.

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of the elm, which abounds in their low and moiſt grounds. The Engliſh park and foreſt, afford an infinite variety of character in its trees, an endleſs choice of foliage. We have alſo a great advantage over Italy itſelf, in the great variety and beauty of our northern ſkies; the forms of which are often ſo lovely and magnificent, where ſo much action is ſeen in the rolling of the clouds: all this is nearly unknown to the placid ſouthern hemiſphere. The veſtiges of Roman grandeur, the fine ruins of temples, of triumphal arches, of magnificent aqueducts, and every kind of elegant architecture, extant in Italy, are undoubtedly very valuable objects to the painter. But the Engliſh artiſt need not regret the want of theſe models, when ſo many beautiful and venerable ruins are every where to be ſeen in his own country. The remains of Gothic architecture have been the admiration of the moſt refined and claſſic minds. Pope, with great elegance, compares the writings of Shakeſpeare to thoſe noble piles, in his preface to that author's works: the muſe of Shakeſpeare is particularly dear to his own countrymen: his compoſitions are in the higheſt degree affecting to them, becauſe they are ſtamped every where with ſomething conſonant to the Engliſh character, to their genius and feelings; if, therefore, the reſemblance before mentioned, as applied by the poet, is apt and juſt, it follows, that theſe venerable reliques of our anceſtors, muſt have the ſame conſonance of character, the ſame congenial beauties. Although the refined in taſte may preſer the chaſte and noble proportions of Grecian art, to the more irregular and wild ideas of northern climes, whilſt each remains perfect, and the competition is for the beauty of a whole; yet, in the venerable ſtate of ruin, there is an awful romantic wildneſs in the Gothic remains, that moves the mind very powerfully. Much of the excellence and beauty of Grecian and Roman buildings is deſtroyed, when the general ſymmetry of the whole is violated; but the Gothic pile, in the parts of which ſo much elegance is ever allowed, loſes leſs of its propriety by the devaſtations of time. The ivyed arch, the taper ſhafted column, the ſhattered turret, will perhaps gather new charms, when detached from the whole, from the clumſey buttreſſes, from other leſs beautiful and incongruous parts. The light and graceful ſpire loſes nothing when deſerted by its ſurrounding towers; but the dome will want the relief of its ample wings and extenſive colonades. In ſurveying the remains of Grecian or Roman art, we inſtantly lament the loſs of correſponding beauties, we deplore the ravage of time; but, in beholding the Gothic ruin, every idea of this kind is loſt in the firſt impreſſion, in the ſentiments of awe and enthuſiaſm. In fact, this particular branch of painting is entirely open to the artiſt, for the foundation of an original merit. Theſe are ſubjects which we ſeldom ſee treated but in drawings, frequently execrable; they have never formed the grand choice of the painter in this country, at leaſt of any eminent painter. If the romantic ſcenes of many of the ruined caſtles, &c. in England and Wales, were to be repreſented by an artiſt, of talents as excellent, would they not have a finer, a more noble and intereſting effect, than the piles of building that decorate Pouſſin's landſcapes, which have ſo much ſameneſs in their forms and ſituations. I believe very little need be ſaid of the Flemiſh and Dutch taſte in architecture; any one who has ſeen the pictures of Van Du-n, and other painters of theſe ſubjects among them, will be quite ſatisfied,

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ſatisfied, that we need not borrow ideas from thence to improve our own. If the painter ſhould pant for ſublime ſcenes, ſtupendous mountains, precipices, waterfalls, he will find ample ſcope to improve his imagination in the Welch counties, or in Derbyſhire, and the Weſt of England: if the beautiful effects of nature, incident to lakes, ſhould be his object, he need not leave his own country to ſee the moſt delightful in the world.'

The idea which our author here ſuggeſts certainly merits the attention of the Engliſh Artiſts, and, if purſued in practice, might contribute not a little to their reputation.

ART. V. *Travels of Rabbi Benjamin*, Son of Jonah, of Tudela; through Europe, Aſia, and Africa, from the ancient Kingdom of Navarre, to the Frontiers of China. Faithfully tranſlated from the original Hebrew; and enriched with a Diſſertation and Notes, critical, hiſtorical, and geographical: In which the true Character of the Author, and Intention of the Work are impartially conſidered. By the Rev. B. Gerrans, Lecturer of St. Catherine Coleman, and Second Maſter of Queen Elizabeth's Free Grammar School, St. Olave, Southwark. 12mo. 5s. Robſon, &c. 1783.

BESIDE the above deſcription of this little volume, we have alſo, in the title-page, the following account: 'This Author flouriſhed about the year 1160 of the Chriſtian æra, is highly prized by the Jews and other admirers of Rabinical learning, and has frequently been quoted by the greateſt Orientaliſts that this or any other nation has produced: but was never before, to the Editor's knowledge, wholly tranſlated into Engliſh either by Jew or Gentile.' To this favourable remark, it is added in the Diſſertation, that there have been fourteen editions of the work; but the tranſlations it has undergone ſcarce merit the name, except that into *French* by that learned youth, J. P. Baratier, which, we are told, is far from being perfect: Mr. Gerrans, however, acknowledges obligations to that writer for excellent hints which he has improved by in his Notes and Diſſertation. This tranſlation is made from the Hebrew edition, publiſhed at Leyden in 1633, by C. L. Empereur.

After producing teſtimonies in behalf of this work, and eſpecially after having taken the pains to tranſlate it, his readers might have concluded, as the editor himſelf obſerves, that he is greatly prepoſſeſſed in favour of his author: but it is far otherwiſe: he heſitates not to ſpeak of him as contemptible; is almoſt diſpoſed to queſtion whether he ever left his native Tudela; knows not how to truſt him out of Spain, and the utmoſt ſtretch of candour is, at the intreaty of his friends, to permit him to make the tour of that country, and ſome part of Italy! —Poor Benjamin, Son of Jonah of Tudela! Hard is thy fate! Who will plead thy cauſe, when thy tranſlator thus deſerts thee?

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It is natural to ask, what could induce Mr. Gerrans to translate a work which he so much contemns? He returns some answer to the question, when 'having, as he says, unmasked, chastised, and humbled his author, he proceeds in the last place to do him justice, and explain his use.' On this head he offers several arguments, such as, his being of a century so obscure that we ought to be glad of the least monument which might serve to cast a glimmering light on so dark an age; the pure and simple style in which the book is written, rendering it one of the best introductions to the Rabinical dialect; farther, it is added, it throws more light on the times than a whole catalogue of Monkish writers; it shews the ignorance of the Jewish teachers in matters of geography and history, and the state and numbers of their own people; it acquaints us with some particulars which, he says, are not to be found elsewhere, and confirms and illustrates what other authors have obscurely hinted at: beside all which the editor observes, 'The chief use which I wish to make of the book is, to confirm lukewarm and indifferent Christians, in the principles of that holy religion, which they make profession of, and to combat the errors and impenitence of the Jews by their own weapons. Accordingly, he concludes his dissertation by an address to that people.

The work is no doubt a curiosity, as the production of a Jew in the twelfth century; the translator's observations also, may be allowed to have some weight; but considered in itself, the Rabbi's book has only a small portion of real worth: for in addition to the fabulous narrations, which lead the reader to suspect him when he speaks the truth, there are many other errors, omissions, and mistakes: Benjamin's principal view seems to have been to represent the number and state of his brethren in different parts of the world, and accordingly he mentions merely the names of many places to which we are to suppose he travelled, furnishing no remark, except, perhaps, a brief account of the Jews to be found there. When he relates any thing farther, it is often trifling, or fictitious, or mistaken,—as he frequently is, even in numbering his countrymen.

The Editor appears to be master of the language from whence he translates. He inserts many sensible notes, and remarks. He is sometimes inclined to be jocular, as particularly when he speaks of a *new* translation of the Bible, 'in which all difficulties should be removed, as his grandmother and many other good sort of old women had expected: how were they disappointed,' says he, 'after waiting ten years, to find that the profound Doctor had amused himself with *collating* instead of *translating*; that he had only been cutting out work for other people, which they could have cut out as well for themselves in half the time,

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time, and at half the expence.' Mr. Gerrans purſues his joke; but his wit is ſomewhat of the unpoliſhed kind.

From the notes, ſeveral of which are very learned, as well as pertinent and juſt, it may not be unacceptable to ſome of our Readers, if we inſert a ſhort anecdote, quoted by Mr. Richardſon in his Arabic grammar: it is introduced when Benjamin ſpeaks of the *Alchaſchiſchens*, a people of *Phenicia*, whom hiſtorians have called *Haſſeſſins*, *Aſſeſſins*, *Aſſaſſins*, &c. and their commander the *Elder of the mountains*; the paragraph affords a ſpecimen of his deſpotic influence over his followers; with reſpect to its truth, we have nothing to ſay; take it as it ſtands: A certain Sultan ſent to the *Elaer*, requiring his ſubmiſſion. When the ambaſſador appeared in his preſence, he called before him ſome of his people, and giving the ſignal to a young man among them, ſaid to him, "Stab yourſelf;" and he did ſo. He then ordered another to precipitate himſelf from the caſtle, which he did, and was daſhed to pieces. He then ſaid to the ambaſſador: "Of ſubjects ſuch as theſe, ſeventy thouſand are thus obſervant of me: let this be your anſwer *."

This performance is recommended to notice by a number of reſpectable names, nobility, clergy, and others, who have encouraged the publication.

* This Saracen Chief is mentioned by our Engliſh Hiſtorians, under the name of the *Old Man of the Mountains*. He flouriſhed when Richard I. was engaged in the *Holy war*. His name, we think, ſhould be written *Cheik el Chaſſiſſin*.

ART. VI. *Archæologia*, or Miſcellaneous Tracts relating to Antiquity, &c. Vol. VI. Concluded: ſee our laſt.

Art. 21. *REMARKS on the Sumatran Languages, by* Mr. Marſden*: *in a Letter to Sir* Joſeph Banks. The Remarker gives us two comparative ſpecimens of the language ſpoken in Sumatra, and other parts of the Eaſt; his deſign in which is, 'if poſſible, to trace a common origin; and alſo to determine whether the unconnected nations, who inhabit the internal parts of Sumatra, ſpeak languages radically and eſſentially different, or only different dialects of the ſame.' His information on the ſubject, we are told, leads but a ſmall way, and can only boaſt the merit of genuineneſs, being taken from the mouths of the natives themſelves, except in the inſtances of *Savu* and *Otaheite*, and not from books. One general inference he draws, which is, 'that from Madagaſcar, eaſtward to the Marqueſas, or nearly

* Author of the Hiſtory of Sumatra; ſee Rev. laſt volume, Two Articles.

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from the eaſt coaſt of Africa to the weſt coaſt of America, there is a manifeſt connexion in many of the words by which the inhabitants of the iſlands expreſs their ſimple ideas, and between ſome of the moſt diſtant, a ſtriking affinity. The links of the latitudinal chain remain yet to be traced.' Some readers will wiſh that Mr. Marſden had been ſomewhat more explicit and exact in determining what he intends by *Sumatra*, ſince when he ſpeaks of 'the *various, independent, unconnected nations*,' which inhabit its internal parts, they may conjecture that he means ſomewhat more than one of the principal of the *Sunda* iſlands, known by this name, which can hardly be ſuppoſed to contain ſuch a *variety of nations*.

The article which follows bears a little ſimilarity to the former, but will be more generally amuſing: viz. *Obſervations on the Indian Method of Picture-writing*; by William Bray, Eſq. This gentleman preſents 'a copy of an hiſtorical painting in figures taken from a tree in North America.' The marks are ſaid to have been found, as far as the ſpecies can be recollected, on a *Sugar* Maple, growing on the banks of the Muſkingham river; the bark was peeled off on one ſide of the tree, about a foot ſquare, and theſe characters painted on that part with charcoal and bear's oil. It may be ſuppoſed there is nothing very elegant in theſe paintings, the end of the finger, or the point of a burnt ſtick, being the only pencil they uſe. This was the performance of *Wingenund*, an Indian warrior, of the Delaware nation, when going out to war; and was interpreted to the gentleman who took the copy by Captain *White-eyes*, a Delaware-chief. The firſt figure repreſents a river turtle, the emblem or badge of the tribe to which he belonged. The ſecond is Wingenund's perſonal mark or character; the Indians chooſe ſome ſuch *firm* in their youth, and retain it, without alteration, to their death. Other ſtrokes ſhew the number of times he had been at war, and others the number of ſcalps and priſoners he had taken in different expeditions. Another figure is deſigned for a fort, at the taking of which he aſſiſted, ſuppoſed to be one of the ſmall forts on lake Erie, ſurpriſed by the Indians about the year 1762: Fort Detroit and Fort Pitt are alſo here repreſented, both beſieged by the Indians, about the ſame year: the ſpace between ſome of the ſtrokes expreſſes that he did not go to war for ſome time: other ſtrokes ſhew the number of warriors he had with him when he made the war-marks, and their inclining to the left with the backs to the ſun (which is one of the figures) ſignifies that they were going to the northward; vermillion is a peaceable colour with them, and declares that their anger is no more, whereas black ſignifies anger, or war. To theſe few hints we ſhall only add, that the Dela-

wares

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wares are divided into three tribes, the badges of which are, the turtle, the wolf, and the eagle.

23. *Observations on the Origin and Antiquity of Round Churches, and of the Round Church at Cambridge in particular, by Mr* James Essex, F. A. S. As the number of circular churches in England is thought large, it has been supposed that most of them were built by the Jews for synagogues. This conclusion has been greatly strengthened in regard to the *round church* at Cambridge, because of its being situated in a part of the town called the *Jewry*. Mr. Essex offers very satisfactory reasons for a different opinion. It appears, that the Jews who formerly resided here, were, many of them at least, situated in another street, in the centre of the town, where they had a synagogue, which afterwards became a cell of Mendicant Friars. The erection of the circular buildings in question is attributed, with great probability, to the *Knights Templars*, an order instituted in 1118 for the protection of Jerusalem: their first number was nine, but it became afterwards almost unlimited: they were settled in various parts of Christendom: but in the year 1134 all the knights who were in the convent at Jerusalem were slain by the *Saracens:* then, it is probable, those who had fixed in different parts of Europe, where they are said to have acquired vast revenues, began to build *round churches*, resembling (as well as they could) that which stood over the *holy sepulchre* at Jerusalem, which they were immediately selected to defend: from hence such churches are sometimes called St. Sepulchre, and the parish the Jewry: beside those erections which were raised by the Templars or their benefactors, *parish-churches*, during the Croisades, were occasionally built in the same form, in honour of the *Sepulchre*. Among the other instructive and entertaining observations in this article, Mr. Essex enters into a particular account and description of the church at Cambridge. He thinks that this building is the best copy of the church of the Resurrection, or Holy Sepulchre, at Jerusalem, which we have now in England; at the same time it has undergone so many alterations, that it is a matter of difficulty to determine its first form, and the original design of the architect. This our ingenious antiquary has endeavoured to accomplish, and he presents us with an engraving made from an actual survey, and stript of several additions which it has received. The drawing therefore will appear very different from the building in its present form, though it may be, and no doubt is, an exact representation of it, in its primitive state.

In the third volume of this work, p. 185, we had an account of an ancient picture in *Windsor-castle*, representing the interview of Henry VIII. with Francis I. between Guines and

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Ardres, in 1520 *. The twenty-fourth number of this volume relates to the same subject, and describes another ancient picture, at the same place, representing the embarkation of Henry VIII. at Dover on the above occasion. Beside a minute account which is given of the painting, this article consists of many observations on the state of the navy in Britain, and indeed these form its greatest part, together with remarks on the harbour and forts of Dover. King Alfred is generally deemed the founder and promoter of our naval strength: Athelstan gave great encouragement to navigation; the merchant who had been thrice across the high seas on his own account, was intitled to the rank and privileges of a *Thane*. Edgar's ships increased to a number almost incredible; some historians talk of three or four thousand; we may suppose their size to have been small and insignificant. The royal navy had no existence in those times, except in the pinnaces and barges for the King's own use. Long after the days of the Saxons, when the King had occasion for a fleet, he issued his mandate to the Cinque-ports to fit out the number of ships which by their tenure they were bound to supply. 'In a pardon granted to William of Wickham, Bishop of Wincheſter, 1 Richard II. we are told, it is recited, that the said Bishop had undertaken to supply Edward III. in the 50th year of his reign, with three ships for a quarter of a year, each ship having fifty men at arms, and fifty bowmen, at the wages and rewards which the King usually paid; the King to pay the mariners.' Several accounts of a like kind are given in the different reigns, till we arrive at the time when the navy of England was settled on a regular and permanent establishment, and a navy office erected by Henry VIII. By an inventory taken after the death of that monarch, it appears, that the King's ships, gallies, and pinnaces, were increased to 53, containing 6255 tons, and carrying 7780 men. The form of our ships is also particularly attended to. The introduction of cannon, which are supposed to have been occasionally used in some shape on ship-board about the middle of the 14th century, must have contributed to enlarge their size. This article is attended by a plan of the port of Dover, made in the reign of Queen Elizabeth, and another engraving of the ship *Harry Grace à Dieu*, from an original drawing preserved in Magdalen College, Cambridge. The author of this tract is John Topham, Esq.

Two dissertations which follow the above, *On the cubical Contents of the* Roman Congius, *and the* Roman Amphora, *by* Henry Norris, Esq; are curious and ingenious, but admit of no par-

* Vid. Month. Review for Dec. 1775, p. 494.

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ticular account from us, unleſs we were to tranſcribe nearly the whole of the two articles; we paſs on therefore to

No. 27. *Sequel to the Obſervations on ancient Caſtles.* *By* Edward King, Eſq. The firſt part of this diſſertation is in the fourth volume of Archæologia, No. 25 *. This ſequel conſtitutes a conſiderable part of the preſent volume, as it draws near to the length of one hundred and fifty pages. The former article was confined to a general explanation of the manner of fortifying thoſe remarkable parts of ancient caſtles and ſtrong-holds, called *Keeps* and *Maſter-towers*, without any regard to the different ages in which any of them were conſtructed. In the preſent, the æras in which theſe buildings were erected is the firſt object of attention, together with the ſucceſſive gradual changes introduced in the mode of accommodation and defence; after which the almoſt imperceptible tranſition, made by the *ancient chieftains* of this land, from a reſidence in formidable, ſtately, inconvenient ſtrong-holds, to that in embattled manſions (embattled, it is ſaid, without uſe, and almoſt without meaning); and at length to convenient and elegant palaces, abounding with the luxuries of life; this curious ſpeculation forms the concluding part of the number. From ſome very ancient buildings ſtill exiſting almoſt entire, Mr. King ſelects *two* as deſerving particular attention. The firſt is *Conniſborough*, in Yorkſhire, called in the old editions of Camden *Conines-borough*, which, it is here ſaid, if we pay any regard to ancient etymologies, will lead us to underſtand this to have been named in *Saxon times*, the *King's Fortreſs*, as before, in *Britiſh times*, it appears to have had the name of *Caer Conan*, the *royal city*. Our learned antiquary thinks we may fairly conclude, that although many Britiſh and Saxon fortifications were *merely* entrenchments of earth, yet that *here* was in the earlieſt times ſome building, and ſtrong place of reſidence; 'eſpecially as an ancient tradition has been preſerved, and is mentioned by old hiſtorians, which ſays, here was a caſtle that *afterwards* belonged to King Harold.' Our author favours us with a very minute and amuſing account of this caſtle; firſt of the court or *area*, and then of the extraordinary ſtructure itſelf, which 'ſtands, he tells us, in one corner of the *area*, commanding a moſt glorious view of the windings of the river *Dune*, or *Dun*, and of the adjacent country; if, it is added, any ideas of the beauty of ſuch a ſcene could be conceived in thoſe barbarous times of deſolation, when this fortreſs was erected; and when not one ſingle window conſtructed therein was ſo placed as to behold it.' We ſhall only take notice farther of the aſcent to the grand entrance, 'which

* Vid. Month. Review for Dec. 1777, p. 456. Alſo ib. for July 1777, p. 14.

is,

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is, and moſt probably always was, this author informs us, by an exceeding ſteep flight of deep ſteps, ſo narrow, and ſo ſhallow, in the ſpace for ſetting the feet on every ſtep (whilſt there is no rail to hold by, and an abſolute precipice on either ſide) that even the going up is frightful, and the coming down not to be accompliſhed without help, except by workmen accuſtomed to ſcaffolds, and the impending heights of lofty buildings.' Mr. King apprehends, from his nice examination of the different parts of this ſtructure, that they indicate a period of time, between the departure of the Romans, and their arts, from this country, and the introduction of ſavage foreigners, and their final eſtabliſhment here; a period between the loſs of Roman architecture and the introduction of the Gothic; a period when barbarians juſt arrived, mixing with the rudeſt part of the natives, were prompted to imitate imperfectly, and as far as their conceptions would allow, the few ſpecimens they had ſeen of Roman magnificence. We ſhould add, that this remark is particularly made concerning the two chimney-pieces ſtanding in this place.

The other edifice of great antiquity, is *Caſtleton*, in *Derbyſhire*; perched proudly, like a falcon's neſt, on the ſummit of an almoſt inacceſſible rock, high impending over the mouth of one of the moſt horrid and auguſt caverns that nature ever formed. This is very exactly deſcribed, but does not appear to be ſo curious a remnant of antiquity as the former; we do not find any fire-hearth or chimney-piece, which makes ſo diſtinguiſhed a figure in the other relation: but we find in this, as well as the other, a large nich in the wall of one of the apartments, with a ſingular kind of canopy or ornament at the top, ſuppoſed to have been the *idol cell*, or little idolatrous chapel in Pagan times. This ſuppoſition ſeems to receive ſome ſupport in reſpect to *Caſtleton*, from certain ſmall idols which were dug up a few years ago in the neighbourhood.

After a ſlight notice of the improvement made by Alfred on the firſt towers built on this ſmall, confined, and rude plan, we are brought to the Norman age. *Clifford's Tower* at York, Lincoln Caſtle, and the caſtle at *Tickhill* in Yorkſhire, undergo a very exact examination: theſe three ſeem to bear a conſiderable reſemblance to thoſe which are denominated Saxon; at the ſame time that they were built by, or in the reign of William the Conqueror. *Tunbridge Caſtle* is different, and here preſented as being in the *original Norman* ſtyle, built in the reign of William Rufus: it is inveſtigated with an accuracy and diligence remarkable indeed, and to thoſe who are pleaſed with ſuch kind of enquiries will afford much entertainment and inſtruction.

When Mr. King, in the farther progreſs of his enquiry, mentions *Lanceſton Caſtle*, in *Cornwall*, deſcribed by Dr. Borlaſe,

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laſe *, which he places among the very firſt *Saxon caſtles*, he adds the following remark: 'Whence either the rude Picts, or the Celtic Britons, or the primitive Saxons, or the Normans (all whoſe buildings have ſome diſtant reſemblance), derived thoſe firſt ideas of military architecture, which ſeem ſo unlike the Roman, cannot be preciſely aſcertained: but it is very remarkable what a great ſimilarity there is between this caſtle at *Lanceſton*, and the deſcription given by Herodotus of Ecbatana, the capital of Media, built in the firſt ages of the world, and of that part particularly which may be concluded to have been the keep of that ancient and magnificent fortreſs.' Our ingenious author adds ſome reaſons to ſtrengthen this obſervation †.

We now come to the improvements made by that ſagacious and ingenious man Gundulph, Biſhop of Rocheſter, who was employed to direct the building of the Tower of London, and other fortreſſes: that at Rocheſter was particularly deſcribed in the firſt part of this memoir, and great additions are here made to the account which had been given of the caſtle at Canterbury.

From hence we are led to conſider an irregular mixed ſpecies of building which gradually took place, and became ſtill more confuſed about the time of King Stephen, and continued till the reign of Edward I. which was not by any means ſo perfect in its kind as that before examined. The three ſpecimens of this ſort are, Pontefract, Newark, and Knareſborough. To theſe ſucceeded the magnificent piles of Edward I. more convenient, more ſtately, and containing not only many towers, but great halls, and ſometimes even religious houſes. Their grandeur will be always acknowledged while the caſtles of Conway and Caernarvon remain. Windſor Caſtle, built by Edward III. is next mentioned. This is followed by a very particular account of two remarkable ſtructures, one at Harewood, the other at Spofford in Yorkſhire; built about the time of Edward I. completed in the reign of Edward III. Other caſtles are recited, and it is added, 'to theſe venerable piles ſucceeded the *caſtellated houſes*, manſions adorned with turrets and battlements, but utterly incapable of defence. Of theſe laſt ſtructures, *Haddon-houſe* in Derbyſhire, belonging to the Duke of Rutland, is ſaid to be the moſt perfect and curious now remaining. The circumſtantial deſcription of this building is concluded with theſe words; 'Much it is to be wiſhed, by every lover of antiquities, that this princely habitation may never come ſo far into favour as to be modernized; leſt the traces of ancient times and manners, which are now ſo rarely preſerved

* See Antiquities of Cornwall, p. 356.

† Herodotus, Book iii.

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in this country, any where elſe, ſhould be utterly loſt alſo here.'

We now arrive at the ſtately buildings of Queen Elizabeth's reign, ſuch as Burleigh-houſe, Lincolnſhire, Hardwick-houſe, Devonſhire, &c. This is the ninth and laſt ſtage of the hiſtory, deſcending from the ſtrong *Anglo-Saxon tower* (uniting in ſome degree grandeur with defence, yet not greatly ſuperior to a *Northern Dun*) to the well adorned regular palace. What the ſtyle of building was, in the palaces in uſe at the times coeval with the caſtles, Mr. King adds, appears from the remains of thoſe at Weſtminſter and at Eltham. It is a fact little adverted to, that the greater part of the royal apartments at Weſtminſter, and indeed of the whole palace, is ſtill ſtanding; and that the Great-hall was the place where the Kings of England dined on all public occaſions; and was conſidered merely as the *common hall* of the palace, till the long continuance of the courts of *juſtice* there affixed a more ſacred idea of the place; although *they* at firſt ſat in that room, merely as following the King's perſon; the judges of the courts being conſidered as parts of his uſual attendants. We can only add farther concerning this number that it is illuſtrated by no leſs than thirty-one copper-plates, which add to its entertainment and to its uſe: beſide which a ſmall *vignette* at the end gives a ſketch of the form of cannon, conſtructed with rings and iron bars, and of the manner in which they were originally mounted at ſieges in their firſt introduction into this country.

No. 28. *Additions to Mr. King's Account of Lincoln Caſtle, by Sir* Henry Charles Engleſield. This paper relates to a ſingularity in one of the towers which had eſcaped the notice of Mr. King. It is a remarkable arch opening into the ditch from the lower part of the ſaid tower. The dimenſions and materials of this arch, its being ſo far below the preſent ſurface of the earth, and its ſituation in the line of the Roman wall and oppoſite the Eaſt gate, incline Sir Henry to pronounce this the old gate of the Lindum of the Romans; but he obſerves ſome remarkable differences in this from the North and South gates, which rather diſcountenance the ſuppoſition. 'However he ſtill thinks that the Normans and Saxons both found this great arch built to their hands, and inſtead of deſtroying it, turned it into a poſtern when they dug out the ditch, and built a flight of ſteps to it,' ſome remains of which were viſible it is ſaid about twenty years ago. Two engravings are added to this account.

No. 29. *Obſervations on* Rocheſter *Caſtle, by the Rev. Mr.* Samuel Denne. This article is intended to confirm the perſuaſion that Rocheſter was in great part re-edified, if not originally built by Gundulph, Biſhop of that See, about 1088. The evidence produced appears to be ſufficiently ſatisfactory.

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In the laſt number of this volume Governor Pownall points out a miſtake which had been made by the publiſher in his account of the Roman earthen ware *; which miſtake has however been acknowledged. He alſo candidly corrects ſome errors of his own. In the concluſion of the article, he reſumes the controverſy about the boundary ſtone of Croyland Abbey †, in which he defends his former opinion, and farther ſupports it by the evidence of an ingenious and worthy clergyman, Mr. Scribo, reſiding at Spalding. We cannot determine any thing in this diſpute: but from an account which has been lately publiſhed by Mr. Gough in the Bibliotheca Topographica, No. XI. *Preface*, it ſhould ſeem, that Mr. Scribo has found reaſon to agree in opinion with thoſe who diſſent from Governor Pownal, and who from the little judgment we can form appear to have probability on their ſide.

We have thus given our Readers a ſhort view of the contents of this volume, which diſcovers much ingenuity, and furniſhes pleaſing and inſtructive information.

* Vid. Rev. for April, 1780, p. 275.
† Ib. for Nov. 1775, p. 415. Ib. for Feb. 1780, p. 109.

ART. VII. *Pharus Artis grammaticæ Hebrææ, &c.* A Guide to a grammatical Acquaintance with the Hebrew Tongue: intended for thoſe who have already ſome Knowledge of the Language: together with an Explication of the Divine Names, and a Verſion of the Songs which are found in the 38th Chapter of Iſaiah, and the 5th Chapter of Judges. By John Uri. 8vo. 176 pages. Oxford, printed, at the Clarendon Preſs. 1784.

THIS learned writer appears to have beſtowed very conſiderable labour on the Hebrew language; and at the ſame time, he ſeems, in his Latin preface, rather to repent of his publication, almoſt before it is exhibited to the world; for he very feelingly laments the time and expence beſtowed on it. However, though he diſſents from ſome opinions that are pretty ſtedfaſtly at preſent maintained on the ſubject, it is by no means improbable that many who enter into theſe enquiries will give attention to his performance. He is in the number of thoſe who defend the antiquity of the vowel-points. He apprehends that moſt of the difficulties which perplex the ſacred writings of the Old Teſtament may be more effectually removed by an improvement of the common grammars, than by alterations of the received text. His notions concerning the genders of nouns, and reſpecting pronouns, differ from the doctrine of former grammarians; and he adds a variety of exemplifications to prove, that the ancient Jews never ſpoke in the firſt and ſecond, but always in the third perſon. Theſe, and other topics, he endea-

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endeavours to illuſtrate and ſupport, by minutely examining the formation and texture of Hebrew words and paſſages with which his book abounds: but he does not lay down preciſe rules, or otherwiſe largely explain his principles; ſo that his work is not to be conſidered as a *grammar*, but as a collection of obſervations, which appear to him likely to contribute to *its* improvement; with which view alſo he has not unfrequently had recourſe to the Arabic language. The explication of the *Divine Names*, as they are termed, is likewiſe ſomewhat peculiar, depending on changes of letters and points, all which we muſt leave to the more accurate inſpection of Hebrew critics, who will no doubt think the performance merits ſome inveſtigation. Interpretations of paſſages are interſperſed throughout the volume, beſide a verſion of the ſongs or canticles in Iſaiah and Judges. Hezekiah's ſong, which is the paſſage tranſlated from Iſaiah, has two verſions, the firſt of which adheres to the Hebrew idiom, according to Mr. Uri's idea of it, the other is more directly accommodated to furniſh the ſenſe and meaning. On comparing this with Dr. Lowth's tranſlation, we obſerve ſome variations, in a degree affecting the ſenſe, as may be ſeen in the following extracts:

Ver. 11. —— *non intuebor homines amplius, exiſtens cum incolis quietoris.*

Lowth. —— "I ſhall no longer behold man with the inhabitants of the world."

13. *Collegi: uſque ad mane, tanquam leo, ſic confringes omnia oſſa mea.*

Lowth. —— "I roared until the morning like the lion: ſo did he break to pieces all my bones."

15. *Quod dum eloquebar, illico reſpondiſti mihi, nempe te facturum: tutum me ſervavero omnibus annis meis adverſus amaritudinem animæ meæ.*

Lowth. "What ſhall I ſay? he hath given me a promiſe, and he hath performed it. Through the reſt of my years will I reflect on this bitterneſs of my ſoul."

With this little compariſon we diſmiſs the work, not doubting that it will obtain the attention of the learned, particularly the ſtudents in Hebrew literature.

Art. VIII. *The Nature and Circumſtances of the Demoniacs in the Goſpels*, ſtated, methodized, and conſidered in the ſeveral Particulars. By Thomas Barker. 8vo. 1s. 6d. White. 1783.

THIS is the ſame Author who favoured the world ſome time ago with a ſmall piece entitled, The Meſſiah *. There is an air of ſimplicity and ſincerity in his publications, that we are

* Vid. Review for July 1780, p. 57.

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pleaſed when they come under our notice, even though we ſhould not always concur with him in opinion. It will be proper for us to inſert a few extracts from the preface.

'In the ſuperſtitious ages, he obſerves, men were, perhaps, apt to imagine more things to be miracles, than the Apoſtles underſtood or intended as ſuch; on the contrary, in this age of infidelity, it is the faſhion to explain away things, which have from the beginning been ſo underſtood and believed. This is the declared intent of the unbelievers in revealed religion, who are for denying every interpoſition of Providence out of the ordinary eſtabliſhed courſe of nature. And even among thoſe whoſe faith and ſincerity I will not impeach, ſome ſeem to be diſpoſed, out of dread of defending any thing which ſhould be but ſuſpected by any body to be a miſtake, to give up every thing which can poſſibly be explained away. This diſpoſition is perhaps hinted at by our Saviour, Luke xviii. 8. as one of the ſigns of the Son of man's ſecond coming; and the author of the ſecond of Eſdras, chap. v. 1. mentions the ſame thing.'

Concerning the preſent work, he ſays, 'In examining this ſubject, I have endeavoured to lay together all the evidence under the ſeveral different heads fully and fairly; and I have endeavoured neither needleſly to multiply miracles where the words do not require it, nor to deny them where they do. I examine the Scriptures freely, and give my opinion on what they ſay without reſerve; but when I have found out what they contain, I conform to it, and let them ſpeak for themſelves, without labouring to explain away the natural meaning of the word.'

The method Mr. Barker purſues is ſimilar to that in his treatiſe on the *Meſſiah*; beginning with the general expreſſions, and proceeding to the ſeveral particulars in their order. 'And in ſo doing, he ſays, I ſpeak firſt of thoſe defects and circumſtances which might ariſe from natural cauſes; and go on to thoſe opinions and actions, which, for the reaſons there given, cannot be accounted for but by ſome ſupernatural power; and our Saviour's method of ſpeaking plainly implies that there was a ſpiritual agent. That angels are God's miniſters has been generally allowed, but that demons alſo execute his will, has been but little taken notice of; yet there is ſomething of it in Whiſton's Account of the Demoniacs, page 72.'

It is farther added—'I chuſe to write a book on the ſubject, rather than an anſwer to any that has been before printed, becauſe I would ſearch out carefully what the fact was, which I can do more fully and clearly by ſtating the whole in order, than by giving detached anſwers to what others have ſaid. Nor do I want to cenſure the perſons themſelves who differ from me in opinion; to their own maſter they ſtand or fall: it is ſuch of their notions as ſeem to me ill grounded, that I mean here

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to oppose; and I adopt the opinion of any of those who have gone before me, where I think them right. That *it* was occasioned by evil spirits, was almost universally believed by Christians till of late years; calling them demons, and those considered as fallen angels, is from Mr. Whiston: distinguishing the demoniac from that which speaks in him, is from Mr. Burgh; that demons were the objects of heathen worship is Mr. Farmer's; but that the temper of the demoniacs was quite contrary to that of the rest of the Jews, and that the heathen priests were demoniacs for the time, are, as far as I know, new.'

Our Author does not express himself in the above passage with all the perspicuity we could wish, yet we apprehend his meaning will without much difficulty be perceived. But the order and manner of his work is very proper and clear, advancing from the expressions used in scripture concerning the demoniacs, and the symptoms attending them, to their speaking, reasoning, and acknowledgment of Christ, the manner in which they are spoken of, and to, by the people, by the disciples, by Jesus himself, and the instances in which our Lord argues on the supposition that demons occasioned these disorders: under such and other heads, in the regular order of chapters and sections, Mr. Barker produces the several suitable texts, and occasionally adds remarks and reflections. But we shall dismiss the work, by only taking notice of what is offered in the ninth section of the second chapter, entitled, '*Acknowledgment of Christ.*' Here he very pertinently observes, that though many of the Jews did at times speak of Christ as a *great prophet*, yet their notions of him were very various; some supposing him to be John the Baptist risen again; some Elijah, others Jeremiah, or one of the old prophets; 'But with the demoniacs it is no such thing, they are all exactly in the same story; *Thou art the Messiah, the Son, the Holy One of God*; and it cannot be conceived, that the guesses of men disordered should be more clear and uniform, than those of men in their senses. It was not therefore the men; but something distinct from them, which gave so many perfect and consistent accounts.' It is farther added,

'The opinions which the Jews declare were rather guesses than a fully established belief. On seeing him do some great miracle, their conclusion is, he who doth this work must be more than a common man.—His disciples indeed, and immediate followers, speak with more confidence about it. Peter says, *we believe and are sure that thou art the Son of the living God:* but the Apostle's firm belief was very different from that doubtful guess of the Jews in the general. Now that which speaks in the demoniacs, though of a very different temper from Peter, yet expresses the same undoubted conviction that he had; *They knew that he was the Messiah*; *I know thee who thou art, the Holy One*

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One of God; and none of them ever expreſs the leaſt doubt about it. Further, the diſpoſition with which the demoniacs ſpeak of Chriſt, is quite contrary to that with which the Jews ſpeak of the Meſſiah; for of his coming they always ſpeak with joy: he was the great expectation and the *hope of Iſrael.*——How differently from this do the demoniacs expreſs themſelves? all that they ſay of Chriſt is with diſlike and terror. *Let us alone*; *what have we to do with thee? Art thou come to deſtroy us? To torment us before the* appointed *time* of future judgment? Therefore the real ſpeaker of theſe things cannot be a Jew, but ſome Being, of quite contrary hopes and fears.'

This is ſome part of our Author's argument, but for a more ſatisfactory view of it, we muſt refer to the tract at large.

ART. IX. *Thirty two Sermons* on plain and practical ſubjects. By the late reverend Thomas Pyle, many Years Miniſter of Lynn in Norfolk, and Author of the Paraphraſe on the Acts, Epiſtles, and Revelation, in the Manner of Dr. Clarke. Publiſhed by his Son, Philip Pyle, M. A. Volume III. 8vo. 5s. 6d. Boards. Robinſon. 1783.

THESE diſcourſes merit the ſame account that has been given of the two former volumes, for which we refer to our Review for July, 1773, p. 34.

The ſubjects of the Sermons now before us, are, 'All men ſinners; Covetouſneſs; How men darken the light within them; Abſtaining from evil and the appearance of it; In what ſenſe the names of Chriſtians are written in Heaven; Religious contemplation; The ſin of *Achan*; Evil deſires and thoughts; Covering of ſin; Confeſſion of ſin; The wiſdom of the ſerpent; The innocence of the dove; God's giving men to Chriſt; The neceſſity of hereſies; Diſtribution of preſent good and evil; Proſperity of the wicked; Adverſity of good men; Supreme good of mankind.' On ſome of theſe topics there are *two*, and on others *three* diſcourſes.

We ſhall inſert a few ſpecimens. In the ſermons on *darkening the light within*, among many judicious and uſeful remarks, we find the following:

'In relation to any *ſcripture doctrine*, remember, and hold faſt, the *undoubted truths*, which you find in the ſacred writings. Be aſſured that no texts, no paſſages, have either power, or the ſmalleſt tendency, to ſubvert theſe fundamental truths, however artfully ſome *wicked* interpreters may play them off on you.—For example: Look but on God, and his worſhip, as you have them defined in the firſt and ſecond commandments, and no Jeſuit will ever prevail with you, to bow down before an image, or to adore a crucifix.—Do but call to mind, how expreſsly our Saviour enjoins, "Thou ſhalt worſhip the Lord thy God, and him *only* ſhalt thou ſerve:" and you will never

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be led blindfold into the profane superstition of praying to saints, or deifying the Virgin Mary.—If you will recollect what his great Apostle declares, that "Christ died *once for all*, and that by *one offering* he hath perfected them that are sanctified," not all the sophistry on earth can ever induce you to believe the sacrifice of the *mass*;—to believe, that "Christ, the *whole*, entire Christ, is repeatedly offered up every day, in ten thousand places at the same moment, wherever the sacrament happens to be administered."—Lastly, and above all; Only reflect in how many parts of Scripture, almost innumerable, you are explicitly taught, that "God is the righteous Judge of all men;" that "he will finally reward every one, according to his *works*:" and you cannot possibly but reject, with high disdain, the doctrine of *Election* or *Irresistible grace*, and every idea that any man can be saved, without his own free endeavours, or personal virtue.'

The term *wicked* joined with interpreters, in the above passage, we have distinguished in *Italics*, as being harsh and severe, for though some have no doubt designedly given false accounts of scripture expressions, yet far be it from us to charge all the misinterpreters of the sacred writings with a wilful and wicked intention to deceive and mislead. Mr. Pyle is a declared enemy to the doctrine of *election* in the Calvinistical sense of it, and improves every opportunity, as above, to attack it, and this he has done from a full persuasion that it is unscriptural, and that it has the most pernicious tendency to give encouragement to vice, and destroy solid piety and virtue.

In the discourse concerning *evil thoughts* and desires, under the head of such as are unprofitable, which if they are not so at first, do very soon, and infallibly, become sinful by the degree of their continuance, we have the following passage:

'How poorly is that man accomplished, who has nothing in his head but insignificant sports; or a few scraps of wit, picked up by conversation with persons of his own level, or a little above it; whose understanding aspires no higher than to the humble beauties of a dramatic performance, or the exploits of some hero in a romance, and is void of all ingenuous knowledge, of all taste for those noble truths, which alone can adorn either the mind or the conduct of a rational creature!—You find, indeed, that these kind of *thoughts*, and this mode of living, are the utmost ambition of many persons to whom the fashion of the world gives a nominal superiority above their neighbours. Yet if men were weighed in the balance of real worth, if they were estimated by the honour they do to human nature, or the service they do to human society, how would such characters sink, not only below the men who are skilled in ingenious arts, but even below those, who honestly labour for their daily bread?'

Our preacher adds some excellent directions for the regulation of the thoughts and desires, from which we shall insert a short passage relative to company and conversation:

'A man should be thoroughly assured of his attachment to virtue, before ever he ventures himself among her enemies. *Example* will often

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often effect, what *reason* cannot: and to preserve your *thoughts* in a state of innocence, you must not only "let no corrupt communication proceed out of *your own* mouth," but must carefully shun all that is vented by the mouths of *others*. There is a wonderful, a most diffusive poison, in *conversation*. Debauchery has so short a passage from the *ear* to the *heart*, that it is an almost unerring rule, "To judge of a man by the people with whom he converses."—Had I any hope, that I could stem the tide of prevailing fashion, I would here add a particular admonition, for the benefit of *young* persons, respecting the scenes of public entertainment, to which they are commonly introduced, and wherein they see vice, with every vicious character, so represented as to hide its native deformity . . . wherein the adulterer and blasphemer are almost always presented to their tender *thoughts*, not so as to create a generous abhorrence, but merely to excite merriment and ridicule. If wickedness, then, is set forth with so little odium, so little reproach, can you marvel to find it afterwards practised with so little conscience? All I am bound to say farther, is, that they who will take no pains to prevent this increasing evil, must be contented to take their part in its guilt and its punishment.'

With the above remarks we may join another short paragraph:

'As idleness, and the *want* of business, is a sad inlet to vice, on one hand, so, on the other hand, be equally cautious, never to involve yourself in a needless *multiplicity* of worldly concerns. As the former will *dissipate* your *thoughts*, the latter will confuse them; will fill your minds with anxious cares; will sink it under imaginary, irrational fears. *Too little* employment will open your heart to what is *evil: too much* will choak the growth of what is *good*. Therefore temperate pursuits, a sedate regularity in business, are the true nursery of virtue, and the true comfort of life.'

Mr. Pyle, who was an unshaken advocate for Christianity, and that piety and virtue which it promotes, was, at the same time, what every Christian who understands the Gospel must be, a firm and warm friend to the civil rights and religious liberties of mankind. In the discourse concerning the promiscuous distribution of good and evil, after some brief account of the state of nations in times merely heathen, he adds these farther remarks:

'Let us now take a view of the governments that have passed under the title of *Christian*, and see how much we shall mend the matter. These, I doubt, for the most part, have measured their authority, by the length of their swords. The use they have generally made of Christianity, has been "To lord it over the religious as well as civil rights of their subjects and fellow Christians."——There were few among the Christian Emperors, *before* the establishment of Popery, who did not play the tyrant in some shape, or to some persons or other. But ever since the principles of that apostate church first infected the minds of princes; what good have they done with their power, or what evil have they left undone? How have they fettered, and tempted, and perverted men's consciencies, by penalties unheard

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of, by maſſacres and perſecutions, that cannot be mentioned without horror! Liberty, learning, with every generous way of thinking have been ſuppreſſed. Every inlet to the knowledge of true religion has been ſhut up in priſons and inquiſitions, that have been made the receptacles of the moſt faithful believers, as well as of infidels; of the moſt peaceable, virtuous ſubjects, along with the profligate and rebellious.—You may fancy, perhaps, that I have drawn you a ſad picture of human conduct! But I am not at all conſcious, that I have aggravated the caſe, or have ſaid any thing more than is neceſſary to ſhew you, in what ſenſes, and in what examples it is certainly true, as Solomon here affirms, that "All things come alike to all."

One farther extract we ſhall lay before our Readers; it is from the ſermons on the 'Supreme good of man:' conſidering the quiet and well-being of ſociety, as the peculiar reſult of religious virtue, he thus proceeds:

'That obedience in inferiors, which ariſes from a ſenſe of duty, or from "conſcience towards God," is as much more durable, as it is more valuable, than that which ariſes from mere compulſion; from the ſervile dread of corporal puniſhment: which latter cannot poſſibly be conceived to laſt any longer than till an opportunity offers for wicked men to conceal their crimes from their ſuperiors; to evade the laws of their country, or to ſet them at defiance.—So, on the other hand, what laws ever did, or what laws ever can, conſtantly reſtrain the ſpirit of men in power, from degenerating into licentious tyranny; but the laws of right reaſon, ſtrengthened and ſupported by a belief in the God of reaſon, the Head of all principality, the Revenger of all iniquity?—In like manner: what always has been, what always muſt be, ſooner or later, the fate of every people at large, among whom juſtice, temperance, and benevolence have loſt their credit; who are ſunk into effeminate luxury, and a total diſregard of public principle?—Arms and money are not more needful for carrying on war abroad, than virtue and ſobriety for eſtabliſhing tranquillity and ſafety at home. And it is, I think, far leſs miſerable to be cruſhed by a foreign enemy, than to be enervated, and at length overthrown, by our own internal debaucheries. In the former inſtance a nation would loſe its liberties; but loſe them, perhaps, after ſome glorious efforts to maintain them; while, in the latter, it would fall contemptible, unlamented, and ſelf-condemned. If the welfare of a people could at all, or for any continuance, be conſiſtent with its lewdneſs and depravity of manners, the world would undoubtedly have furniſhed us with ſome one or more examples of ſuch a fact. But where, or among whom, was an example of this kind ever once known? Invariably, and in all places, as vice has prevailed, national proſperity has drooped and decayed. Wherever princes, or other governors, have been profligate and arbitrary, the ſubjects have been wretched; wherever ſubjects have grown libertine and abandoned, the crown has faded, the ruling powers have wanted ſupport, and the whole has tended to diſſolution . . If you carry the ſame obſervation into cities, towns, or the loweſt villages, you will find it equally evident. Take it into your ſeparate families, and it will prove itſelf, even there alſo, as dreadfully true. From a ſenſe of this very truth,

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the moſt arrant infidels have commended the policy of religious inſtitutions for promoting a regular ſubordination among mankind.'

From theſe paſſages ſome judgment may be formed of the diſcourſes before us. That they are ſenſible and judicious; that their aim and tendency is of the inſtructive, practical, and uſeful kind, the Reader will at once perceive from the ſpecimens given. There is a greater freedom in the manner than is often found in ſermons that are made public; but this, as it contributed to render them more beneficial in the delivery, may alſo promote their being read with advantage. There are a few expreſſions, ſuch as, *conſummate rogue*, *ſcoundrel in principle*, *villain in heart*, which ſome may think not altogether conſonant with the gravity or dignity of the pulpit: but theſe occur chiefly, or only, in one ſermon. We muſt remember that theſe diſcourſes are poſthumous. Had the author deſigned them for the preſs, they would probably have undergone a reviſal, from whence they poſſibly would have derived a farther poliſh; but by that means, perhaps, as is not wholly uncommon, their force and energy might have been weakened. They may be read with great pleaſure and profit; and not improperly conſidered as a model for preaching to different congregations; while, at the ſame time, common ſenſe and knowledge of mankind will point out in what inſtances, *ſubjects*, *expreſſion*, and *manner*, ſhould be varied, ſo as beſt to anſwer the purpoſes of edification and improvement.

We may juſt point out what appears a little miſtake, that the editor will correct, ſhould there be a farther edition. It is in the 13th ſermon, p 198, where the exhortation, "Sanctify the Lord God in your hearts," is aſcribed to St. Paul, but they are the words of St. Peter, 1 Epiſt. chap. ii. ver. 15.

ART. X. *The Father's Revenge*, a Tragedy. By the Earl of Carliſle. London. 1783.

THIS tragedy (which is not ſold, but only circulated among the friends of the noble author) poſſeſſes a very conſiderable ſhare of poetical merit; and while it does credit to the writer, it reflects honour on the *man*. The plot is taken from Boccaccio, and may be found alſo in Dryden's miſcellaneous works, under the title of Guiſcardo and Sigiſmunda. The ſtory is by no means new to the ſtage; Tancred and Giſmund, by Robert Wilmot, was acted in 1592. Mrs. Centlivre has alſo taken the ſame ſtory for the baſis of her tragedy of the *Cruel Gift*, or the *Father's Reſentment:* the only attempt ſhe ever made in the tragic walk; and which ſhe might have declined without any loſs to the drama, or any derogation from her literary fame.

The tragedy which is the object of our preſent conſideration is frequently nervous and animated in its language, bold in its

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ideas, and harmonious in its verſification, yet the thoughts are often too *recherché*, the metaphors are ſometimes confuſed, and the ornaments too *ambitious*; and if we knew that it was intended for repreſentation, we ſhould add, that the ſpeeches are in ſome places too declamatory, and every where too long. The circumſtance of Tancred's introducing to his daughter the *heart* of Guiſcard in a vaſe, has abundantly more *horror* than *pathos*; and the cool determinate malice of Tancred is not conſiſtent with his boiſterous conduct, which is pourtrayed in the four preceding acts, and is not according to the admirable rule of Horace,

"—*Servetur ad imum*
Qualis ab incepto proceſſerit, et ſibi conſtet."

The ſentiments breathe an elevated ſpirit of liberty and independence, which we are peculiarly happy to receive from an author who holds ſo diſtinguiſhed a rank among his countrymen. The following is a ſpeech of the miniſter of the King when detected in a conſpiracy:

——— 'I poiſon'd Tancred's nature,
Daſh'd the fair ſcale of juſtice on the ground,
Scourg'd *Mercy* from his throne, and plac'd about it,
The weakeſt centinels a Prince can truſt to,
Hate, Fear, and Pride. I was that envious Shade
Through which the ſunbeams never pierced; the Night
Whoſe thick damp all the foul paſſions gender'd,
That with the adder's venom'd tooth crept forth,
And ſtung an injur'd People into madneſs.'

Though we do not perfectly underſtand the expreſſion of the briny curtains of the deep, yet the following alluſion is eminently forcible and correct:

'Remember, Boy, that nature knows not pain
Beyond a certain point, for the ſtretch'd nerves
May throb long after life is done; the heart
May toſs in palpitation, as the waves
After a ſtorm, though all be hush'd above.'

The noble Author makes a copious uſe of his claſſical learning, and in the following lines has almoſt literally tranſlated a paſſage in Ovid's Epiſtle from Sappho to Phaon:

'For let him ſnatch the ſilver lyre and bow,
O he is lovely as the god of day!
If thou wouldſt view the wondrous charms that caus'd
The wife of Theſeus to forget her woe,
Bid Guiſcard round his ruddy temples twine
The vine's curl'd tendril———'

The two ſubſequent paſſages do honour to his Lordſhip's feelings:

'O that proud hearted man but once could know
One penetrating throb, one generous pang
Of the breaſt heaving at the poor man's bleſſing;

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Or at the ill-articulated thanks
Of modeſt worth relieved.'——

Deſcribing the afflictions of Haſſan, he adds,

'There was a dignity
In his grave ſorrows, that our roughest ſea-boys
With folded arms, and ſympathiſing ſilence
Wept as he wept, unconſcious of the tears
That gliſten'd on their ſun burnt cheeks.'

The piece concludes with theſe lines,

'Juſt puniſhment is Heaven's prerogative,
But *erring* pity, is for *erring* man.'

The firſt line is evidently borrowed from the concluding line of Southern's Fatal Marriage,

"Leave puniſhment to Heav'n, 'tis Heaven's prerogative."

How *erring* in this caſe can be applied to pity, or what force the antithetical repetition carries with it, we cannot divine.

The quotations here given from this work will no doubt be acceptable to the Public, as this Tragedy is in very few hands; ſo that, probably, not one in a thouſand of our readers will have an opportunity of peruſing the whole performance.

☞ *We have been obliged to a* Correſpondent *for the foregoing remarks. Could we have obtained a ſight of the piece to which it relates, it would have been an additional ſatisfaction. Should it hereafter, by any accident, fall into our hands, ſome farther obſervations upon it may, poſſibly, be laid before our readers.*

ART. XI. *A Grammar of the Bengal Language.* By Nathaniel Braſſey Halhed. Printed at Hoogly, in Bengal, in the Year 1778. 4to. 1l. 1s. Boards. Elmſley, London.

IN a former Volume of our Review, we firſt announced to our Readers the appearance of this valuable work; and having been lately favoured, by a very learned friend, with a more particular account of it, we now, with pleaſure, lay the following additional obſervations before the Public.

Thoſe of our Readers who are converſant with Oriental literature, need not be told that they are already indebted to Mr. Halhed for a faithful and elegant verſion of a *Code of Gentoo Laws*, publiſhed in 1776 *. The reputation which he juſtly acquired by that work, is confirmed and increaſed by the preſent: of the leading features of which we will endeavour to give ſome deſcription.

In the Preface, wherein we find much good ſenſe together with a ſtriking, though unaffected diſplay of Eaſtern literature, the Author treats of the *Shanſcrit*, as the parent of almoſt every dialect, from the Perſian gulph to the China ſeas. He thinks it was

* See Review, Vol. LVI. p. 368.; alſo Vol. LVIII. p. 512.

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once current over moſt of the Oriental world; and that traces of its original extent may be ſtill diſcovered in almoſt every diſtrict in Aſia. As the dialect of Bengal bears a particular affinity to this ancient Braminical language, Mr. Halhed has judiciouſly explained its genius and character, ſo far as is neceſſary to the illuſtration of the Bengal idiom. In doing this, he takes occaſion to combat the theory of *Dupont*, by maintaining that the primitive roots, which that jeſuit calls the *caput mortuum* of the Shanſcrit language, as not being words themſelves, but certain ſounds bearing relation to certain ideas, are, in fact, ſimply the roots of verbs; and are even ſo denominated in the very title of the book from which Dupont muſt have borrowed his inaccurate examples. Their number, according to our Author, is about ſeven hundred; and he readily grants that to them, as to the verbs of moſt other languages, a very plentiful ſtock of verbal nouns owes its origin: but he by no means believes, that they exceed thoſe of the Greek, either in quantity or variety.

In explaining the principles of a language which has never before employed the pen of the Grammarian, much muſt depend on the order in which a writer diſpoſes his materials. On this account, the arrangement of the Grammar before us merits peculiar commendation. The learner is led on by eaſy, becauſe by regular, ſteps. Every rule is followed by pertinent examples; nor does any thing appear to be omitted, which is requiſite to pave the way for ſubſequent improvement. We have alſo what ſeems to be an accurate ſynopſis of the Bengal arithmetic, together with copious Tables of Weights and Meaſures; and, under the article of Verſification, ſome account of the Bengaleſe muſic.

The work has this additional recommendation, that it is occaſionally interſperſed with reflections on philoſophical or univerſal grammar, which ſhews the Author to be a man of deep thought and diſtinguiſhing judgment. Of this ſort are his obſervations on number and gender, as well as thoſe on the pronoun. The following teſt by which he propoſes to judge of derivatives, though it cannot properly be ſaid to belong to this claſs, exhibits, nevertheleſs, an inſtance of his ingenuity and penetration.

'The doctrine of derivatives from one language to another, has been ſo much abuſed by fanciful and unwarranted inſtances drawn from the mere reſemblance of ſounds, that every hint now ſtarted on the ſubject is deſpiſed as frivolous, or ſuſpected as fallacious. If I might venture to propoſe a rule in ſuch caſes, it ſhould be this: Whenever in a compound word we find one or more of the component ſyllables, which are entire words, having a preciſe and ſeparate meaning in ſome other language, though not in that where the compound term is uſed, we need not

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not ſcruple to pronounce the original dialect to be that from whence the ſignificant ſyllables proceed. But if a ſimple term be found to exiſt in two languages, and to have the ſame ſignification in each, I would then enquire whether that word be not derived in one of them from ſome general term or root, and wherever ſuch roots were found, I would pronounce that language to be the original.'

This doctrine is illuſtrated and ſupported by examples, which, for want of Shanſcrit types, we muſt leave to be conſulted in the work itſelf.

It is impoſſible to conclude this article, without paying our tribute of applauſe to the extraordinary ſkill and induſtry of Mr. Wilkins, who, in furniſhing the Bengal types for the publication, had to encounter every difficulty which neceſſarily reſulted from the total want of European artiſts.

Mr Halhed informs us, that this gentleman, who has been for ſome years in the India Company's civil ſervice in Bengal, was obliged to charge himſelf with all the various occupations of the metallurgiſt, the engraver, the founder, and the printer. Every purchaſer of the Bengal Grammar will readily acknowledge Mr. Wilkins's ſucceſs in this undertaking, which, in our opinion, reflects the greateſt honour on himſelf, as well as on the Governor General, at whoſe particular ſolicitation he engaged in it.

ART. XII. *An Attempt to diſplay the Importance of Claſſical Learning:* Addreſſed to the Parents and Guardians of Youth, with ſome candid Remarks on Mr. Knox's Liberal Education. *By* Joſeph Corniſh. 8vo. 1s. 6d. Robinſon. 1783.

THE Author's deſign is very meritorious; and the good ſenſe, candour and modeſty with which it is executed, entitle this little publication to reſpect and attention. He avails himſelf of the obſervations which have been before made on this ſubject by Dr. Fordyce, Dr. Beattie, and Mr. Knox, and ingenuouſly acknowledges the obligation. His motive in bringing forward the ſentiments of thoſe ingenious writers was not only to aver it his own opinion, but to give common readers, who have not had an opportunity of peruſing their works, a ſpecimen of their reaſoning on the ſubject of this eſſay, and their manner of enforcing and illuſtrating the ſeveral arguments contained in it, that may be deemed the moſt ſtriking or the moſt important.

Mr. Corniſh admires, with a degree of enthuſiaſtic *fondneſs*, the genius and learning of Eraſmus——'Eraſmus, Eraſmus—that dear, that venerable, that beloved name—Eraſmus!—The learning and genius of that great man will enſure veneration to his memory, as long as the *literæ humaniores* ſhall have a friend

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in the world.' But of all the passages which might have been produced as specimens of his judgment, we think that which Mr. Cornish hath quoted the least proof of it. It is, we think, mere rant; and we never read it without being disgusted with the sentiment it contains; and can only account for it from that excess of fondness which always borders on imbecility.

'The first regard,' says Erasmus, 'ought to be paid to the sacred writings; yet I sometimes meet with things either said or written by the ancient heathens and even the poets, so purely, so virtuously, so divinely, that I cannot help thinking but that they were under some sacred influence when they wrote thus. And perhaps the Spirit of Christ was poured out upon them more largely than we suppose. And there are many in the communion of the saints who are not inserted in our Catalogue [alias *the Calendar*]. Let me declare my feelings unreservedly among friends: I am not able to read the Treatise of Cicero upon old age, friendship, his offices, or Tusculan questions, without several times kissing the book and reverencing that holy breast inspired with celestial wisdom.'

Austin was disgusted with and tired of the writings of Tully, because he could *find nothing of Christ in them.* This was running into the other extreme of folly. In Tully we expect nothing about Christ, and are not disappointed in finding nothing. But to talk of his inspiration is to reduce that sacred gift to a very low standard. There is nothing in his writings that required such an interposition; and we can only excuse Erasmus by considering his extravagant praise as a *mere hyperbole:* and we are disposed to think, that Mr. Cornish, on maturer consideration, will put it down to the same account. Taken in a more serious light, it will lead to conclusions that Mr. Cornish (unless we have formed a very wrong opinion of his principles) would be the last man in the world to adopt.

Inspiration hath of *late* been trifled with and degraded; it is time for its better friends to exert themselves lest its awful inclosures should be broken down—lest the *boar of the wood* should utterly *waste it*, and *the wild beast of the field devour it* altogether.

In the postscript, Mr. Cornish controverts, but with great candour and respect, some maxims and positions of Mr. Knox. The point which appears to touch our Author most sensibly is, that which respects religion. Mr. Cornish doth not approve of the books which Mr. Knox recommends for the purpose of instructing youth in the elements of Christian doctrine. He prefers Watts to Secker or Nelson; not merely because Watts was a Dissenter, but because his Catechisms and other elemental Treatises are better adapted to the understanding of youth. They are not encumbered with mysteries; and are freed from the

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the jargon of controversy. 'The young, I think (says he very judiciously), should only be instructed in the great leading principles of Religion, such as have an undeniable influence on the conduct and behaviour. They should be taught to regard it as a reasonable service, and not as consisting in a number of ceremonies and observances for which no good reason can be given. They should be often told, that the Scriptures are the only infallible guides to salvation, and that nothing ought to be received as of religious obligation, unless it can be clearly proved from thence. This is the best way to form young minds to rational and manly piety: but Mr. Nelson's writings, though there are in them many excellent things, are calculated to produce an attention to frivolous observances which take off from the dignity of Religion, and to inspire that narrowness of spirit which hath contributed much to the triumphs of infidelity!

Mr. Cornish expresses a very proper resentment of some illiberal expressions in Mr. Knox's Essay, respecting the toleration of the Roman Catholics. He would not have them restrained by power, but counteracted by that true Christian zeal which springs from knowledge, and is always under the influence of charity. We readily subscribe to his opinion; and are sorry to see the contrary doctrine countenanced in any respect, by a writer of Mr. Knox's judgment, ingenuity, and learning.

ART. XIII. *The posthumous Works of the late Rev. Mr. Toplady*, published by his Executor. 8vo. 5s. boards. Matthews.

MR. Toplady possessed a warm and active imagination; but united with it a larger portion of metaphysical acuteness than generally falls to the share of enthusiasts. His creed was Calvinism *in the extreme*; and when he reasoned on some of its distinguishing principles, particularly Predestination, he discovered no mean talent for disputation. He understood all the niceties of that article; and if his arguments could not convince, his subtleties would confound an Arminian. He would take his adversary on his own ground, and make his own concessions contribute to his defeat.

Mr. Toplady's devotion was so much the offspring of passion and feeling, that it is not to be wondered at that it should partake of all the changes of its unsteady principle. Now he is in the land flowing with milk and honey; and now in the dry and thirsty wilderness where no water is. Now he is on tip-toe on mount Pisgah, and anon he sinks into the valley of the shadow of death. To-day he is feasting on the grapes of Eschol, and to-morrow he is drinking of the bitter waters of Marah! And this will ever be the case with that species of devotion which is governed by the *ebb* and *flow* of fancy and affection; and not the

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the settled principle of rational conviction. It is full of caprice and whim; and sometimes it partakes of all the little jealousies and confidences, freedoms and distances which compose a modern love-adventure. It is unmanly and absurd. It is religion trembling with a paralytic affection.

Mr. Toplady's vanity kept pace with his fanaticism. We wish we could say that his charity kept pace with his zeal. There was, however, a certain portion of liberality in his temper which the bigots to Calvinism would look on with a scowling and suspicious eye. He mixed very freely in all the habits of social intercourse with persons of all persuasions and denominations; and had the good sense and candour to suppose that orthodoxy doth not demand the sacrifice of civility, and that difference of opinion may well subsist with the most familiar interchanges of friendship, and the most respectful attentions of politeness and good breeding. But still his writings discover too much of a bigoted spirit, as well as an enthusiastical one: and his reflections on authors and works which happen not to favour the system of Calvin, are too acrimonious to be perfectly consistent either with a good temper, or with good manners.

As the present publication is posthumous, it would be uncandid to mark its defects and errors with severity. We shall select some parts of it that are of the greatest importance, and those which most strongly display the disposition and character of the writer.

This work consists of four parts. The first is entitled, 'Excellent Passages selected from the Writings of eminent Divines; together with some sayings of his Friends, and other Observations of his own.'

Those '*excellent passages*,' are chiefly extracted from favourite authors of the high Calvinistic and Antinomian class, such as, Crisp, Rutherford, Owen, Gill, Hervey, Venn, &c. &c. The '*sayings*' were some occasional remarks dropt in conversation, and too *precious* to be lost—as the reader will readily conclude when he sees the very *venerable* and *distinguished* names which accompany them, such as Mr. Madan, Mr. Maggs, Mr. Hitchin, Mr. Winter, Mr. Brine, Mrs. Bacon, 'my uncle Toplady' and good old Mr. Peter Higgins, who lately departed to glory.' We will present the reader with a specimen of these choice sayings.

'When a believer is in darkness, and endeavours to reason away his unbelief, he will find all his reasoning but lost labour. There is only one thing he can do to purpose; and that is *simply to cast anchor on God's naked Promise.*' Mr. MADAN, Aug. 11, 1769. This is to do things without *ceremony!*

'The heart of a true Christian is always the seat of grace, though he may not actually be able to discern it always. A sun-

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dial

dial is a ſun-dial; and the characters are ſtrongly marked on it though we cannot ſee which way it points but when the ſun ſhines upon it.'—*Aſcribed to* Mr. GWENNAP.

Mr. Toplady ſhould have gone farther back for the original thought:

> ——— 'Loyalty is ſtill the ſame,
> Whether it win or loſe the game:
> True as the dial to the ſun,
> Altho' it be not ſhined upon. HUDIBRAS.

Several anecdotes communicated to Mr. Toplady by the Counteſs of Huntingdon, are curious, and deſerve attention. Her ladyſhip viſited Dr. Oliver of Bath, on his dying bed, where he renounced his former infidelity in a very ſolemn manner, and departed full of hope in the promiſes of the goſpel. Some particulars are related in this volume.

"How doth your ladyſhip" (ſaid the famous lord Bolingbroke once to lady Huntingdon) "reconcile *prayer* to God for particular bleſſings with abſolute *reſignation* to the divine will?" —Very eaſily, anſwered ſhe; juſt as if I was to offer a petition to a monarch whoſe kindneſs and wiſdom I have the higheſt opinion. In ſuch a caſe my language would be, "I wiſh you to beſtow on me ſuch or ſuch a favour; but your majeſty knows better than I how far it would be agreeable to you, or right in itſelf, to grant my deſire. I therefore content myſelf with humbly preſenting my petition, and leave the event of it entirely to you." LADY HUNTINGDON, at Cliſton, Aug. 19, 1775.

The ſecond part conſiſts of 'ſhort memorials of God's gracious dealings with my ſoul, in a way of ſpiritual experience, from Dec. 6, 1767.'

Theſe memorials are much in the ſtyle of Mr. Whitefield's, and are in general very unfit to be expoſed to the public eye. The following is a ſufficient ſpecimen of that devotion which depends on the irregular fits of paſſion, and is neither founded on, nor governed by, the ſober dictates of judgment and reflection.

'*Friday* 22. Before I left my chamber this morning, I was enabled to hold ſweet intercourſe with the Father of ſpirits in ſecret prayer. For a minute or two, my comforts, not to ſay, raptures, were of a very exalted kind. Yet within an hour after, I was grieved with the bubblings up of in-dwelling ſin, and was for ſome time in a very uncomfortable ſtate of inward temptation: but the Lord kept me from mine iniquity, and withheld me from actually falling. Towards evening, while finiſhing a ſermon on Pſalm xxxii. 1. I experienced ſome gracious meltings of ſoul, and ſenſibly enjoyed the rays of my heavenly Father's preſence!'

The next day the barometer ſunk again, and got down to ſtormy weather.

'Had

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'Had it not been for fear of exposing myself and disturbing the family, I should have roared for the disquietness of my heart. My heavenly pilot disappeared: I seemed to have quite lost my hold on the Rock of ages. I sunk in the deep mire, and the waves and storms went over me!'

The next day the quickfilver mounted up to the very top. 'My consolations from above were inexpressible! Though accustomed to great changes, yet this was so very rapid and extraordinary that it deserved a particular *memorandum*.

'☞ Here let me leave it on thankful record——that I never was *lower in the valley* than last night; nor *ever higher on the mount* than to-day!'

Though Mr. Toplady talks much of the life and power with which he prayed and preached; his enlargement of soul; the deep and solemn attention given him by crowded audiences; and how the Lord's presence was with him, yet he acknowledges that all turned out to very little account with his parishioners of Broad-Hembury. 'I fear I can truly say, that my lot hath never hitherto been cast among a people so generally ignorant of divine things, and so totally dead to God. I know but of three persons in all this large and populous parish, on whom I have solid reason to trust a work of divine grace is begun; and these are, Mrs. Hutchins, Farmer Taylor, and Joan Venn.'

The third part consists of letters addressed to several of his acquaintance. Some of them may be read with pleasure; particularly those which are addressed to Mrs. Macauley and Dr. Priestley.

His tribute of respect to the memory of the late excellent Mr. Hollis, is very animated. After relating some particular circumstances respecting the death of 'that friend of the British empire and of mankind,' he exclaims, 'How black is the ingratitude of human nature! Though this valuable man lived entirely to the benefit of others, and may be classed with the most public spirited worthies that ever breathed, yet I have seldom known a death so little regretted by the generality.—Very exalted virtue is often admired; but not often loved. What is the reason? Because few are truly virtuous: and we must have some virtue ourselves, before we are capable of loving it in others, or loving others for it.'

Mr. Toplady speaks with much respect of Mr. Lindsey's personal character; but with the utmost disdain of his abilities, and with great dislike of his opinions.

In a letter to Mrs. Macauley, he retails a debate which he once had with Mr. Burgh, author of the "*political Disquisitions.*" 'I should have had,' says he, 'a sharp onset if he had been in perfect health. Even as it was, he could not forbear feeling my pulse on the article of *free will*. In the course of our debate, I drove

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drove him into this dreadful refuge, *viz.* "that God doth all he *poſſibly* can [theſe were Mr. Burgh's own words] to hinder moral and natural evil; but he *cannot* prevail, men will not *permit* God to have his wiſh." On Mr. Toplady's aſking him, if this would not render the Deity an *unhappy* being? he replied: "No, for he *knows* that he *muſt* be diſappointed and defeated, and that there's *no help* for it; and therefore he *ſubmits to the neceſſity*, and doth not make himſelf unhappy about it." We were not preſent at this diſpute; and muſt therefore take it on Mr. Toplady's word.

The letters to Dr. Prieſtley are ſpirited and ſenſible. They conſiſt of much compliment, but more remonſtrance, ſatire and defiance. The following paſſages are very remarkable, and we think it due to Mr. Toplady's memory to preſent them to the public; eſpecially as we never heard that the juſtice was done him which he had ſo unqueſtionably a right to demand. 'In what part of any printed work of mine do I "ſeem [as Dr. Prieſtley aſſerted] to think that the torments of hell will not be eternal?"—You yourſelf, I doubt not, will, on a calm review, be the firſt to condemn your own *temerity*, in having publicly advanced a conjecture totally unwarranted on my part: and I am equally diſpoſed to believe, that this will be the *laſt* liberty of the kind which you will venture to take either with me, or with any other man. You muſt be ſenſible that not a word on the nature or the duration of future puniſhment ever paſt between you and me, either in writing or in perſonal converſe. Conſequently, you muſt be entirely unacquainted with my ideas of that awful ſubject: and, as ſuch, totally unqualified to advance the *inſinuation* of which I have ſuch reaſon to complain!'

We truſt Dr. Prieſtley will at leaſt allow, that if a man doth not underſtand the opinion of other writers ſo well as he, yet that he underſtands his *own*.

The concluding part of this volume conſiſts of a 'ſhort hiſtory of England from Egbert to Hen. VIII.' It is a very imperfect ſkeleton; but the arrangement is not injudicious. A ſpirit of liberty breathes through it; and notwithſtanding the ſlavery of his creed, his ſpirit ſeemed congenial to his diſpoſition; and we are happy to beſtow this praiſe on his memory.

Art. XIV. *An Inquiry into the Nature and Cauſe of that Swelling in one or both of the lower Extremities, which ſometimes happens to Lying-in Women.* Together with an Examination into the Propriety of drawing the Breaſts, of thoſe who do, and alſo of thoſe who do not give ſuck. By Charles White, Eſq. F. R. S. &c. &c. 8vo. 2s. 6d. Dilly. 1784.

THE diſeaſe, which is the principal ſubject of this pamphlet, has hitherto been almoſt unnoticed by the writers of this country. Several of the French authors in midwifery have

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treated of it, and they have almoſt uniformly conſidered it as owing to a depoſition of milk on the glands of the groin and upper part of the thigh. The lecturers in midwifery, in London, while they have diſſented from this notion of the diſeaſe, have not eſtabliſhed any other preciſe idea concerning it; and, indeed, they paſs it over ſlightly. The Public is therefore much obliged to the ingenious writer of the work before us (whoſe ſervices to his profeſſion are ſo well known) for this attempt to introduce a more general knowledge of the nature of a diſorder, by no means uncommon, and not a little troubleſome. We ſhall copy his clear and accurate deſcription of it.

'The ſymptoms of this diſorder, when in its ſimpleſt ſtate, are theſe: In about twelve or fifteen days after delivery, the patient is ſeized with great pain in the groin of one ſide; accompanied with a conſiderable degree of fever, which is ſeldom preceded by a ſhivering fit or cold rigor. This part ſoon becomes affected with ſwelling and tenſion, which extend to the labium pudendi of the ſame ſide only, and down the inſide of the thigh, to the ham, the leg, the foot, and the whole limb; and the progreſs of the ſwelling is ſo quick, that in a day or two the limb becomes twice the ſize of the other, and is moved with great difficulty, is hot and exquiſitely tender, but not attended with external inflammation. The pain in the groin is generally preceded by a pain in the ſmall of the back, and ſometimes by a pain at the bottom of the belly, on the ſame ſide; the parts which ſuffer the moſt pain are the groin, the ham, and the back part of the leg about its middle. The pain indeed extends over the whole limb, owing to the ſudden diſtention; but in a day or two it becomes leſs conſiderable. The ſwelling is general and equal all over the limb: in every ſtage of the diſorder, it is much harder and firmer than in anaſarca; not ſo cold in any ſtate of the diſeaſe, not ſo much diminiſhed by an horizontal poſition; neither does it pit when preſſed upon by the finger, nor any water iſſue from it, on its being punctured with a lancet. It is very ſmooth, ſhining, and pale, and even and equal to the touch in every part, except where the conglobate glands are ſituated, which in ſome caſes are knotty and hard, as in the groin, the ham, and about the middle of the leg at its back part. This diſorder generally comes on about the ſecond or third week after delivery; but I have known one inſtance of its ſhewing itſelf ſo early as twenty-four hours after, and another ſo late as five weeks, but neither of theſe are uſual. The firſt parts that begin to mend, both as to pain and ſwelling, are the groin, and labium pudendi; the thigh next, and laſtly the leg.'

After the general account of the diſeaſe, Mr. White proceeds to give particular hiſtories of its occurrence in fourteen caſes; the various circumſtances of which happily illuſtrate the varieties of conſtitution, degree, and event, under which it appears. On the whole, though a painful and tedious, it is never a fatal diſeaſe; and recovery from it, though often very ſlow, is ſure.

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The writer next conſiders the nature and cauſe of this diſeaſe, and he properly begins by ſhewing what it is *not*. The notion of the French phyſicians, that it is a milky depoſition, ſeems ſufficiently refuted by the obſervation (confirmed by the caſes related) that it happens under every poſſible ſtate of that ſecretion, whether copious or deficient, encouraged or repreſſed. Indeed, our beſt writers on puerperal diſorders are by no means diſpoſed to admit that the re-abſorption of the milk is ſo general or common a cauſe of diſeaſe as foreign writers have maintained. After Mr. White has thus cleared his way, he ventures to lay down his own opinion, "that the *proximate cauſe* of this diſorder is an obſtruction, detention, and accumulation of lymph in the limb." The circumſtances of the caſe ſhew that the obſtruction of the lymphatics is as high as where they enter the pelvis. After an anatomical deſcription of the lymphatics of the lower extremity, and the glands through which they paſs, our author proceeds to conſider what the *remote cauſe* can be which occaſions ſuch an affection. He finds, that a common trunk of the lymphatics of the leg and thigh paſſes over the bones of the pelvis in its way towards the thoracic duct. This, he thinks, may in ſome ſubjects be preſſed upon by the child's head as it deſcends into the pelvis during labour. Such a preſſure would cauſe an *obſtruction to* the paſſage of the lymph flowing through the veſſel; and as it cannot regurgigate on account of the valves, but is ſtill receiving freſh acceſſions of fluid from below, he ſuppoſes it would be ſo diſtended, as ſometimes to burſt. The extravaſated lymph would, he imagines, be reabſorbed; and little or no inconvenience would enſue, till the wound of the lymphatic were cloſed. But as this cannot happen without a great contraction of the diameter of the veſſels, he conceives that the whole ſyſtem of lymphatics below the cicatrix would now become ſuddenly diſtended; and not being able to free themſelves, would occaſion a large and painful tumefaction of the limb, which would not ſubſide till the confined lymph had found a new paſſage by collateral and anaſtomoſing branches, as in the caſe of an arterial trunk tied, on being wounded.

To this hypotheſis, ingenious at it is, various objections will probably ariſe in the breaſt of the phyſiological reader. We ſhall not anticipate theſe, ſince the determination of the point is of little practical conſequence; and whether the writer's conjecture be true or falſe, we are ſtill obliged to him for exciting our attention to the ſubject, and removing erroneous opinions which have prevailed concerning it. As to the cure, it is obvious, that on Mr. White's hypotheſis, it muſt be effected by nature, and art can only be in a ſmall degree auxiliary to it. A rational method of treatment on this ground is pointed out in the treatiſe. In order further to elucidate and confirm the doctrine

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laid down, three plates from the late Mr. Hewſon's *Experimental Inquiries into the Lymphatic Syſtem*, are annexed.

In the obſervations concerning the *drawing of the breaſts*, the writer very candidly acknowledges himſelf a convert to Mr. Cruttwell's opinion of the impropriety of that practice in caſes where there is no intention of preſerving the milk; and he adds his teſtimony in favour of the ſafety and advantage of the oppoſite method, of ſuffering them to ſubſide, and leaving the management to nature. But where it is meant to keep the milk, he ſtill thinks that the drawing of a ſkillful perſon will be of ſervice, where circumſtances occur in which the child itſelf cannot properly perform it.

MONTHLY CATALOGUE,

For MAY, 1784.

POLITICAL.

Art. 15. *Thoughts on a Parliamentary Reform.* 8vo. 1s. Dodſley.

AGAINST every idea of a *Reform*, on the different plans that have been propoſed; and, indeed, againſt the project in the abſtract. The great end aimed at, being to procure an *independent* Houſe of Commons, the Author objects to that ſcheme, as totally inimical to the due balance of our Conſtitution. He ſeems to dread nothing ſo much as independency in that branch of our government. An independent Houſe of Commons, he obſerves, in the laſt century, engroſſed the whole power to itſelf, changed the form of government, murdered the King, annihilated the peers, and eſtabliſhed the worſt kind of democracy that ever exiſted; and the ſame confuſion, he adds, would infallibly be repeated, ſhould we ever be ſo unfortunate as to ſee another.—This writer advances many ſpecious remarks, but his talents for declamation and ridicule ſeem to be ſuperior to his powers of argumentation.

Art. 16. *Popular Topics*; or the Grand Queſtion diſcuſſed. In which the following Subjects are conſidered, *viz.* The King's Prerogative, the Privilege of Parliament, Secret Influence, and a Syſtem of Reform for the Eaſt India Company. 8vo. 1s. Debrett. 1784.

This Writer ſets out with a poſition to which we are unwilling to yield our aſſent; and not to be ſuſpected of miſrepreſenting his meaning, we ſhall deliver it in his own words:

'I will not attempt the weak, though common, impoſition, of declaring, *I am not a party man.*—At this period, when two great parties divide the ſentiments of the whole empire, he who profeſſes to be no party man, owns either that he has not ability to form an opinion, or courage and honeſty enough to declare it. However individuals may diſagree on particular points with the leaders of the two parties, the

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the grand principles on which they differ are such as claim every man's attention and decision.'

Certainly; but may not the points of difference happen to be such as to disincline individuals to rest the prosecution of grand objects in the hands of particular leaders? An unbiassed independent man, may not only have sufficient ability to form an opinion for himself, but too much courage and honesty to bend that opinion to the personal, temporary views of another, whom he may see sufficient cause to disapprove. Should a bold forward man, for instance, labour for the supreme direction of public business, with an eagerness that overlooks consistency, and an inveterate rancour at disappointment, unrestrained by the least regard to the public tranquillity and welfare, however palatable he may render his professions, ability, courage, and honesty, will then all call upon us to keep the public cause from being converted into a stalking horse to private interest and ambition. An attempt of this kind seems to be artfully intended in the following passage:

'The cause now before us is between Prerogative on the one hand, and the Privileges of the House of Commons, as Representatives of the people, on the other. This controversy, after having slept, or rather appeared dead, for near a century, is revived again; and revived on the very same principles, and pursued with the very same spirit, with which it was carried on during the reigns of King Charles the First, King Charles the Second, and King James the Second. Whether those Princes were in the right, or the Commons of those days in the wrong, is not at this time worth disputing. Events have decided against the Stuart Kings; and from that time the House of Commons have been in the peaceable and uninterrupted practice of controlling every one of the Prerogatives of the Crown without exception.'

The tendency of this inflammatory representation is too evident to be mistaken; but waving any investigation of motives, we hitherto imagined, that the due limits of each branch of the legislature had been so well ascertained and defined by our present constitution, as to put an end to that instant hostile contention and eventual usurpation of contracting powers which some turbulent aspirers seem anxious to revive. In the same spirit the Author proceeds without apprehension of meeting with objection: 'As therefore the power of the House of Commons, in controlling the *appointment* of ministers, has been so universally understood and allowed,'—but this universal understanding and allowance is not fact; the power of controul has hitherto been directed to measures, which though it has often operated to the removal of one minister, never extended to the direct nomination or exclusion of another, until some late efforts of that nature were attempted.

The Author does not disdain to avail himself as much as possible of those hacknied cant terms, *secret influence*, *secret advisers*, *Lords of the Bedchamber*, and *back stairs*, to give a due seasoning to his popular topics; but when the late numerous popular addresses are reprobated, and ascribed to the magic operations of secret influence, the best exposition it will bear may be, that this influence originated from Mr. F.'s India Bill, strengthened by subsequent transactions; the uniform

expreſſed wiſh of the addreſſers being, to prevent the equipoiſe of a conſtitution we juſtly value, from being deſtroyed.

The ſyſtem of reform for the Eaſt India Company that concludes the pamphlet, is a juſtification of Mr. F.'s plan, backed with quotations from Mr. B.'s ſpeeches; but the conſiſtency and credit of theſe flowery harangues have been too often impeached, to intitle them to be cited as authorities.

Art. 17. *Vulgar Errors.* 6d. Debrett.

The common, popular, and party objections to the late, or coalition-miniſtry, are the topics which are here encountered as *vulgar errors.* What the Author has advanced in defence of Mr. Fox's India Bill, is at leaſt ſpecious, if not ſolid. But people were ſo much in a ferment, when this pamphlet was publiſhed, that it is not greatly to be wondered at, if they attended little to the reaſonings of this ſenſible writer; who has taken the ſide diametrically oppoſite to that of the author of *Conſtitutional Truths.* See our laſt, p. 304.

MISCELLANEOUS.

Art. 18. *A Letter to her Grace the Dutcheſs of Devonſhire.* 4to. 1s. Sewell. 1784.

The late extraordinary appearance of the Lady to whom this Letter is addreſſed, in the character of an *electioneering canvaſſer*, hath again excited the attention of an old friend, who kindly offered her ſome wholeſome admonitions about ſeven years ago: See Review, Vol. LVI. p. 388.—This expoſtulatory epiſtle, like the Author's two former letters, is fraught with ſound ſenſe and juſt obſervation, expreſſed in plain but not unpolite language; and we ſhould not have heſitated to pronounce her Grace's correſpondent a good writer, had he not deſcended [though but in a ſingle inſtance] to uſe the affected cant and jargon of the times. He reminds the Ducheſs of a pleaſing circumſtance in her paſt conduct, which he juſtly applauds; at the ſame time ſtyling it a "*truiſm.*" But what is a truiſm? Is it more or leſs than a *truth?*—If writers, otherwiſe reſpectable for their ſtyle and manner, adopt ſuch fopperies of expreſſion, and bring them into literary vogue, we may expect, by and bye, to ſee *fibbiſm* iſſued, in ſimilar coinage, and the corruption of our language, in time, become "*the rage,*" even at court:—"*that's the barber,*" figuring in his Majeſty's moſt gracious Speech from the throne; and "*hum-bug,*" in the Lords and Commons' moſt dutiful and loyal Addreſs!

Art. 19. *Remarks on the Climate, Produce, and Natural Advantages of Nova Scotia.* In a Letter to the Right Hon. the Earl of Macclesfield. 8vo. 1s. Debrett.

A much more favourable account of the ſituation, climate, and produce of *Nova Scotia* is given, and, we believe, juſtly, in this pamphlet, than in ſome former publications; but it is time for the rage of colonizing to ſubſide. A few years produce great political alterations, and however fairly the advantages of *Nova Scotia* may be here ſtated, it is not clear, how England would be indemnified * for the expence and trouble of preparing a fourteenth member for the American confederacy.

* Except, indeed, the article of *timber* for the Britiſh navy, ſhould be deemed an object ſufficient to warrant any riſk of remote conſequences.

Art.

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Art. 20. *Remarks on the French and Engliſh Ladies*, in a Series of Letters; interſperſed with various Anecdotes, and additional Matter ariſing from the Subject. By John Andrews, LL. D. 8vo. 5s. boards. Longman, &c. 1783.

In this performance Dr. Andrews entertains his readers with deſcriptive details and obſervations, on a ſubject which will for ever engage a conſiderable ſhare of attention. The female character is ſo inſpiring a theme, that it would be almoſt impoſſible for a writer of abilities inferior to thoſe of our Author, not to offer many remarks which muſt both amuſe and intereſt the Public. We cannot, however, ſay that, in our opinion, Dr. A. hath treated this ſubject with all that acuteneſs, or depth of penetration, which the philoſopher will look for. In his *narrations*, or "various anecdotes," though they may amuſe the generality, we think we obſerve an air of negligence, and even a tendency toward inſipidity; inſtead of that vivacity, humour, or wit, which are neceſſary to render a work of this kind acceptable in the faſhionable world. Yet, whatever may be its deficiencies, there is, in the book, as much truth of portraiture, and juſtneſs of diſcrimination between the French and Engliſh female character, as will certainly preſerve it from that oblivion to which "Time bears, on his rapid wing," the greater part of our modern *works of taſte*.

The former publications of this writer, as far as we can, at preſent, recollect them, are,

I. Letters to Count de Welderen, on the Differences between Great Britain and the United Provinces; ſee Rev. Vol. LXIV. p. 148.

II. Two Additional Letters to Count Welderen; Rev. Vol. LXV. p. 153.

III. Inquiry into the Manners, Taſte, and Amuſements, of the two laſt Centuries, in England; Rev. Vol. LXVIII. p. 56.

IV. Analyſis of the principal Duties of Social Life; Rev. Vol. LXVIII. p. 222.

V. Eſſay on Republican Principles; Rev. Vol. LXIX. p. 339.

Art. 21. *Travels to the Coaſt of Arabia Felix*; and from thence by the Red Sea and Egypt, to Europe; containing a ſhort Account of an Expedition undertaken againſt the Cape of Good Hope. In a Series of Letters, by Henry Rooke, Eſq; late Major of the 100th Regiment of Foot. 8vo. 2s. 6d. ſewed. Faulder, &c. 1783.

This Narrative, though it contains no very important information, has every appearance of veracity, and relates many amuſing incidents.

Art. 22. *Hints for a Reform*, particularly in the Gambling Clubs, by a Member of Parliament. 8vo. 1s. Sold by Baldwin and Walter.

Among the various ſpecies of reformation, which have been propoſed in modern times, the rage for amendment ſeems to have been confined to the *conſtitution of this country*, nor do theſe zealous reformers appear to have ever dreamed, that any ſpecies of improvement is neceſſary, or can take place in their own conduct, and among themſelves.

The Author of theſe pages is of an opinion widely different, for he ſtrenuouſly aſſerts, that no reform ought to be allowed in the conſtitution,

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ſtitution, that the people of England, in general, do not wiſh for it, but that the neceſſary reform ought to be in the members of both Houſes of Parliament. In this he agrees with the ingenious author of *Thoughts on a Parliamentary Reform*. See p. 378.

The vice, at which he chiefly points his arrows, is that of gaming. He is not, however, one of thoſe violent reformers who would annihilate, in order to correct. He only wiſhes to bring back the rules of play, to the ſame moderate plan which was adopted thirty years ago. There was then, he tells us, only one gaming club, which was decent and regular, nor was there then more than one lady who played high. In private parties, the company aſſembled about ſeven, and were at home by eleven. They now meet at midnight, and part in the morning, while the young men ſpend their nights with their gaming aſſociates.

In order to prevent theſe evils, he propoſes, that *an aſſociation of reform* ſhould be made of the virtuous and the powerful, who ſhould bind themſelves under great penalties never to play beyond *a certain extent*, who ſhould endeavour to promote *low play* in every company and ſociety, as well as to proſecute thoſe who take advantage of minors; and to aboliſh gaming at ſchools and in colleges.

Such are the contents of theſe *Hints*. The plan ſeems a good one, and we join with the Author in wiſhing it may be put in execution. The pamphlet is well written, and the ſituation of the ruined gameſter deſcribed with ſome humour.

NOVELS.

Art. 23. *The Double Surprize*. In a Series of Letters. 2 Vols. 6s. bound. Hookham. 1783.

Better than the common offspring of this moſt common Muſe:—who having been ſo long on the town, we can ſcarcely expect any thing from her but ſhapeleſs abortions, or a ſtill-born iſſue. A living child creates *ſurpriſe*; and a healthy one *doubles* it.

Art. 24. *Memoirs, Travels, and Adventures of a Cavalier*. Firſt publiſhed by Daniel Defoe, Author of Robinſon Cruſoe, &c. 3 Vols. 9s. bound. Noble. 1784.

This is a republication of a very intereſting work. The Author places you on the ſpot where he chuſes you ſhould ſtand, or leads you away ("*nothing loth*") where he chuſes you ſhould go. You are only afraid of coming to your journey's end too ſoon.

POETRY.

Art. 25. *A Rumble from Newport to Cowes*, in the Iſle of Wight. By William Sharp, Jun. 4to. 2s. Printed in the Iſle of Wight, and ſold in London by Johnſon, &c.

This poetic Epiſtle gives a curſory deſcription of the various proſpects, inns, &c. which occurred in a ſhort journey of only ſix miles. The traveller alſo introduces ſome eulogies on his friends, touches on politics, cenſures Lord North and his adminiſtration, and concludes with praiſing the good towns, and the fine country of *Vecta*; which, indeed, merit all his commendation.

The title which this young writer has unluckily given to his crude Hudibraſtics, together with the roughneſs of many of his lines, reminds us of Sir Richard Blackmore, who

"Wrote to the *rumbling* of his chariot wheels."

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If Mr. Sharp, however, who manifests good sentiments, and may not want taste, continues to court the Muse with assiduity and address, he may, in time, be a better poet than the voluminous Knight:—and those who have read Sir Richard's CREATION, a poem, will not deem our presumption in favour of Mr. S. a mean compliment.

Art. 26. *Ode*; addressed to the R. H. William Pitt. The Second Edition. By J. N. Puddicombe, M. A. 4to. 1s. Robson, &c.

The first edition was noticed in our Catalogue for March, Art. 34, under the title of "An Irregular Ode." It is here mentioned, on account of the Author's name; which did not accompany the former publication. It now appears with some alterations.

POLICE.

Art. 27. *Observations on the Police or Civil Government of Westminster*, with a Proposal for a Reform. By Edward Sayer, Esq. 4to. 2s. 6d. Debrett. 1784.

Mr. Sayer very justly ascribes the imperfect police of Westminster to its having grown out of the ecclesiastical jurisdiction antiently granted to the monastery of St. Peter, over the few surrounding inhabitants. As trade and population advanced, extraordinary privileges were added to the franchise, and the supreme authority still resides in the Dean and Chapter of Westminster (a body of men unfit for the conduct of temporal affairs), instead of being vested in the hands of a trading corporation. Thus the magistracy is of such a loose, fluctuating, and unsteady nature, that in attempting to supply the strength it wants, by violent measures, it loses that respect and habitual reverence, which only can supply a defect of real power. Add to this, that the intricate and laborious duties of a justice of peace in so large and populous a place, deter gentlemen of knowledge and character from undertaking the burden. Hence the usual qualification is dispensed with, in order to procure persons to execute the duty; and an opportunity afforded for men deficient both in property and knowledge, to procure a subsistence from the perquisites of the office. 'Thus,' adds the author, 'from a want of union and consistency in the magistracy, as well as from an unhappy and fatal want of personal respect and official weight in the magistrates, the present government of Westminster is unable to prevent or suppress general insurrections of the people, without the assistance of the military. A remedy, whose corrosive violence, upon every repetition, inflicts a severe wound upon the vitals of the constitution.'

Mr. Sayer proposes that the Dean and Chapter should resign their franchise and manerial rights to the crown, for a valuable consideration; that the High Steward should be appointed by the King; that the City should be divided into sixteen wards, and each of these into ten tithings, under proper resident officers, in order to bring justice home to every man's door. These officers are to be a Burgess over each ward, who should be a justice of the peace by his office, and be gratified with a salary adequate to the fatigue of his duty. We cannot pursue the detail of the subordinate parts of the plan, respecting High Bailiff, Town Clerk, High Constables, Deputy High Constables, Petty Constables, and Beadles, farther than to mention that he would have the militia to be constantly embodied, to execute the

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nightly watch; to which he adds a hospital, for the confinement and employment of vagrants.

That a judicious reform in the government of Westminster is greatly wanted, has long been admitted by all who have thought on the subject; and that Mr. Sayer's plan may be well matured and suitable to the purpose, we will not at present controvert: but on a review of the several parts of it, and of the high taxes to which housekeepers are already subject, we cannot but regret that, according to his own acknowledgement, 'this establishment will, without doubt, require a large income.

Art. 28. *Considerations on the Defects of Prisons*, and their present System of Regulation, submitted to the Attention of the Gentlemen of the County of Gloceſter, in the Course of their Proceedings on a Plan of Reform. To which are added, some general Reflections on the Subject; addressed to the Members of the Legislature. By Sir G. O. Paul. 8vo. 1s. 6d. Cadell. 1784.

The worthy and humane Author of these Considerations, following the steps of Mr. Howard, has taken a *truly* patriotic and active part in stirring up one county to remove a disgrace that equally affects all the rest, and even the general interests and credit of civil society. He has opened the prison doors, and shewn us the promiscuous accumulated distresses of the unfortunate debtor, of the accused, who may afterward be declared innocent, and the hardened convicted criminal, all crowded together, to the contamination both of body and mind. He offers several valuable hints for a thorough reformation and improvement of these receptacles of misery and guilt, so as to discriminate between the persons lodged in them; that those already in some degree bad, may be amended instead of being rendered worse by infamous association; and that a necessary attention may be paid to the health of all. It is therefore pleasing to find that he has inspired the neighbouring gentlemen of the county with ideas congenial to his own, on a subject, with which, though less ostentatious than efforts to reform the representation in parliament, the real welfare of society is perhaps more immediately connected, than with cutting off the rotten boroughs, and adding a hundred members more to the landed interest. But we hope the time will come, when all these good plans will be carried into execution.

MATHEMATICAL.

Art. 29. *Researches into some Parts of the Theory of the Planets*, in which is solved the Problem, to determine the circular Orbit of a Planet by two Observations; exemplified in the new Planet. By Walter Minto. 8vo. 2s. 6d. Dilly. 1783.

A man would not say, "Sir, I am come to make you a present of a swan," and immediately turn a goose out of the basket:—unless, indeed, he thought the person for whom he intended the favour, knew not one from the other; in which case he would run no great risk. Thinking, as we do, in this manner, our readers will not be surprised if we should blame Mr. Minto for paying such a profusion of high compliments in his dedication to Mr. Slop, unless he had been able to produce something more in confirmation of it than what we here find. As things are, we can only conclude, that Mr. Minto, being very lately returned from Italy, where he had first acquired his astronomical

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aſtronomical knowledge, thought there were no perſons in Great Britain who knew any thing of obſervations, or aſtronomy.

For our part, not having enjoyed the ſuperior advantages of converſing with all the great maſters abroad, and being acquainted only with Newton, or Halley, or, perhaps, old Seth Ward, we are inclined to think this gentleman's method of determining the circular orbit of a planet very injudicious; and not only leſs accurate, but alſo more operoſe than the indirect one, generally practiſed by aſtronomers. He owns, himſelf, that "an error of *even leſs than half a ſecond of a degree*, in the obſervations, muſt make a conſiderable error in the value of the radius vector," determined in his manner; but he contends that Mr. Slop's obſervations are ſo *very exact*, that he, and Mr. Slop determined the diſtance of the new planet from the ſun with "great accuracy" from them, by this method. He muſt certainly think very meanly of the knowledge and experience of Britiſh aſtronomers; at leaſt when compared with the abilities and experience of ſuch great men as Dr. Slop and his quondam pupil, or he could never have ventured to inſult their underſtandings with ſuch a declaration; eſpecially, after having informed them with what ſort of inſtruments thoſe ſuperlatively exact obſervations were made. Theſe inſtruments, we are informed, are a reflecting teleſcope on an equatorial ſtand, made by Short; and a mural quadrant, of ſix feet radius, by Siſſon. Of the firſt of theſe we need ſay nothing to prove the futility of pretending to obſerve to leſs than half ſeconds, except that we are pretty confident Mr. Short never made his circles of azimuth, altitude, right aſcenſion, and declination, of a greater radius than four or five inches; on which the vernier ſubdivided to every three minutes. And with reſpect to the mural quadrant, every one who is acquainted with inſtruments and obſervations, knows that it is by no means the moſt eligible inſtrument for obſerving differences of right aſcenſion with. Even the beſt of them (and Mr. Siſſon's were never eſteemed to be ſo) have not every part of the arc in the ſame plane; and therefore muſt be liable to much greater errors than a tranſit-inſtrument, when the difference of the declinations of the two objects is ſo great as to require the teleſcope to be moved between the obſervations, as it muſt be in thoſe made by Mr. Slop.

If then theſe boaſted obſervations, have not been made either with the beſt inſtruments, or thoſe which are beſt adapted to the purpoſe; let us next examine, as we can readily do, what errors the beſt inſtruments, are liable to, in the hands of the moſt ſkilful obſervers: for example, the tranſit-inſtrument and mural arc at Greenwich; and the obſervations of that eminent obſerver, the late Dr. Bradley, aſtronomer royal at that place. It will be found, on examining the *memoranda*, annexed to Dr. Bradley's catalogue of the fixed ſtars, publiſhed in the Nautical Almanac for 1773, that with inſtruments the beſt of their kind, and the beſt adapted to their reſpective purpoſes that the wit and ingenuity of man has yet been able to deviſe, Dr. B. was liable to commit errors of 7, 8, and even 9 ſeconds in right aſcenſion, and to errors of 2 ſeconds in declination; even in obſervations of the fixed ſtars, which are far more convenient to obſerve than the *Georgium Sidus*. If then in obſervations much more eaſy to be effected, with inſtruments much more perfect in their kind, and better adapted to the purpoſe they are intended for, this moſt excellent obſerver was liable

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to errors of such a magnitude, what opinion ought we to form of M. Slop's observations, and the deductions which have been made from them, by a method, wherein it is acknowledged an error of even less than half a second will cause a considerable error?

There is another circumstance attending this publication, on which we cannot help making some remarks. Mr. Minto assures us, that the longitudes and latitudes of the *Georgium Sidus* were deduced from the observations, both by himself and by M. Slop; and that, on comparing their results, it was found they agreed to the tenth part of a second, in every instance except one. After this declaration, we cannot but feel ourselves greatly at a loss how to account for the amazing differences which exist between the results given by our Author, and those given by professor Slop himself, in his *Novi Planetæ, &c.* those differences amounting, in some instances, to more than 20 seconds; and in every instance, almost, to a considerable number. There must, consequently, have been some *management* in this affair somewhere: and when people are dexterous at the art of coaxing, observations will perform wonders!

If any of our readers should think we have here expressed ourselves with more *warmth* than is consistent with *cool* criticism; we beg such readers will advert to the evil consequences which flow from such pretences to exactness: young Astronomers, when they find their observations do not correspond with equal uniformity, may be induced to falsify them, through fear of suffering in their reputation, as observers, for not coming up to such pretended excellence; and if ever that should be the case, we must bid adieu to all improvements in the science of astronomy.

PHILOSOPHICAL.

Art. 30. *Essays on the Effects produced by various Processes on Atmospheric Air, with a particular View to an Investigation of the Constitution of the Acids.* By M. LAVOISIER, Member of the Royal Academy of Sciences of Paris, &c. Translated from the French by THOMAS HENRY, F. R. S. &c. Warrington printed, for Johnson in London. 8vo. 2s. 6d. 1783.

This is a valuable collection of nine memoirs on the subject announced in the title, all which are contained in the volumes of the Memoirs of the French Academy of Sciences for the years 1776, 1777, and 1778. Those in the two former volumes have already been noticed in our Review *; and of the single one, *On the nature of acids, and of the principles of which they are composed*, which is contained in the last of those volumes, an account will be given when we come to that article. All we have therefore to say on this publication is to commend the accuracy and perspicuity of the translation, which we think could not have fallen into better hands. The preface also which contains a brief statement of the controversy between M. Lavoisier and Dr. Priestley, on the existence of phlogiston, will, we are persuaded, be read with pleasure.

BOTANY.

Art. 31. *A Catalogue of the British, Medicinal, Culinary, and Agricultural Plants, cultivated in the London Botanic Garden.* By William Curtis Author of the *Flora Londinensis*. To which are prefixed,

* See Vol. LXV. p. 491, and Vol. LXVI. p. 503.

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prefixed, Propofals for opening it by Subfcription. 12mo. 3s. 6d. *White*, &c. 1783.

At a time when the moft lavifh profufion is fhewn in the encouragement of various fchemes of mere amufement, we would hope that the hand of liberality will not be entirely withheld from fupporting the fpirited plan of this moft ingenious and deferving naturalift, for promoting the delightful ftudy of botany in our opulent metropolis. We very lately paid our tribute of applaufe to his noble publication of Plates and Defcriptions of the wild plants growing about London*. They who have been amufed and inftructed by this performance, will furely be not lefs pleafed with the view of a large and felect collection of the real objects, cultivated for the purpofes of fcience, and with every attention to imitate nature in the circumftances of their growth. In the catalogues of which this fmall volume confifts, the treafures of this garden are arranged under different heads. There is, 1. the catalogue of the *medicinal plants*, diftinguifhed as belonging to the London and Edinburgh Difpenfatories; 2. of the *culinary plants*; 3. of the *poifonous plants*; 4. of the *plants* both *ufeful* and *noxious* in an *agricultural* view; 5. of *Britifh plants* arranged according to their *times of flowering*. This is enlivened by a fet of elegant mottoes for each month, taken from our poets. The volume clofes with an alphabetical lift of the *Englifh names*. A plan of the garden is annexed; and the book cannot fail of being an ufeful and agreeable *vade mecum* to thofe who frequent this new Eden.

MEDICAL.

Art. 32. *Obfervations on Hepatic Difeafes*, incidental to Europeans in the Eaft Indies. By Stephen Matthews, Surgeon in the Eaft India Company's Service. 8vo. 5s. bound. Cadell. 1783.

We are always difpofed to pay confiderable deference to a practical work, founded on the dictates of experience, though, at the fame time, the Author may be deficient in many of the qualities neceffary to form a good writer. We are aware, however, that knowledge acquired by *experience* is often pretended by thofe, whofe total want of comprehenfive and methodical views of their fubject, or fmall fhare of natural fagacity, renders them abfolutely incapable of either receiving or communicating ufeful inftruction from the variety of objects that may pafs before their eyes. We are forry that this remark is applicable to fo many of the medical adventurers whofe works come before us.

The prefent volume begins with a chapter *on the Caufes of Hepatic Difeafes*; in which, however, the writer has not thought it neceffary to explain what he means by this term, or to eftablifh its propriety. He contents himfelf with obferving, that *bilious fymptoms* are blended with moft of the difeafes prevailing in the Eaft Indies; fo that under the word *hepatic*, he feems to include all the peculiar endemic diforders of that climate. The primary caufe which he affigns to this morbid difpofition, is *relaxation*; the operation of which is concifely accounted for, in the following notable aphorifm: 'When the *vis reftitendi* of any body is accelerated or abated, either progreffively or retrogradely, we are to expect accumulations, with other inconve-

* See *Monthly Review* for January laft.

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niences that will naturally follow." And so much for his chapter on *causes*.

Some subsequent chapters are employed in a cursory account of the principal settlements of the Company, with respect to salubrity of air and situation.

Part II. commences with a general view of the *bilious fever, hepatic flux, and hepatitis*; under which three species the Author arranges all *hepatic diseases*. These species, however, are not discriminated with any degree of accuracy; and are rather represented as different forms or varieties of the same original morbid affection, than as essentially distinct. The Hepatitis, indeed, is somewhat more correctly treated of, by prefixing a long quotation from Dr. Cullen on this subject.

Then follows a particular account of the *bilious fever*, with its symptoms, prognostics, and method of cure. Here we have an opportunity of estimating the writer's precision and correctness in stating a merely practical point, which his *experience* must have enabled him to speak of with some certainty. It is an important matter, viz. the propriety of *bleeding* in this disease. In his *general view*, in a former chapter, after describing what he calls the *prognostics* that require the lancet, he says, 'If by the first five or six ounces of blood drawn we do not find the pulse rise and be more full, with a little decrease of the other symptoms, *it will be advisable to repeat it.*" In his *particular account* of the very same disease, he gives the following rule: 'If the pulse do not rise on the first four or five ounces being drawn, and the pains become more acute, *we are by all means to desist*, and not venture to reduce the patient by too great a loss of the vital fluid.'

Now is the inexperienced practitioner to take the advice of Mr. Matthews in p. 44, or in p. 91.? After he has determined this point, if he wants further directions, when his patient is brought into eminent danger, in order, as Mr. M. expresses it, 'to *repulse* and *thwart* the *diagnostics*, which are always very *elevated* in this stage of the disorder,' he may learn when 'it is proper to *make free* with camphor, opium, cinnabar of antimony, or tartar emetic.' And thus he may become as successful in his practice, as the *experienced* Mr. Matthews.

We imagine our Readers will now very readily excuse us from analysing the remaining part of this volume; graced and protected as it is with the scientific parade of *experiments, cases*, and *dissections*.

Art. 33. *The Philosophy of Physic, or Phlogistic System*; in which Phlogiston supplied in an *Aerial Form* by the Ingesta, and regulated in its Agencies and Evolutions by atmospherical and tonic Reaction, is considered as constituting, actuating, and supporting the Vital Power, or Stimulant Susceptibility; and hence a concise Plan of Medical Practice is proposed on *fixed Principles*, which result from a general and particular View of Causes and Effects. By T. DEWELL, Surgeon. 8vo. 1s. 6d. Marlborough printed, sold in London by Murray. 1784.

A great part of this pamphlet (although we have carefully perused it) we do not understand; and a part of what we do understand, we cannot assent to. Phlogiston, according to Mr. D. 'is the universal agent, and *inquiescent* medium' (we can only guess at the meaning of *inquiescent*). 'The matter of electric fluid, of phlogiston, light, heat, and *elementary fire*, is the same inseparable element, under different modi-

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modifications and appearances; dependent on quantity, combination, diffusion, and action.' The identity of phlogiston, and elementary fire, we happen to have much reason to doubt; at least we cannot admit of a system founded upon that *identity*, until we have better proofs of it.—We have received an intimation, that the Author is preparing a second edition; if he should there express himself more intelligibly, we will with pleasure enter farther into the merits of his new theory.

Art. 34. *Observations on the Jail, Hospital, or Ship Fever.* By Robert Robertson, M. D. A Surgeon of his Majesty's Navy. 8vo. 5 s. boards. Murray. 1783.

This work chiefly consists of meteorological diaries, journals, sick lists, tables, cases, &c. which are incapable of abridgment or analysis. We shall confine ourselves, therefore, to the general doctrine, which it is the purpose of all these materials to confirm and illustrate.

The author seems to coincide in opinion with those who admit only one kind of idiopathic fever, varied in symptoms and degree by circumstances. Accordingly, as appears in the title-page, he reckons the *ship fever* (on which he principally treats) as precisely the same with the *jail* and *hospital fever*. Impressed with this idea, he has given in one part of his work, what he calls a diurnal description of the fever; or a history made up of the aggregate of a great number of cases; in which, those who conceive the *natural period* of a disease to be of moment in establishing its character, will be surprised to find fevers terminating so soon as the third day, ranked along with those which rage to the 40th and 50th. On the same principle, *infection*, which is an evident circumstance attending some fevers, is by him equally attributed to all; and he adduces some facts to prove its being the unsuspected cause of several instances of fevers on board ships.

With respect to the method of cure, the whole stress of it, according to this writer, lies in an early and copious exhibition of the bark. This is enforced by cases, by comparative tables of success in different modes of practice, and is, in short, the main point insisted on in the whole volume. Other physicians, particularly Drs. Clark and Millar, have urged the same thing; and this additional testimony from a person of experience and observation certainly should have its weight. We are sorry, however, to be obliged to remark, that the total want of order, method, and neatness of composition, in this publication; the quantity of trifling and unnecessary matter with which it is loaded; and its numerous repetitions and prolixities; render it the most unpleasant repository of some useful facts we remember to have seen. Records of real practice are certainly the source of every thing useful in physic; but without selecting the important facts from the unimportant, methodizing and resolving them into general propositions, the whole is a chaos of confusion, burthening the memory, and fatiguing the attention to no purpose.

It gives us concern to find a gentleman who appears to have filled his station with diligence and ability, complaining, that after upwards of twenty years service of the public, he quits it with a ruined constitution, and in worse circumstances than he entered it. This complaint

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complaint is so general among that very useful class of men, the navy surgeons, that we are surprized it does not meet with due attention. If justice to the sufferers be not sufficient to obtain their redress; a regard to the health and lives of those committed to their care, the whole body of seamen, most loudly demands it. For what exertions of industry and genius can be expected from persons, who are devoted to *poverty and neglect?*

Art. 35. *A System of the Practice of Medicine; from the Latin of Dr. Hoffman.* In two Volumes. By the late William Lewis, M. B. F. R. S. Revised and completed by Andrew Duncan, M. D. Fellow of the Royal College of Physicians in Edinburgh, &c. &c. 8vo. 2 vols. 12s. boards. Murray. 1783.

Among the papers of Dr. Lewis of Kingston, the well-known author of many valuable publications, was found a manuscript abridged translation of the practical part of Hoffman's *Medicina rationalis systematica*; a work, of the merit of which no one acquainted with the study of physic can be ignorant. This was judiciously put into the hands of Dr. Duncan, for his revision and finishing; who, after bestowing a good deal of labour in comparing it with the original (which convinced him of the accuracy with which it was performed), and making various additions of diseases omitted by Dr. Lewis, has given it to the public in its present form. We perfectly agree with him in thinking it one of the most valuable repositories of medical knowledge extant; and as such heartily recommend it to the notice of the profession.

RELIGIOUS.

Art. 36. *Vicarious Sacrifice:* or the Reality and Importance of Atonement for Sin by the Death of Christ, asserted and defended against the Objections of Dr. Priestley, in his *Appeal, Familiar Illustration, &c.* with an Appendix. By R. Elliot, A. B. formerly of Bennet College, Cambridge. 8vo. 2s 6d, Johnson. 1783.

Mr. Elliot, though an Arian with respect to the doctrine of Christ's divinity, vindicates the atonement on the most rigid plan of Calvinism. He acknowledges that 'God was the *first mover* in the great work of redemption,' and that 'it was his own good pleasure and love to men which provided a ransom, and raised up a deliverer.' This ransom, however, he considers as a compensation for the broken law, and a plenary satisfaction to divine justice—imputable to the elect, and ultimately available to them only. Mr. Elliot's very *peculiar* sentiments on this subject, may be collected from the following paragraph. 'Christ *as man*, and as man *alone*, obeyed and suffered: therefore as man he made a full atonement for our sins. It is indeed as contrary to reason, as to scripture, to suppose that any other nature but that which is human, could make a proper atonement for man's offence—(the Trinitarians who deny this, have given great handle to the Socinians to cavil at, and deny the doctrine of Vicarious Satisfaction—) therefore when the scriptures inform us, that Christ was strengthened by an Angel, and that the Father himself was with him and supported him; yet the atonement made for our sins is never ascribed to the Angel, nor to God, but to the man Christ Jesus; who alone died for our sins, and gave himself to God a ransom for us. They therefore who teach and maintain that Christ could not make atonement for the sins of men, if he were not the

eternal God, do greatly err. They speak not as the oracles of God, for we are reconciled to God by the death of his Son.'

The Author writes with temper and moderation; and appears to be influenced by the most upright and pious motives, in the defence of what he esteems the most important article of the Christian faith.

Art. 37. *A Letter to Dr. Priestley:* occasioned by his History of the Corruptions of Christianity: wherein his Socinian Errors are fully confuted by Arguments drawn from the Holy Scriptures. By Edward Sheppard, A. B. Rector of Bettiscomb, Dorset, 8vo. 1s. Bath. Printed for Hazard.

There is no fighting Dr. Priestley with small arms. Like the Leviathan, in Job, *he esteemeth Darts as Stubble, and laugheth at the shaking of a Spear*, even in the hand of a *Reviewer*.—Himself is a castle, and must be CANNONADED.—At last, however, he hath found his match. 'Had you attacked, says his present antagonist, any matters of doubtful disputation, whether doctrinal or practical, I should not have thought it worth while to have come forth to oppose you; but, as you have impiously dared to lift up your impotent arm against the bulwarks of Christianity, I could not forbear mounting the walls and levelling my scriptural artillery against you.' The Doctor hath long *stood fire*; but if he can stand all this, it will most clearly demonstrate what his enemies have frequently asserted, that he deals with the Devil, as much as ever Friar Bacon, or Dr. Faustus did.

Art. 38. *A practical Exposition on the Lord's Prayer*; considered as designed for Instruction as well as Use; as a Rule of Duty as well as a Form of Prayer. By Jos. Brockwell, M. A. Rector of West-Mersea, Essex. Small 8vo. 1s. Walter. 1783.

This little piece deserves our recommendation, as it is so well calculated to promote the great ends of Christian devotion, by inspiring the heart with the fear of God and the love of mankind. The language is easy and perspicuous, and the sentiments inculcated, are weighty and rational. The whole is adapted to the use of Christian families; and at the same time calculated to assist individuals in their retirement, for the purposes of devout recollection and private worship. We have read it with more than common satisfaction, and cannot help repeating our approbation of it.

Art. 39. *The Grounds of Faith in Jesus Christ* briefly stated, and shewn to be a solid Foundation for Peace and Joy unspeakable: with an earnest Recommendation of Catholic Christianity, and the Communion of Saints; addressed to a candid Society of Christians at the close of his ministrations amongst them. By Micajah Towgood. Small 8vo. 1s. Buckland. 1784.

The very worthy Author of this useful tract hath been many years distinguished in the west of England for his abilities and eminent piety: and hath long been looked up to as the Father of the Dissenters, and the most powerful advocate of their cause, as well as one of its brightest ornaments. The following address, 'to the united congregations of Protestant dissenters in the city of Exeter, is a pleasing transcript of the Author's gratitude and piety. 'When at the evening of life I look back and survey the goodness and mercy which have carried me through more than SIXTY YEARS service in the Christian sanctuary, and now granted me a retreat, with peculiar marks

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marks of affection and esteem from so respectable a society as the united congregations of Protestant dissenters in this city, I bow with grateful adoration, and feel myself lost in wonder and praise! The very obliging manner you have taken, not only to express, but to substantiate the expression of your kind regard, and to transmit its remembrance to our posterity, lays me under a debt which I shall be continually paying to the end of my life. And as you have been pleased to request some memorial on my part of the important relation in which I have long stood, I know not what better testimony to leave of my unfeigned concern for your present and future everlasting felicity, than by calling up to your review, and solemnly conjuring your serious attention to the general objects presented in the following address.' These objects consist of a concise but comprehensive view of the leading evidences of the Christian faith; the obligations under which the gospel hath brought us; and the privileges to which it intitles us.

Mr. Towgood hath avoided saying any thing on some of the much disputed doctrines. His intention is of a Catholic nature. We see plainly, however, from some incidental expressions, that he neither runs into the extreme of Calvinism on the one hand, nor Socinianism on the other. We admire the spirit of this little piece, and while charmed with its candour, are edified by its piety.

Art. 40. *A Call to the Jews.* By a Friend to the Jews. 8vo. 3s. 6d. Johnson. 1783.

This adventurous *Knight of the most antient order* of Ebion (not a *patched and pye-bald* knight of the second order, a sort of "*half-fac'd fellowship!*"* but a sturdy champion of the first), is not like our modern *errants*, who are so bold, and yet so timid all the while, that old orthodoxy is at a loss whether to fear them, or to laugh at them. No, as he is 'willing to wound,' he is 'not afraid to strike.' He doth not leave you to guess at his future purposes by ambiguous hints: but opens his design, all in broad language, and comes forward in broad daylight; asks no quarter, and provides no retreat. Having (to recount his atchievements in his own chivalrous style) 'explored the cloud-capt summit of the mount of metaphysical fancy, inhabited by that idol, the God-Messiah [*of the Athanasians*] and levelled him and his temple with the ground, he passes downward to the middle and less misty region of the mount occupied by the Demi-god-messiah [*of the Arians*], and having overturned likewise his image and altar, pursues the declivity till he comes to the lower region, and meeting there the statue of the Virgin-man-messiah [*of the Socinians* for the present] mother-full and fatherless, he consigns him also to the same fate with his fellows.' Thus having demolished in his passage down the perilous declivity every Pseudo-messiah, whose destruction was the great object in view, our *dread doing hero*, at last happily arrives on *terra firma*, or (as he translates it, for the benefit of the unlearned) stedfast level ground. Yet on such ground he steps firmly, and proceeds boldly: laughs at Athanasians and Arians; and draws into the vortex of his ridicule, his better friends the Socinians, with their 'undefinable woman-sprung creature, born from the womb of a virgin,

* Shakspeare.

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unimpregnated by the previous inſtrumentality of maſculine generation (that *opprobrium Socinianiſmi!*) and ſparing not even 'Maſter Matthew,' nor his 'Dreams,' like a true Ebionite, he gives up all he doth not like; and after ſaying the ſame thing over and over again, even to diſguſt and wearineſs, he advertiſes his intention to accompany any Jews who may wiſh to make unto themſelves a captain to return to Jeruſalem, where this *Friend of the Jews* is willing to become as good a Jew as the beſt of thoſe whom he may have the honour of conducting thither;—where, in time, the moſt glorious buildings will be erected and fitted up, and furniſhed for the reception and reſidence of the ſaints.—And what would they have more?

——— a better world you fix?
Then give *humility* a coach and fix.

Art. 41. *The Explication of the Viſion of Ezekiel*; which tends to unfold all Propheſy, and ſeveral other parts of Scripture, which are not in general underſtood. 8vo. 1s. Rivington. 1783.

Art. 42. *A Continuation from the Firſt Book.* By the Author of the Explication of the Viſion of Ezekiel, including Solomon's Song. 8vo. 2s. 6d. Rivington. 1783.

Art. 43. *The inviſible Geography of the World:* or an Explanation of the Bible, continued by the Explainer of the Viſion of Ezekiel. Book III. 8vo. 2s. 6d. Rivington. 1783.

There is more precious ſtuff to come forth in due time. But *ne quid nimis*; 'you have a great deal too much for one time in your head already. One precious ſtone found in a heap of earth is rejoiced over, but my books are crammed with ſo many at once, and being not poliſhed by the face of the time may be miſtaken by ſome, whoſe light is dark, for worthleſs things. But to find them is one profeſſion.' That profeſſion, unfortunately, doth not happen to be our's! ſo that we are obliged to take all thoſe *precious ſtones* upon truſt.

Art. 44. A *Friendly Dialogue:* between a common Unitarian Chriſtian and an Athanaſian; occaſioned by the Behaviour of the former during ſome part of the Public Service: Or, an attempt to reſtore Scripture Forms of Worſhip. 12mo. 3d. Johnſon. 1784.

After having been ſo often diſguſted with narrowneſs and bigotry, it is a ſort of relief to hear an Athanaſian converſe in ſo fair and amicable a manner, as is here ſuppoſed; for the tracts which have paſſed under our review on this ſide of the ſubject, have generally diſcovered a rancour and bitterneſs of ſpirit, for which, with all the candour we wiſh to maintain, it is impoſſible to offer any kind of apology. The dialogue before us is agreeably written, and well ſupported. None, ſurely, will conclude, that the *behaviour* by which it is ſaid to have been occaſioned, means any thing contemptuous, or rude; but a ſilence, and viſible diſregard, during ſome parts of the ſervice, ſuppoſed to be inconſiſtent with the doctrine of the goſpel. We have nothing farther to add concerning this little performance, than to inſert the advertiſement and preface. In the firſt it is ſaid, 'The following little tract being now reprinted by the editor, with very conſiderable alterations, it is no more than juſtice to the author, to obſerve, that he is no longer anſwerable for the contents of it. His learning, and his chriſtian ſpirit and temper, deſerve all praiſe;

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his name is not mentioned, but his works will follow him. J. D.' The short preface informs us, that, 'The dialogue is designed for the use of common christians, who, by experience, are found competent judges of the doctrine here pleaded for, when it is delivered in its native simplicity, as it was first preached by Christ and his Apostles. Plain scripture facts are adapted to all capacities, and cannot be overthrown by all the learning and sophistry in the world. It is to be hoped, that there are among us many rational christians, who will distribute such little tracts, in order to help forward the glorious work of another reformation, which, though the times are favourable in many respects, is very much obstructed by irreligion on one side, and superstition and enthusiasm on the other.'

ART. 45. *Short Strictures on Infant Baptism:* being the Substance of a Discourse lately delivered on that Subject. By John Carter. Printed at Norwich, 1780.

This defence of Infant Baptism (in which we find nothing new either in point of argument or illustration) produced a controversy between the Author, who it seems, is an Independent minister at Mattishall in Norfolk, and a Baptist minister of the name of Richards, whose reply to the above strictures we have not had an opportunity of perusing. This reply, which assumed the style and title of a REVIEW, was answered by Mr. Carter in the following pamphlet.

ART. 46. *The Reviewer reviewed:* or a Reply to the Rev. Mr. Richards's Review of the Strictures on Infant Baptism: In the course of which some thoughts are delivered on Mr. Wilson's Scripture Manual. By John Carter. 8vo. 1s. Norwich. Booth. 1781.

The principal subjects (to say nothing of incidental ones) that are discussed in this performance are the following: on the mode of administering the ordinance of baptism—the nature and use of this ordinance—our Lord's declaration respecting little children—his coming to fulfil the promises made to the fathers—the identity of the Abrahamic and Christian covenants—our Lord's baptism—Testimonies of the antients in favour of infant baptism—the households of Lydia, the Jailor and Stephanus.

The design of the whole is to prove, that the word *baptize* doth not necessarily signify immersion: that the ceremony is not to be restricted to adult persons, any more than the ceremony of circumcision which it came to supersede: that we may *infer*, by a train of natural and obvious deductions, that the children of believing parents were from the very beginning regarded as members of the visible church by virtue of this initiating rite: and that this inference is fully and clearly established by the testimonies of the antients, and the practice of the primitive church.

The authorities produced are those of Justin Martyr, and Irenæus, in the second century (called by the Author the *first* century *after* the Apostles, in order, we suppose, to give it a more antient *look*), and Tertullian, Origen, Cyprian, and the Council of Carthage in the third. With respect to the testimony of Justin, it requires very considerable ingenuity to make it in any view an argument in favour of infant baptism. There is a passage in Irenæus more to the purpose: but the passage is equivocal; and nothing can with certainty be deduced from it in favour of that species of infant baptism which is ge-

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nerally contended for by the pædobaptists of modern times. The testimony of Tertullian and Origen, and Cyprian, is entirely in favour of the common practice. But that testimony is thought to prove too much: for if it be admitted in one case, why not in another? and if it be indiscriminately admitted, to what lengths of absurdity and superstition will it not carry us? It is on this testimony that the right of infants to *communion* hath been contended for by some very ingenious and learned writers, particularly Mr. Pierce of Exeter; and of late by Dr. Priestley; and the arguments they have advanced on this subject are, to say the least of them, shrewd and plausible. An antipædobaptist knows how to dispose of them; but let us see how Mr. Carter manages this delicate subject: 'I know indeed, says he, it is objected that "Cyprian (who was president of the council of Carthage) speaks also of infant-communion in the Lord's supper, and "consequently that the divine original of the latter may as well be "argued from him as that of the former, [viz. infant-baptism]." We own the objection would have some weight in this case, if it went upon the authority of the fathers as our foundation for infant-baptism: but that is not the ground. We argue for infant-baptism on the authority of the New Testament. The antients, we believe, practised it, and we have adduced (as *we* think) some proofs that they did so: but we are not bound to believe that all that the antients practised had the same divine warrant, unless we could make it out that the church is infallible; and as this is not the case, it obliges us to reject whatever they may from time to time adopt that has not the same foundation for its usage. Upon this principle we discard the Cyprianic innovation of giving the Lord's supper to infants, and cite their council as an historical fact in respect of infant baptism as a testimony that it prevailed amongst the ancient fathers at that time; as *we judge* it had done before in the preceding century, and as we also firmly believe it did in the time of the apostles!'

This mode of reasoning reminds us of the satyr in the fable, that blew *hot* and *cold* out of the same mouth; a circumstance which made him a very suspicious being with the plain honest countryman, απο τε τυ απεταισομαι σε της φιλιας οτι εκ τε αυτε στοματος το θερμον κ) το ψυχρον εξαγεις.

ART. 47. *Observations on Infant Sprinkling*; or an Answer to a certain Publication intitled "The Reviewer reviewed." In a Series of Letters to Mr. Carter. By William Richards. 8vo. 9d. Keith. 1781.

Mr. Richards affirms, that the word *baptize* can only mean immersion, whether considered originally or derivatively: that there is no authority for translating the term in a qualified sense (such as *sprinkling* or *pouring* on) in any Greek author, and that scripture determines its sense in favour of those who plunge or dip the whole body, or any member of it, in water; so that there must be *an immersion* to constitute baptism, whether that immersion be total or partial. But a partial immersion is the immersion of the *whole* part; so that if the hands or the feet be baptized, it can only mean that those parts of the body are wholly immerged, not merely sprinkled; and if the word be applied to the human body in general, without a limitation or a restriction to

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particular parts, it muſt of neceſſity ſignify a total immerſion of the body.

We cannot *wholly* ſubſcribe to this opinion; though we acknowledge there are many authorities to ſupport it among the ancients. The word *baptize* doth certainly ſignify immerſion, abſolute and total immerſion, in Joſephus, and other Greek writers. But this word is in ſome degree equivocal; and there are ſome eminent Greek ſcholars who have aſſerted that immerſion is not *neceſſarily* included in baptiſm. The examples produced, however, do not exactly ſerve the cauſe of thoſe who think that a few drops of water ſprinkled on the forehead of a child, conſtitute the eſſence of baptiſm. In the Septuagint it is ſaid, that Nebuchadnezzar "was *baptized* with the dew of heaven:" and in a poem attributed to Homer (called) *the Battle of the Frogs and Mice**, it is ſaid that "a lake was *baptized* with the blood" of a wounded combatant. A queſtion hath ariſen, in what ſenſe the word *baptize* can be uſed in thoſe paſſages. Doth it ſignify immerſion, properly ſo called? Certainly not. Neither can it ſignify a partial ſprinkling. A body wholly ſurrounded with a miſt; wholly made humid with dew; or a piece of water ſo tinged with and diſcoloured by blood, that if it had been a ſolid body and dipped into it, it could not have received a more ſanguine appearance, is a very different thing from that partial ablution which in modern times is ſuppoſed ſufficient to conſtitute full and explicit baptiſm. The accommodation of the word [*baptiſm*] to the inſtances we have referred to, is not unnatural, though highly metaphorical; and may be reſolved into a *trope* or figure of ſpeech, in which, though the primary idea is maintained, yet the mode of expreſſion is altered; and the word itſelf is to be underſtood rather alluſively than really; rather relatively than abſolutely: If the body had been baptized or immerſed, it could not have been more wet than Nebuchadnezzar's: if the lake *had been* dipped in blood it could not have put on a more bloody appearance.

Such modes of ſpeech, however improper, ſtrictly conſidered, were very common with antient writers, both ſacred and prophane.

We have not yet ſeen any thing on this ſubject that hath thoroughly ſatisfied us. Hitherto the antipædobaptiſts ſeem to have had the beſt of the argument on the mode of adminiſtering the ordinance. The moſt explicit authorities are on their ſide. Their opponents have chiefly availed themſelves of inference, analogy, and doubtful conſtruction.

Mr. Richards (who is a ſhrewd and ſenſible writer, and full of zeal for his cauſe) proceeds to diſcuſs the propoſition relating to the *ſubjects* of baptiſm. In his idea, the ceremony is burleſqued when it is applied to infants; its intention is perverted, and its end is loſt. He contends, that it is a ceremony totally unknown to the goſpel, and the pureſt age of the church; and only deſerves to be put on the ſame footing with other innovations on the purity and ſimplicity of evangelical ordinances; ſuch, for example, as infant communion, ſponſors in baptiſm, ſign of the croſs, chriſtening, and other appendages of ſuperſtition and prieſtcraft, intitled by their antiquity and patronage

* Ἐβαπτίζε δ' αἵματι λιμνη πορφυρίῳ. *Hom. Batrach.*

to

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to the same honourable distinction. 'All those rites, says our Author, are, in my opinion, full as edifying, and make altogether as decent and becoming an appearance in religion as infant-baptism itself, in whose company they first entered into the world. Those who plead for *that*, ought in no wise, I think, to object to *those*, since they are at least equally useful to mankind, and as honourably descended!'

As Mr. Carter hath chiefly availed himself of the learned researches of Mr. Wall (whom later advocates for infant baptism, particularly under the head of antiquity, viz. *Towgood*, *Addington*, &c. have principally, if not wholly followed), so Mr. Richards hath in his turn found a resource in the writings of Dr. Gill, who so learnedly answered him; and Dr. Gill, who was also a very powerful advocate on the same side of the question, though of very different sentiments on some other points of theological speculation. A writer who sometimes *(caput inter nubila condit)* hid his head in the clouds, yet even in the midst of them we might discern an irradiation of learning which the darkness of rabinical lore could not eclipse, nor the coldness of Calvinistic faith extinguish.

Art. 48. *Remarks on a late Publication, intitled* "*Observations on Infant Sprinkling.* By John Carter. 8vo. 1s. Buckland. 1782.

This Writer appears once more rather from constraint than good will. But we are at a loss whether to commend his courage or arraign his discretion. He returns to the combat sore—sore all over from the lashes of his fierce and unfeeling antagonist. The chastisement he hath received was enough to provoke the meekest spirit; for when contempt is mixed with conviction, where is the patience that can bear it with silence and submission?

We must acknowledge, that Mr Carter is no match for Mr. Richards; and both of them write as if they thought the same. The cool irony and sly insinuations of the latter are very provoking; and a disputant more collected than the former, might have lost his temper when he found himself treated so disdainfully. We wish Mr. Richards would qualify his acuteness with candour; and recommend the disputant by the christian. He may plead provocation on his part; but provocation should not have suffered him to forget his better character: and in exposing his antagonist to scorn, he should have reflected that he had something of his own to lose.

We cannot conclude without advising Mr. Richards, if he should write again, to be more careful *how* he *quotes*, and *what* he *asserts*.

If he should quote any lines from Mr. Pope, we beg he will take care not to make the poet speak nonsense. Pope never talked of "*arguing backwards:*" nor could he have clearly comprehended the joke Mr. Richards hath made out of this wrong quotation of a passage in his Dunciad. His words are these,

"——— Some take the high *priori road*,
"And reason *downwards* till they doubt of God,"

That is; certain metaphysicians began with the cause, and reasoned *(à priori) downwards* to the effect; and not, which is the more certain method of proceeding *(à posteriori)* upwards from the effect to the cause.

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Mr. Richards at the conclusion of his pamphlet asserts, that Dr. Watts told his friend Mr. G. that *he wished infant-baptism was laid aside!*

This anecdote however proves to be in a great measure groundless, as will appear from the following letter from Dr. Gibbons to Mr. Carter.

"REVEREND SIR,

"I find it has been asserted in a late publication that Dr. *Watts* declared to me, (for I am said to be the person referred to, though only the initial letter of my name, and not my name at length, is printed) that he *wished infant baptism was laid aside.* It is not a little disagreeable to me, that what I mentioned casually in conversation, without the least apprehension I should hear of it again, in the public manner I have done, should have come into the press, and thence be communicated to the world. But, as this has been the case, it may not be improper, nay, it may have become necessary, for me to give a plain account of the matter, which I shall do, with the strictest regard to truth, and without the least tincture of partiality.

"The Doctor and myself were one day, perhaps two or three years before his decease, in a free converse together, when (I cannot recollect how the subject was introduced) he expressed himself to this purpose, 'That he had sometimes thought of a compromise with our Baptist Brethren, by their giving up their mode of baptism, immersion, on the one side, and our giving up the baptism of infants on the other, as he had not observed any benefit arising from the administration of the ordinance to them.' This was the whole, from what I remember, the Doctor said upon the point, which, in my opinion, falls much short of a declaration from him, that he *wished infant baptism was laid aside.*—I have to add, he gave me, perhaps it might not be more than a few months before his death, *a written defence of his upon Baptism,* in which he largely argues for its extension to the infants of believing parents; and at the end of it, he expresses himself, 'that though the reasons we have for the practice of baptizing children are not so strong and evident, as if we had some express precept, or plain indubitable examples of it, yet there seems to be a considerable force in the proof, that it is a Divine ordinance, sufficient to incline me to chuse this side of the question, and to practise accordingly.'

"It may not be improper to observe, that, if the Doctor had wished to have had infant-baptism laid aside, how came it to pass, that perhaps some years after the above-recited conversation, he should give me, as my own property, *A Discourse in Defence of Infant Baptism,* and this with *an annexed Declaration* of his opinion and practice in favour of it? Or, if he had, in some of his last weeks or months of his life, as he was in possession of his understanding, even on his death-bed, as I myself was a present witness, decided in his own judgment, against the baptism of infants, why had he not spoken to me concerning the Discourse he had given me expressly in support of that practice, or at least have desired me to strike out the profession of his sentiments on the head, at the close of it?

"Though it is far from being pleasing to me, to be obliged to communicate the above account, for the reasons I have suggested, yet, feeling myself under a kind of necessity to do it, I have no objection against your shewing what I have written to any person who may be desirous of knowing the truth of the affair, nor, if you think proper, of printing it.

I am, your sincere Friend, and Servant,

"London, June 22, 1782." THOMAS GIBBONS."

We shall not decide on the controversy; nor will we enter into the comparative merits of the disputants. We are sorry to see good men lose their temper on subjects that none but the most ignorant bigots can deem essential to the interests of religion. But alas! *hæ nugæ in seria ducent:* especially when the zeal of party becomes the ruling principle. The subject, unimportant as it is in itself, whether considered in a speculative and theoretical, or a political and practical light, hath produced the most fierce contentions; and given occasion to some more candid persons to lament that the ordinance which is designed to introduce us into the mild and gentle dispensation of

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of the gospel should become the occasion of animosity! and that "*the waters of strife*" should begin to flow at the very fount where we *renounce the world, the flesh, and the devil.*

If our disputants had reflected on one text in the Proverbs, they would have saved themselves and us a good deal of trouble. "The beginning of strife is as one letteth out *water*, therefore leave off contention before it be meddled with."

Art. 49. *Remarks on the Monthly Review of the Letters to Dr. Horsley*, &c. &c. By Joseph Priestley, LL. D. 8vo. 6d. Johnson, 1784.

In the opinion of the impartial Public, we have already so decided a superiority in the late controversy with Dr. Priestley, that we think it would be quite superfluous to pay any particular attention to these unimportant remarks on the Review.

As to the name of the gentleman whom Dr. P. has thought proper to introduce into this pamphlet, as his *Reviewer*, we shall observe an inviolable silence; nor can our readers be surprized when we decline all *ecclaircissement* on the subject.

Whether the Doctor is right or wrong, (as a gentleman he *cannot* be thought *right*) in regard to the name which he has thus brought forward, it is a matter of small importance to the Public.

We have only to add, at present, that little notice will ever be taken, in our Journal, of such unwarrantable attacks; as it cannot be expected that we should *now* deviate from the rule which was laid down at the commencement of our work, of "never answering to *names*, whether *real* or *presumed*." The freedom of a Reviewer's observations can only be secured by the veil that conceals his person.—It seems indeed, necessary, in most cases, that critical and controversial works should be anonymous, where it is practicable; for the discovery of names is ever apt to divert the reader's attention *from what* is said, *to him* who has said it; and will conduce more, by exciting favour or resentment, to warp the judgment, than to advance the cause of truth, or to promote the interest of learning.

N. B. The gentleman who hath been particularly engaged in the late controversy with Dr. Priestley, had no hand or concern whatever in the foregoing article; which is only to be considered as conveying the general sentiment of the corps of Monthly Reviewers.

SERMONS.

I. *A Discourse on Predestination.* By the Rev. John Walker, A. B. late of Immanuel College Cambridge. 8vo. 6d. Lowndes 1783.

It hath been frequently said that predestination militates against the justice and mercy of God: but we never heard it asserted before, that the Doctrine is entirely subversive of his *Omniscience.* This is a new attack on it: and from a quarter too the least expected; nay, it is attacking it from a quarter which hath been presumed to contain its chief fortress. But the rev. John Walker though he appears in general to claim the prerogative of *affirming* and *asserting* without condescending to give his reasons or bring his authorities, hath in this instance (being *something novel*) produced both the *why* and the *wherefore*; and we think the proof to be as singular as the position.

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Should it, says he be demanded on this occasion, how the admission of a Doctrine of this nature militates against the idea we are taught to entertain of Omniscience, I answer, if the Deity predetermines actions, there can be no honour due to him for predicting them. Hence must we cease to admire that attribute which we can so readily account for? This is an *inverse ratio* of all reasoning: and it hath the peculiar advantage of being secure from all reply!

II. *Faith and Works.* Preached at St. Luke's, Chelsea, Feb. 29. 1784. By Richard Sandilands, Ball. Coll. Oxon. Chaplain to the Right Hon. Viscountess Dowager Hereford. Published at the desire of the Parishioners. 8vo 1 s. Cadell.

The design of this very seasonable discourse is highly commendable, *viz.* to illustrate the scripture doctrines of FAITH, and of WORKS; and to demonstrate, from the scriptures themselves, in opposition to the Enthusiasts of the age, that the *former*, without the *latter*, is insufficient for our eternal salvation.

FOREIGN CATALOGUE.

DIVINITY.

ART. 1. *Apparatus Hebræo-biblicus, seu Mscti. editique Codices Sacri Textûs, quos possidet, novæque Var. Lect. Collectioni destinat* JOH. B. DE ROSSI. Parmæ. 8vo. pp. 80. 1782.

WE mention this tract, though of so old a date, merely to acquaint our readers, that the learned Author is now printing by subscription, the *Variantes Lectiones* he there engaged to publish. The work is to consist of 4 Vol. 4to. the first of which will appear in the course of next month. We have it from the best authority, that the Author possesses not fewer than 479 manuscripts, and 243 printed editions of biblical books in Hebrew; of which scarce any of the former have been collated by Dr. Kennicot; or were even known to him.

LAW.

2. *Loix penales.* Penal Laws. By M. DU FRICHE DE VALAZÉ, Alençon. 8vo. 1784.

The character given of this book, in one of the best French journals, is much in its favour.

PHYSIC.

3. *Des Maladies des Femmes.* Of the Disorders of Women, by M. CHAMBON DE MONTAUX, of the Medical Faculty of Paris. 2 Vol. 12mo. Paris. 1784.

This work relates chiefly to the disorders incident to women, in consequence of parturition. According to the character given of it by the commissioners who reported upon it to the Royal Society of medicine, it should be one of the best treatises yet written on the subject.

MATHEMATICS, *and Natural Philosophy.*

4. *Memorie di Matematica e fisica della Societa Italiana.* i. e. Mathematical and Philosophical Memoirs of the Italian Society. Tom. I. 4to. pp. 853. Verona. 1782.

Actuated by a spirit of patriotic emulation, the principal Italian Philosophers have at length resolved upon a general national society, which, though unchartered, unprotected (as far as we can

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can learn) by any public authority, ſeems yet to bid fair, if we may judge by this firſt publication, to vie with many more ſplendid eſtabliſhments. The ſociety is divided into two claſſes, the mathematical and the philoſophical, and no new member is admitted without the unanimous conſent of the claſs into which he deſires to be incorporated. We hear of no regular meetings, and probably there are none, the members reſiding in various, and ſome in remote parts of Italy. Their intention is to publiſh a volume every two years.—The following is a liſt of the valuable Eſſays contained in this firſt volume.

Part I.

1. *Barletti.* New principles of the theory of electricity relating to pointed conductors.
2. *Boſcowich.* Theory of the new ſtar obſerved in England.
3. *F. Fontana.* On the elaſticity of aeriform permanent fluids.
4. ——— On the ſolidity and fluidity of bodies.
5. ——— On light, flame, heat and phlogiſton.
6. *G. Fontana.* On the meaſurement of light in general.
7. ——— On the deſcent of heavy bodies along the convexity of curvilinear tubes.
8. ——— On the logarithms of negative quantities, and on imaginary quantities.
9. *Landriani.* Deſcription of a new rain-gauge.
10. *Moſcati* and *Landriani.* Reſearches and obſervations tending to improve the barometer.
11. *Lorgna.* On the ſummation of ſeries.
12. ——— On fluxions.
13. *Morozzo.* On the purple precipitate obtained from the gas procured from tin.
14. *Riccati.* On the ſonorous vibrations of cylinders.
15. *Saluzzo.* On the decompoſition of ſal ammoniac by means of lime.
16. *Spallanzani.* On the reproduction of the heads of ſnails.
17. *Ximenes.* On ſome improvements in the windlaſs.

Part II.

18. *F. Fontana.* On heat, reſpiration and fixed air.
19. *Lorgna.* On Cardan's rule.
20. *Malacarne.* On the encephalus of birds.
21. *Malfatti.* On a problem of chances of D. Bernouilli.
22. *Zeviani.* On the uſe of bark in the ſmall pox

5. The Grand Maſter of Malta has lately eſtabliſhed in that iſland an Obſervatory under the direction of the Chevalier d'Argos. The advantages of its ſituation muſt render this a welcome piece of intelligence to the promoters of aſtronomy, and in fact we have already reaped ſome benefit from this eſtabliſhment, the Chevalier having been the firſt who diſcovered the late comet, ſeen by him on the 22d of January laſt, near the tail of the whale.

6. A III. and IV. Volume of the Baron DE MARIVETZ and M. GOUSSIER's *Phyſique du Monde* (Coſmological Syſtem) are publiſhed. The Public are intitled to a continuation of our account of this work; the Ift and IId Volumes of which have been reviewed: Vide M. R. Vol. LXVIII. p. 260 and 577. In our next *Appendix*, which

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which will appear on the 1st of August next, we propose to resume our particular review of this article.

CHEMISTRY.

7. PROF. CRELL, of Helmstad, a name too well known to need any of our commendation, has, ever since the year 1778, published a periodical work, giving an account of all chemical discoveries and improvements. It appeared at first under the title of *Chemisches Journal*, (Chemical Journal) of which there are six parts. It then received the name of *Neueste Entdeckungen in der Chemie*, (newest discoveries in chemistry) of which 12 Parts were published at the end of the last year: and it is now continued under the title of *Chemische Annalen* (chemical annals) of which two numbers are published, and which are to be continued monthly. The same Author compiles also another periodical work, intitled *Chemisches Archiv* (Chemical Repository), in which he proposes to collect all the chemical tracts dispersed in the several publications of all the philosophical societies of Europe. The first number appeared towards the latter end of last year, and two numbers are intended to be published annually.

NATURAL HISTORY.

8. *Essai d'une Théorie sur la Structure des Chrystaux:* An Essay towards a Theory of the Formation of Chrystals. By the Abbé HAUY, Prof. of Belles Lettres in the University of Paris. 8vo. with 8 Plates. Paris.

This work has procured to the Author the honour of being admitted a member of the royal academy of sciences. Till we can judge for ourselves, we must take this as a presumptive proof of the merit of his performance.

9. *Tremuoto accaduto nella Calabria.* i. e. An Account of the Earthquake that happened in Calabria and at Messina, on the 5th of February 1783. By MICH. TORCIA, Keeper of the Archives to his Sicilian Majesty. 8vo. pp. 31. Naples, 1783.

A short, accurate, and well written account of that dreadful catastrophe; so says one of the best Italian journalists.

ARCHÆOLOGY.

10. *De Inscriptionibus Palmyrenis, quæ in Musæo Capitolino adservantur, interpretandis, Epistola F. Aug. Ant. Georgii* Eremitæ Augustiniani. Romæ. 8vo. pp. 176. 1782.

The public is indebted for this letter to the learned Prof. Adler, who during his stay at Rome took an exact copy of these two inscriptions, (which have already been published by Gruter, Barthelemy, &c.) and communicated them to father Georgi, who has here engraven them, and given a new interpretation of them. This tract we hear is inserted in the fourth Vol. of the Museum Capitolinum lately published, but of which we have not yet seen a copy.

CLASSICS.

11. PHÆDRI *Fabularum Libri V. cum notis et Supplementis* GAB. BROTIER. *Accesserunt Paralellæ Joannis de la Fontaine Fabulæ.* 12mo. Paris. 1783.

This is a continuation of Barbou's neat edition of the classics which consists now of 68 Volumes: critics seem to be better pleased with the

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the industry of the editor, than with the erudition and taste of the commentator.

TRADE *and Finances.*

12. The two directors of the Commercial Academy at Hamburg, Prof. BUSCH and M. EBELING, have just published the first number of a *Merchant's Library (Handlungs Bibliothek)* in which they propose to collect all political, historical, and geographical information relating to trade, that may appear interesting to them. Eight numbers are to be published annually. We are so well acquainted with the merits of the editors, that we cannot doubt of the utility of this work. This number contains much matter relating to our East India Company. We have already of *Prof. Busch*, a work *on the Influence of the Circulation of Money on the political Oeconomy of a State.* 2 Vol. 8vo. printed at Hamburg, 1780, which we are persuaded will be read with profit, even after Steuart's and Smith's elaborate publications have been carefully perused. If ever (as we fully intend) we retrograde in our accounts of good German books, this is one of those we shall think ourselves bound to enlarge upon.

HISTORY *and Geography.*

13. *Hiſtoire Générale et particuliére de la Boheme.* General and particular History of Bohemia. By the Abbé ANDRÉ. 8vo. Prague. 1783.

This is the first volume of a work that is to be continued. The history of Bohemia is here brought down to the reign of Premislaus I. Anno 890. The Author is a Frenchman, who superintends the education of a young nobleman at Prague, and who is said to have had access to the best documents.—The foreign journals commend this work, and the specimens they have given us of it are written with spirit. But we have just reason to be always upon our guard against French historians; and in fact we do not find that this Author has authenticated his narrative by any references to the sources from which he has derived his information.

14. *Lettres Edifiantes et curieuſes, écrites des Miſſions étrangeres.* Tom. XV and XVI. 12mo. Paris. 1783.

Many of our readers may not yet have heard, that a new Edition of this well known work has been recently published. These two volumes are supplementary to that edition, and contain several interesting pieces which never before appeared in print.

15. *Les Livres Claſſiques de l'Empire de la Chine.* The Classical Books of the Empire of China, collected by Father NOEL; to which are prefixed, Observations on the Origin, Nature, and Effects of moral Philosophy in that Empire. 2 Vol. 12mo. Paris. 1784.

16. *Delaſſemens de l'homme ſenſible.* i. e. The Recreations of a Man of Feeling, or various Anecdotes by M. D'ARNAUD. 12mo. Paris. 1783.

We have now the first part of the fourth vol. of this collection, which is to be continued monthly. It consists of historical examples of virtue, not all perhaps sufficiently authenticated, but which will be read with pleasure by those who have not yet lost the edge of generous sensations.

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ſenſations. We think we may particularly recommend this work to young perſons entering into the world.

POETRY.

17. A XXVIIIth Vol. of the *Annales Poëtiques*, mentioned in our laſt Month's Catalogue, is juſt publiſhed. It contains Anecdotes and detached Pieces of Mademoiſelles Deſhoulieres and Villedieu, of Flechier, little known as a Poet, and of Bourſault and le Paya.

NOVELS.

18. *L'Iſle Inconnüe.* The Unknown Iſland: or Memoirs of the Chevalier de Gaſtines, publiſhed by M. GRIVEL, Member of the Academy of Dijon and Rochelle. 4 Vol. 12mo. Paris. 1783.

A novel in many reſpects ſimilar to, and in ſome perhaps as uſeful as our Robinſon Cruſoe. The chief difference is, that a female is alſo caſt away upon the deſert Iſland, that the hero marries her, and that they people the Iſland. The Author is known by a former work, intitled, *Theory of Education*, which we hear has been well received.

A farther Account of Aeroſtatic Experiments, continued from our Review of March laſt, p. 228.

XI. A Gas balloon which had been ſometime preparing by order of the academy of Dijon, was at length completed, and launched on the 25th of April laſt, from the garden of an abbey in the town of Dijon. We have not yet learnt its dimenſions, and only know, that its power of aſcenſion was eſtimated at 550lb. and that a great part of the inflammable air with which it was filled, was procured from potatoes, by diſtillation, which was found to be lighter than that produced from metals, in the proportion of 6 to 7.—M. de *Morveau* and the Abbé *Bertrand*, were named commiſſaries, by the academy, for conducting this experiment; and they actually aſcended in a gondola annexed to it. As this is the moſt important expedition ſince that of Meſſrs. Charles and Robert, our readers will no doubt wiſh to learn ſome particulars concerning it; and nothing will probably gratify them more, than the account which the navigators themſelves have given in an affidavit, drawn up immediately on their landing.

"Being apprehenſive," ſay the commiſſaries, "leſt the very high and boiſterous wind that roſe a few moments before our departure, and which had already blown us ſeveral times from the heighth at which we were held by ropes againſt the ground, ſhould endanger our apparatus, and throw us upon the town (the place of our aſcent being at the foot of one of its higheſt ſteeples*) we thought it expedient to diſcharge all our ballaſt, and even a part of our proviſions, weighing between 75 and 80lb. When we had aſcended beyond the roof of the church, and were ſet free by thoſe who held the ropes below, we ſoared

* The wind was weſt, and the ſteeple of the abbey church was to the eaſtward.

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with very great rapidity, and ſoon ſaw the ſteeple a great way below us†.

"Perceiving now, by the form of our balloon, that the air it contained was exceedingly dilated, both by the heat of the ſun, and on account of the diminution of denſity of the circumambient medium, we opened at once both our valves; but their apertures not being ſufficient to emit a proper quantity of the fluid, the balloon burſt at the bottom near the appendices, the rent meaſuring about 7 or 8 inches in length. This accident, ſo far from alarming us, ſerved rather to remove our apprehenſions.

"We now felt ourſelves in a perfect calm, and in a manner ſtationary; and yet we ſoon perceived that we were got to ſome diſtance from the town.

"At 5h. 5′ we paſſed over a village of which we had no knowledge: we there dropped a note faſtened to a bag filled with bran, bearing a little ſtreamer; we therein gave notice that we were perfectly well, that the barometer ſtood at 20 inches 9 lines; the thermometer $1°\frac{1}{2}$ below 0 (about 28° of Fahr.); and the hygrometer at 59° of Mr. de Retz's, and $24°\frac{1}{2}$ of Mr. Copineau's ſcale.

"We dropped two other notes, which we were obliged to write with a pencil, the cold not allowing us the uſe of the pen. At 5h. 11′, the thermometer ſtood at 3° below 0 (nearly 25° of Fahr.) and it had in the whole of our aſcent ſunk 14° (about $31°\frac{1}{2}$ of Fahr.).

"We obſerved by a ſtop watch the time of the fall of one of the notes. It was no doubt ſomewhat retarded by the ſtreamer, for although its deſcent was almoſt vertical, it yet took no leſs than 57″ in reaching the ground.

"The intenſe cold affected our ears, and this was the only inconvenience we experienced; and even for this we were amply indemnified by the ſenſations which Mr. Charles has ſo well deſcribed. We have only one obſervation to make upon his lively repreſentation, which is, that ſo far from its being exaggerated, it appeared to us rather too faint when we ſaw the clouds floating beneath us, and ſecluding us in a manner from the earth. We then jointly repeated the motto affixed to our aeroſtat, *ſurgit nunc Gallus ad æthera.*

The ſun, after exhibiting to us a magnificent parhelion, was now near ſetting; and perceiving by the flaccidity of the lower part of our balloon that it was time for us to deſcend, we began to look out for a proper landing-place. We concluded, from the direction of the compaſs, that we could not be far from the town of Auxonne; and, in fact, a large maſs of buildings which we perceived about 25° to our right, proved to be that place. We

† They were launched at 4h. 58m. P. M.

then

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then had recourse to all our expedients in order to steer towards that point. Our apparatus for this purpose had been greatly damaged by the blast of wind at our departure. The rudder was unhinged, one of the oars had snapped near its handle, and dropped off the moment we attempted to use it in order to accelerate our course. Another oar had been entangled in one of the ropes by which we were at first held to the ground, and we could never recover it. We had therefore only two oars left, which being both on the same side, were perfectly useless during the greatest part of our navigation in the calm, and even after we felt ourselves advancing, although without any perceptible current. But having now entered a stream which carried us towards the east, we worked our oars with great facility for about 8 or 9 minutes: this made us verge so much to the south-east, the point of our destination, that we found it necessary to suspend our work, lest we should exceed our mark, having no means to make us revert to the eastward.

"We were in hopes of landing near the cluster of buildings which we had taken for Auxonne, but our globe lost so much of its gas through the rent, that we saw little prospect of reaching that distance. We were now over a large tract covered with wood, and felt ourselves descending. We had kept what ballast we had left, which consisted of little else than our loose benches, that we might have the means of retarding the fall in case we should find it necessary. We threw out one of these benches, and then descended very gently upon a copse, the name of which we have since learnt, is *Chaignet*, belonging to the countess de Brun. Our gondola had scarce touched the tops of the boughs, when it reascended with some force. We laid hold of the boughs in order to come to an anchor, and to avoid our being thrown against some tall trees that rose here and there above the rest of the wood. We tried to descend by hauling those boughs in the same manner as ships are moved by towing, but our efforts were ineffectual. We heard human voices, and we called for their aid to ground us. The people we heard were inhabitants of *Magny-lés-Auxonne:* one of them answered, that he would gladly assist us, *if we would promise to do him no harm*; we dispelled his fears, and his example, as well as our repeated desire, induced at length his companions to assist us. We landed at 6h. 25′.—Among the number of inhabitants who were assembled, two men and three women were seen to kneel to the balloon.

"We had just moored our apparatus, placed somebody to guard it, and dispatched a messenger to Dijon, when we saw a number of people approaching on the road of Magny, who having perceived us at Auxonne were coming to meet us. As many as had room were pleased to sign the present affidavit, which we drew up immediately at the parsonage of Atée, the 25th of April 1784."

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1784.". Signed DE MORVEAU and BERTRAND, Commissaries; *Bidal*, priest of Atée; *Buvée*, a principal magistrate in the jurisdiction of Auxonne, and 14 more.

To this account, which is all that is hitherto published, we have it in our power to add some farther authentic information. The height to which this balloon ascended is computed to have been about 2000 French toises, (above 2¼ English Miles). The distance it went in a strait line was about 6 leagues; the time it remained in the air 1h. 27′. It seems, that the persons who held the ropes were exceedingly alarmed at the violence of the wind, and refused to let go, till in a manner compelled to it, by a gentleman appointed to repeat the signals of the navigators, who, by discharging all their ballast, and by every other means in their power, expressed their eagerness to be set at liberty.

One of those who held the ropes was raised above three feet from the ground before he quitted his hold, and in the fall he hurt his shoulder. He has since acknowledged that his intention was to tye the rope to his wrist, and to follow the balloon: had he succeeded, his rashness would inevitably have proved his own destruction, with that of the navigators, and of many of those who were standing immediately under them; since his weight must have drawn the equatorial circle out of its horizontal position, which would have made some of the ropes, to which the gondola was suspended, press so hard against the balloon as infallibly to burst it.

A full account of this experiment, together with a description of the apparatus, &c. with proper drawings have been laid by the commissaries before the academy of Dijon and are now in the press; and we learn that a subscription is already opened for a repetition of the experiment, with the same apparatus, equipped in the same manner.

A Fire balloon, 72 feet high, and 66 feet in diameter, made by Messrs. *Gherli*, at the sole expence of the Count *Andreani*, was launched on the 13th of March last at Moncucco, about 8 Miles distant from Milan. The Count and the two Gherlis mounted with it. They continued about 25 minutes in the air, rose above 4000 feet, and landed safely at about 3 miles distance from the spot whence they ascended. This is the first encroachment of Foreigners upon the French privilege of aerial navigation.——The second is a voyage of M. *Dumesnil*, who mounted at Moscow with a large fire balloon; rose out of sight, and was not heard of when the account we have seen came away. The intelligence hitherto received concerning this experiment is so vague, that we cannot lay much stress upon it.

The last number of Crell's Chemical Annals (being the fourth for the present year) contains an instructive paper concerning the

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the manner of preparing aeroſtatic globes, and the precautions uſed in the conſtruction of one, about five feet in diameter, made at Brunſwic under the direction of Prof. *Zimmerman* and M. *Heyer*, which, being launched, ſoon roſe out of ſight, and was found, four days after, at a diſtance of 9 German (near 50 Engliſh) miles from the place whence it aſcended. It was made of very thin ſattin, glazed over four times with a ſolution of elaſtic gum in highly rectified oil of turpentine. The methods of preparing this ſolution, of applying it, and of producing the inflammable air, are all circumſtantially deſcribed in the paper, and were it not deviating too far from our plan, would have been here communicated to our readers. Thoſe, however, who may hereafter propoſe to conſtruct balloons will do well to conſult the paper itſelf.

The ſubſcriptions at Paris for other experiments are numerous. The principal are, beſides that of the abbés Miolan and Janenet, mentioned in our laſt; thoſe of Meſſrs. Gattey, Magnie, and Henry, and of Meſſrs. Bienvenu and Launoy. We are ſomewhat ſurprized not to have yet heard any thing of M. Blanchard's promiſed expedition.

The king of Pruſſia, it is ſaid, has prohibited all aeroſtatic experiments in his dominions, alleging, that the merit of the improvement ſhould be left to the inventors. He is reported to have obſerved upon this occaſion, that Auſtria and Ruſſia aim at the ſupreme dominion on land; England at ſea; France in the air; and that the only element now left for him is *Fire*.

CORRESPONDENCE.

*** T. W. obſerves that ſeveral Scottiſh publications have not yet made their appearance in our Review; and he thinks them 'entitled to as early notice as the literary productions of our metropolis.' We by no means diſſent from the opinion of our Correſpondent; but we cannot always procure the publications of North Britain with the ſame facility as we do thoſe of the South. Some of them are never adverti ſed in the Engliſh news-papers, nor conſigned (that we know of) to London Bookſellers; it is, therefore, no wonder that ſuch diſtant publications are not regularly brought in by our Collector.

† We are deſired to apprize the Public, that the Editors of the tract relating to the debates in the Royal Society [Vid. laſt month's Review] were not authorized to inſert the name of Mr. Poore in the title-page, nor (if we rightly underſtand his letter) any of his ſpeeches in the body of the pamphlet, he having had no manner of concern in, or previous knowledge of, the ſaid publication.

ERRATA *in our laſt.*

In the Article of TIMOUR's *Inſtitutes*, p. 247, l. 14. from the bottom, for 'expanſive,' read *expanſive*.

P. 152, ſame Article, l. 7. from bottom, for 'critical,' r. *oriental*.

— 313, *the Note*, for 'he alluded to,' r. *here* alluded to.

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THE

MONTHLY REVIEW,

For JUNE, 1784.

ART. I. *An Eſſay on the Treatment and Converſion of African Slaves, in the Britiſh Sugar Colonies.* By the Rev. James Ramſay, M. A. Vicar of Teſton, in Kent. 8vo. 4s. boards. Philips. 1784.

THIS Eſſay took its riſe from a letter to the Author of it, from a friend, on the ſubject of ſlavery, as practiſed in the Weſt Indies; and, as we are told by him, it is the reſult of twenty years experience in that country, and fourteen years particular application to this object. Mr. Ramſay is an old acquaintance, and is known to us by a volume of Sermons, addreſſed to the Seamen of the Royal Navy, which we commended in the 66th vol. of our Review, p. 589. In the ſame volume, p. 388, we ſpoke favourably of his *Eſſay on the Duties of a Sea Officer.* This book is divided into five chapters, the firſt treats on the various events in ſocial life; the ſecond is deſigned to prove that the advancement of ſlaves would augment their ſocial importance; the third, that the advancement of ſlaves muſt accompany their religious importance; in the fourth, the natural capacity of the negroes is vindicated; and in the fifth, a plan is laid down for the improvement and converſion of them. 'Slavery,' ſays our Author, in his firſt chapter, 'being the negative of law, cannot ariſe from it, or be compatible with it. As far (ſays he) as ſlavery prevails in any community, ſo far muſt that community be defective in anſwering the purpoſes of ſociety; and this we affirm to be in the higheſt degree the caſe of our colonies. Slavery indeed, in the manner wherein it is found there, is an unnatural ſtate of oppreſſion on the one ſide, and of ſuffering on the other, and needs only to be laid open and expoſed in its native colours, to command the abhorrence and oppoſition of every man of feeling and ſentiment.'

Our Author then conſiders the ſtate of ſlavery amongſt the ancient nations, and to ſhew in how wretched a ſituation ſlaves

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were amongst the Greeks, he quotes the well-known story of Plutarch and his slave:

'Plutarch had ordered the slave to be corrected. The fellow muttered; and observed, that a man, like his master, who pretended to act the philosopher, and to hold all his passions and affections equally poised, behaved in a manner unbecoming his character, when, on any possible provocation, he fell into such a passion with a poor slave, as could be satiated only by slashing and cutting him unmercifully with a whip. Plutarch, quibbling with the wretch, observes, in answer, that passion generally had marks by which its presence was denoted: an elevated tone, a flushing countenance, a threatening look; could he have any of these, or the violence that they expressed, who argued the matter with all the calmness of a stoic. And as the executioner had interrupted his strokes, waiting for the issue of the discourse, he coolly bids him proceed in his method of inculcating knowledge by the whip, while he and Syrus discussed the subject philosophically. But a man must have spent some time in the southern provinces of North America, or our sugar colonies, to be able to imagine the scene.'

Mr. Ramsay gives his Readers a curious account of Fletcher of Saltoun's proposal for establishing a species of slavery in Scotland soon after the Revolution, after a series of five successive bad years of harvest, which are well known by the name of the dear years; Mr. Ramsay, however, reprobates this plan with great humanity, and much power of reasoning; he seems no friend to the doctrine of 'millions made for one.' He now draws a comparison between the state of slavery in our own and in that of the French colonies; and we fear he gives the preference to the treatment our neighbours afford them. In the latter end of Lewis the Thirteenth's reign, there was a code of laws made for their regulation, well known by the name of the Code Noir; this was afterwards enlarged and amended by Lewis XIV. By these codes, there is an officer appointed, to whom they may complain in case of ill-treatment, and who is bound to take care of their interests. This officer is obliged too, in virtue of his office, to prosecute any masters who treat their slaves ill, though there is no formal complaint made to him. The code humanely says, 'This we will to be observed, to check the abuse of power in the master.' On a slave's arrival into any one of the French colonies, he is put under the care of a missionary, who instructs him in the elements of the Christian religion, and baptizes him. The master is obliged to acquaint the intendant of the government with every slave that he buys, that a spiritual guide may be assigned him. The slave is freed from his labour during all the holidays of the Romish church, which are still very numerous. The master is commanded by this code, to give his slave a certain allowance of food and clothing, which he is not to diminish, under the pretence of having given him time to work for himself. He is not permitted to mutilate or wound his

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his slave; and when by age, disease, or accident, the slave becomes unfit for service, he is to be placed in the public hospital, and maintained there at his master's expence.

The negroe marriages are solemnized with greater ceremony in the French islands than in ours. The marriage is performed by a priest, and not like the connection we permit them to make with us, a mere casual and desultory one, without any attachment, or any retrospect beyond the present gratification. 'The French governors too, says Mr. Ramsay, have liberal appointments from their government, to set them above the necessity, and to take away the temptation of oppressing their people by extraordinary fees from them, in the manner of our West India governors, who, to the disgrace of the government that appointed them, are forced to collect their maintenance in perquisites from those who have business with them.' The British colonies, adds he, 'are also made the property of patent officers, the profit of whose places consists wholly in perquisites, and is in general formed from the principals in England by two or three substitutes in succession, till the immediate possessor be obliged, in his own defence, to commit acts of oppression, to make up his rent.'

'Slaves (says Mr. Ramsay) in the French plantations, are attached to the soil, and cannot be drawn off, as with us, to pay debts, nor can they be sold separate from the ground they cultivate. From these circumstances (says our Author), and from their manners being more communicative, the French, in their colonies, live more in a family way among their slaves than our planters; they become more sensible of their wants and abilities, they naturally contract a regard and affection for them, the slaves are not hurried in their work, and enjoy a greater plenty and variety of wholesome food, than when their allowance of musty flour or weavily maize from America is dealt out to them from a scanty, bruised, tin or pewter measure, by an unfeeling overseer; who perhaps recommends himself to his absent employer by the number of shares into which he has divided the wretched pittance.'

Our Author now comes to speak of the treatment of slaves in the British colonies: colonies composed of men who carried over with them to these countries the rights of British subjects, and a constitution, for its regard to liberty, the boast and wonder of human nature. Surely, men like these must have granted to the miserable beings under their dependance, that protection they have always demanded so loudly for themselves: they surely cannot have been satisfied with calling it freedom, when themselves are free. Hear, however, what Mr. Ramsay says on this subject.

'The English have not paid the least attention to enforce by a law, either humanity or justice, as these may respect their slaves. Many are the restrictions, and severe are the punishments, to which our slaves are subjected. But if you except a law, that Governor Leake

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got enacted in Nevis, to distinguish petty larceny in slaves from felony; and a law in Grenada and Jamaica, that obligeth masters to allot to their slaves a certain portion of land for the growth of provisions; and one in this last island, that grants them Saturday afternoon for the culture of it; I recollect not a single clause in all our colony acts (and I perused the several codes with the view of remarking such), enacted to secure to them the least humane treatment, or to save them from the capricious cruelty of an ignorant, unprincipled master, or a morose, unfeeling overseer. Nay, a horse, a cow, or a sheep, is much better protected with us by the law, than a poor slave. For these, if found in a trespass, are not to be injured, but secured for their owners; while a half starved negroe may, for breaking a single cane, which probably he himself has planted, be hacked to pieces with a cutlass; even though, perhaps, he be incapable of resistance, or of running away from the watchman, who finds him in the fact. Nay, we have men among us, who dare boast of their giving orders to their watchmen, not to bring home any slave that they find breaking of canes, but, as they call it, to *hide* them, that is to *kill*, and bury them. And, accordingly, every now-and-then, some poor wretch is missed, and some lacerated carcase is discovered.'

The life of a slave is thus depictured by Mr. Ramsay:

'The discipline of a sugar plantation is as exact as that of a regiment: at four o'clock in the morning the plantation bell rings to call the slaves into the field. Their work is to manure, dig, and hoe, plow the ground, to plant, weed, and cut the cane, to bring it to the mill, to have the juice expressed, and boiled into sugar. About nine o'clock, they have half an hour for breakfast, which they take in the field. Again they fall to work, and, according to the custom of the plantation, continue until eleven o'clock, or noon; the bell then rings, and the slaves are dispersed in the neighbourhood, to pick up about the fences, in the mountains, and fallow or waste grounds, natural grass and weeds for the horses and cattle. The time allotted for this branch of work, and preparation of dinner, varies from an hour and an half, to near three hours. In collecting pile by pile their little bundles of grass, the slaves of low land plantations, frequently burnt up by the sun, must wander in their neighbours grounds, perhaps more than two miles from home. In their return, often some lazy fellow, of the intermediate plantation, with the view of saving himself the trouble of picking his own grass, seizes on them, and pretends to insist on carrying them to his master, for picking grass, or being found in his grounds; a crime that forfeits the bundle, and subjects the offender to twenty lashes of a long cart whip, of twisted leathern thongs. The wretch, rather than be carried to judgment in another man's plantation, is fain to escape with the loss of his bundle, and often to put up quietly with a good drubbing from the robber into the bargain. The hour of delivering in his grass, and renewing his task, approaches, while hunger importunately solicits him to remember its call; but he must renew the irksome toil and search out some green, shady, unfrequented spot, from which to repair his loss.

'At one, or in some plantations, at two o'clock, the bell summons them to deliver in the tale of their grass, and assemble to their field work. If the overseer thinks their bundles too small, or if they come too late with them, they are punished with a number of stripes from

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from four to ten. Some masters, under a fit of carefulness for their cattle, have gone as far as fifty stripes, which effectually disable the culprit for weeks. If a slave has no grass to deliver in, he keeps away out of fear, skulks about in the mountains, and is absent from his work often for months; an aggravation of his crime, which, when he is caught, he is made to remember.

'About half an hour before sun-set, they may be found scattered again over the land, like the Israelites in Egypt, to cull, blade by blade, from among the weeds, their scanty parcels of grass. About seven o'clock in the evening, or later, according to the season of the year, when the overseer can find leisure, they are called over by list, to deliver in their second bundles of grass; and the same punishment, as at noon, is inflicted on the delinquents. They then separate, to pick up, in their way to their huts (if they have not done it, as they generally do, while gathering grass), a little brush wood, or dry cow-dung, to prepare some simple mess for supper, and to-morrow's breakfast. This employs them till near midnight, and then they go to sleep, till the bell calls them in the morning.'

Read this, and blush, ye Creoles, who live at ease in our land; who spend in riot and dissipation the profits of your plantations, thus earned by extreme labour, oppression, blood! Read this, ye African traders, who tear from their native country, to be thus inhumanly treated, poor, quiet, harmless beings, who, without our love of gain, and desire of aggrandizement, would happily recline under the shade of their plantains, and enjoy the beauties of nature and of climate which kind Providence has allowed them.

Speaking of their punishments, Mr. Ramsay says, that in general, for the common crimes of neglect, absence from work, eating the sugar cane, and theft, they consist in being whipped at the cart, beating with a stick, sometimes to the breaking of bones, the chain, an iron crook about the neck, a large iron ring about the ancle, and confinement in the dungeon.

'There have been instances of slitting ears, breaking of limbs, so as to make amputation necessary, beating out of eyes, and castration; but they seldom happen, especially of late years, and though they bring no lasting disgrace on the perpetrator, have, for some time past, been generally mentioned with indignation. It is yet true, that the unfeeling application of the ordinary punishments ruins the constitution, and shortens the life of many a poor wretch*.'

Our

* In a certain colony, no less than two chief judges, within these thirty years, have been celebrated for cutting off or mashing (so as to make amputation necessary) the limbs of their slaves. In one case a surgeon was called in to operate; but he answered, he was not obliged to be the instrument of another man's cruelty. His honour had it then performed by a cooper's adze, and the wretch was left to bleed to death, without attention, or dressing. When he became convulsed, in the agonies of death, the surgeon was again hastily sent for, and came in time to pronounce him dead. People stared at the recital, but made no enquiry for blood. In the other case the limb was mashed with a sledge

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Our Author having now made calculations of the great value of these slaves to their masters, and of the importance of the islands to Great Britain in point of produce, customs, &c. goes on to prove, 'that to meliorate and advance their condition in social, and to encourage and instruct them,' as he says, 'in moral life, would be as politically profitable, as it is religious and humane.'

Our Author's attempt to instruct the negroes in his district, does him credit as a man, and a christian. His narrative of it is written with modesty and candour. He says,

'On his first settlement as a minister in the West-Indies, he made some *public* attempts to instruct slaves. He began to draw up some easy, plain discourses for their instruction. He invited them to attend on Sundays, at particular hours. He appointed hours at home, to instruct such sensible slaves as would of themselves attend. He repeatedly exhorted their masters to encourage such in their attendance. He recommended the French custom, of beginning and ending work by prayer. But inconceivable is the listlessness with which he was heard, and bitter was the censure heaped on him in return. It was quickly suggested, and generally believed, that he wanted to interrupt the work of slaves, to give them time, forsooth, to say their prayers; that he aimed at the making of them Christians, to render them incapable of being good slaves. In one word, he stood, in opinion, a rebel convict against the interest and majesty of planter-ship. And as the Jews say, that in every punishment, with which they have been proved, since the bondage of Egypt, there has been an ounce of the golden calf of Horeb; so may he say, that in every instance of prejudice (and they have not been a few) with which, till within a year or two of his departure from the country, he has been exercised, there has been an ounce of his fruitless attempts to improve the minds of slaves.

'No master would use any influence with his slaves, to make them attend at the appointed hours. Even some who approved of the plan, or at least durst not, for shame, object to it, and who would have been offended with the man that should have insinuated their disregard to religion, did not think themselves obliged to co-operate, or encourage their slaves to attend on instruction. Nor did this backwardness proceed from a dread of the ill consequences of improvement, but from an indolence in such matters, that cannot be explained to one unacquainted with the country.

'In the bidding prayer, he had inserted a petition for the conversion of slaves. It was deemed so disagreeable a memento, that several white people, on account of it, left off attending divine service. He was obliged to omit the prayer entirely, to try and bring them back. In short, neither were the slaves, at that time, desirous of being taught, nor were their masters inclined to encourage them. But as this refers to a period about eighteen years ago, which, in change of inhabitants, is there equal to a generation, there is ground to hope that the ancient prejudices against the conversion of the negroes may, since that æra, in some islands and in some plantations be a good deal abated.'

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sledge hammer, and then it was amputated by a surgeon, and the maimed wretch lived some years.

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Our

Our Author labours hard in one part of his book to prove the capacity of the negroes. This we will readily allow him, supposing mankind to be nearly the same in point of intellect, in an equal degree of cultivation. Nobody, however, we think, can attempt to disprove, that because one race of men have blacker skins and larger heads than their neighbours, they are to be treated with ferocious inhumanity, with a barbarity more savage than that with which the beasts of the field are treated by the most unfeeling and thoughtless. Our Author accounts philosophically enough for one part of their understanding. He says, 'that a depth of cunning that enables them to overreach, conceal, deceive, is the only province of mind left for them, as slaves, to enjoy; and this they cultivate, and enjoy the fruits of to a great degree.' He adds, notwithstanding, that individual negroes have shewn an elevation of sentiment that would have done honour to a Spartan.

'The Spectator, No. 215, has celebrated a rude instance in two negroes, in the island of St. Christopher, which on inquiry I find to be true. I will confirm this by the relation of a deed, that happened within these thirty years, for which I have no name. As I had my information from a friend of the master's, in the master's presence, who acknowledged it to be genuine, the truth of it is indisputable. The only liberty I have taken with it, has been to give words to the sentiment that inspired it.

'Quashi was brought up in the family with his master, as his play-fellow from his childhood. Being a lad of towardly parts, he rose to be driver, or black overseer, under his master, when the plantation fell to him by succession. He retained for his master the tenderness that he had felt in childhood for his play-mate; and the respect with which the relation of master inspired him, was softened by the affection which the remembrance of their boyish intimacy kept alive in his breast. He had no separate interest of his own, and in his master's absence redoubled his diligence, that his affairs might receive no injury from it. In short, here was the most delicate, yet most strong, and seemingly indissoluble tie, that could bind master and slave together.

'Though the master had judgment to know when he was well served, and policy to reward good behaviour, he was inexorable when a fault was committed; and when there was but an apparent cause of suspicion, he was too apt to let prejudice usurp the place of proof. Quashi could not exculpate himself to his satisfaction, for something done contrary to the discipline of the plantation, and was threatened with the ignominious punishment of the cart-whip; and he knew his master too well to doubt of the performance of his promise.

'A negroe, who was grown up to manhood, without undergoing a solemn cart-whipping, as some by good chance will, especially if distinguished by any accomplishment among his fellows, takes pride in what he calls the smoothness of his skin, its being unrazed by the whip; and he would be at more pains, and use more diligence to escape such cart-whipping, than many of our lower sort would use to shun the gallows. It is not uncommon for a sober good negroe to

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stab himself mortally, because some boy-overseer has flogged him, for what he reckoned a trifle, or for his caprice, or threatened him with a flogging, when he thought he did not deserve it. Quashi dreaded this mortal wound to his honour, and slipt away unnoticed, with a view to avoid it.

'It is usual for slaves, who expect to be punished for their own fault, or their master's caprice, to go to some friend of their master's, and beg him to carry them home, and mediate for them. This is found to be so useful, that humane masters are glad of the pretence of such mediation, and will secretly procure it to avoid the necessity of punishing for trifles; it otherwise not being prudent to pass over without correction, a fault once taken notice of; while by this method, an appearance of authority and discipline is kept up, without the severity of it. Quashi therefore withdrew, resolved to shelter himself, and save the glossy honours of his skin, under favour of this custom, till he had an opportunity of applying to an advocate. He lurked among his master's negroe huts, and his fellow slaves had too much honour, and too great a regard for him, to betray to their master the place of his retreat. Indeed, it is hardly possible in any case, to get one slave to inform against another, so much more honour have they than Europeans of low condition.

'The following day a feast was kept, on account of his master's nephew then coming of age; amidst the good humour of which, Quashi hoped to succeed in his application; but before he could execute his design, perhaps just as he was setting out to go and solicit this mediation, his master, while walking about his fields, fell in with him. Quashi, on discovering him, ran off, and the master, who is a robust man, pursued him. A stone, or a clod, tripped Quashi up, just as the other reached out his hand to seize him. They fell together, and wrestled for the mastery, for Quashi also was a stout man, and the elevation of his mind added vigour to his arm. At last, after a severe struggle, in which each had been several times uppermost, Quashi got firmly seated on his master's breast, now panting and out of breath, and with his weight, his thighs, and one hand, secured him motionless. He then drew out a sharp knife, and while the other lay in dreadful expectation, helpless, and shrinking into himself, he thus addressed him: "Master, I was bred up with you from "a child; I was your play-mate when a boy; I have loved you as "myself; your interest has been my study; I am innocent of the cause "of your suspicion; had I been guilty, my attachment to you might "have pleaded for me. Yet you have condemned me to a punishment, "of which I must ever have borne the disgraceful marks; thus only "can I avoid them." With these words, he drew the knife with all his strength across his own throat, and fell down dead without a groan, on his master, bathing him in his blood.'

Mr. Ramsay's plan for the improvement and conversion of African slaves is, first to establish a body of clergy amongst them, with proper stipends, and in proper divisions. 2. To provide schools in each parish. 3. To compile particular forms of prayer for the negroes, and to explain to them the doctrines of the Christian faith in the plainest and easiest manner. 4. To render them objects of civil government, so as not only to be

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obnoxious to the penalties of law, but entitled to its ſecurity and emolument. 5. To appoint judges like thoſe mentioned in the Code Noir, who ſhould determine diſputes between the maſter and ſlave. 6. To put their marriages on a better footing than they now are, when a man may have what wives he pleaſes, and either of them may break the yoke at their caprice. 7. To ſettle by law the minimum of their allowance. 8. To allow them half a day in the week, as in Jamaica, for their own work, and Sunday to be entirely their own, for the purpoſes of inſtruction, and reſt from their labours. 9. To conſider all plantation ſlaves, as is the cuſtom at Antigua, as fixed to the freehold, and not liable to be ſold or carried away wantonly at pleaſure. 10. To make them work by the piece inſtead of the day; and allowing them to work out their freedom by this extra labour. 11. To make them ſerve on juries one to another. 12. To oblige maſters to give freedom to ſlaves of merit. 13. To aboliſh all laws, like thoſe of Grenada and Barbadoes, that fix a penalty on the maſter who frees a ſlave. 14. To make ſome more liberal proviſions with reſpect to Mulattoes. Our Author, in the concluſion of his work, ſays,

'I have now laid before the public what I ſuppoſed might bear the light; not all I have thought, not all I have written on the ſubject. In many points ſentiment has ſtruggled with the ſelfiſhneſs of the age, and been obliged to ſuppreſs many a generous wiſh: the feelings of benevolence have been forced to give way to the ſuggeſtions of narrow policy; and even a ſenſe of the public intereſt has been made to yield to private prejudice. Yet, if our ſlaves were once accuſtomed to taſte only a *few* of the ſweets of ſociety, a *little* of the ſecurity of being judged by known laws, they would double their application to procure the comforts and conveniencies of life; and, with their additional property, would naturally riſe in their rank in ſociety. Many, eſpecially if our plan of working them by taſk were to take place, would, in time, be able to purchaſe their own freedom. Their demands for manufactures would increaſe, and extend our trade; they would acquire a love for the country and government that ſhewed this attention to them. The labour of ſuch as became free might, for ſome time, be regulated on the ſame plan as that of labourers in England. Under the awe of, or rather aſſiſted by, a few regular troops, they might ſafely be truſted with arms for the defence of themſelves, their families, their own, and patron's property. Then would the colonies enjoy a ſecurity from foreign attacks, that no protection from Europe can afford them.

'The minds of theſe, our fellow-creatures, that are now drowned in ignorance, being thus opened and improved the pale of reaſon would be enlarged; Chriſtianity would receive new ſtrength; liberty new ſubjects. The ſlave trade, in its preſent form, the reproach of Britain, and threatening to haſten its downfal, might be made to take a new ſhape, and become ultimately a bleſſing to thouſands of wretches, who, left in their native country, would have dragged out a life of miſerable ignorance; unknowing of the hand that framed them;

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them; unconscious of the reason of which they were made capable; and heedless of the happiness laid up in store for them.'

Why our Author should wish such success to the slave trade we cannot see. Why take men from situations in which they are happy, to others, where, at least, with all those improvements suggested by our Author, their happiness may be doubtful? Why cannot the inhabitants of the West India islands cultivate the soil themselves? Why are wretches to be transplanted from one part of the globe to another, merely that Europeans may eat sugar, and drink punch?——Our Author's book however, on the whole, appears to be written with great benevolence of intention, and a competent knowledge of his subject. Though he does not write with the ardour and enthusiasm of Rousseau or Reynall, on a topic so interesting to humanity, he seems to be much in earnest; and concludes, like a good christian divine, in this strain: 'May God, in his providence, in his goodness, esteem us a people worthy of a blessing, so valuable and extensive as the social improvement and conversion to christianity of our slaves would indisputably be. In this prayer, every humane, every pious, and considerate reader will join with the Author.'

Art. II. *The History of Henry* III. (Last of the House of Valois) King of France. 8vo. 6*s*. bound. Dilly. 1783.

HISTORY, in order to be either instructive or interesting, must be written in full detail. For this reason, distinct histories of single periods are particularly valuable, as they give the writer an opportunity of spending the whole force of his industry in collecting, of his judgment in arranging, and of his genius and taste in relating, the facts which belong to the period he undertakes. In writing a work of this kind, the historian ought, however, to be careful, that the portion of time within which he limits his narrative be such as will comprehend some one entire series of events, and give him an opportunity of bringing the principal transactions of the period to an issue.

On this judicious plan Xenophon's *Retreat of the Ten Thousand*; The History of the *Peloponnesian War*, by Thucydides; Sallust's Histories of *the Catilinarian Conspiracy* and *the Jugurthan War*; and many other antient historical works, are formed. But several modern historians, dazzled, probably, by the splendour of a royal name, instead of being directed in the extent of their period by the nature of the events which appeared before them, have confined themselves to the casual limit of a single life. Instead of taking as the subject of their narrative, one of those æras into which the great revolutions that have happened in every country naturally divides its history, they have chosen to write the history of the reign of some King or Emperor.

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Two obvious inconveniences have arisen from this method; the first is, that the Prince, who is often very far from being the chief actor in the transactions of his reign, is brought forward into a more conspicuous place in the picture than he deserves; the other, that the work, considered as a history, is an imperfect piece, abrupt in its beginning, and unfinished at the end.

These defects, we are sorry to observe, are but too strongly marked in the work now before us, written (as we learn by the dedication) by *James Garden.* The Author relates a detached portion of the French History, and breaks off in the midst of the most interesting transactions, because his heroe happens to be assassinated. The piece is executed with that mediocrity of merit which leaves little room either for praise or censure: we shall therefore only select one passage, as a specimen of the Author's manner of writing—the narrative of the assassination of the Duke of Guise.

'At length affairs were arrived at an awful crisis. Guise having, by private canvass, assured himself of the support of the deputies, was on the point of introducing into the assembly the business of his appointment to the general lieutenancy of the crown, by and with the authority of the estates. The king, daily losing his influence and reputation, was drove to the last extremity: nor, was he capable of defending the just rights and prerogatives of the crown, but by the death of the bold invader. Though urged to this desperate measure, by the sense of past and dread of future injuries, yet he had hitherto been restrained from putting into execution these vindictive designs, by certain political reflections.

On Sunday the 18th of December, the whole court was assembled in the queen dowager's apartments, congratulating that princess on the marriage of her niece, Catherine of Lorrain, with the grand duke of Tuscany. The monarch at an early hour withdrew into his cabinet, carrying away with him those two or three persons in whom he placed his highest confidence. To these he then unfolded the secret of revenge, long labouring in his bosom, and requested their opinions and advice.

'They were unanimous, with regard to the necessity of restraining the daring enterprizes of Guise, but they differed with regard to the means of accomplishing that necessary object.

'The marshal D'Aumont, was of opinion, that the king should have that chieftain put to an immediate and violent death. Rambouglet, a lawyer by profession, and a friend to legal forms, was of opinion, that the king should proceed against him with all the formalities of the laws. While the fate of Guise was thus pending between the two expedients of imprisonment or death; the consideration that the power of faction would interrupt all judicial proceedings, and rescue the criminal from the hands of justice, inclined the balance in favour of the most cruel alternative.

'Assassination was the result of their deliberations: to be perpetrated, in the following manner:

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'The council generally assembled in a large saloon, from whence were private doors leading to the different rooms, occupied by the king. On council days, the front door of the saloon was kept shut, and none suffered to enter, but those who had a seat at that board, or were expressly summoned to appear.

'On these days Guise attended, unaccompanied with that suite of friends and adherents, who, on other occasions never left his person. Henry and his private council therefore determined to execute the sanguinary design against that nobleman, when thus unprotected by his powerful and numerous guards.

'The next consideration that offered, was the choice of proper persons to perpetrate the deed. Grillon, colonel of the French guards, distinguished for his daring courage and intrepidity, was, for many private reasons, at enmity with the house of Guise. Henry concluding, that this officer would seize with pleasure an opportunity of satiating his revenge, signified to him, in a private audience, the service he wanted him to perform. But the generous feelings of honour, which animated the gallant veteran, revolted at the idea of treachery. "Sire," *replied the virtuous man*, "as your subject and servant, my life, is at your majesty's disposal;—as a soldier and a gentleman, I am not to act the part of an assassin—if it is your royal pleasure, I am ready to call the duke of Guise to a fair and equal combat; but to be the executioner of a life, forfeited to the law, is an office, unbecoming either my quality or profession."

'Nor was the monarch either surprized, or offended at the honest warmth of this declaration. The character of Grillon for bluntness, and freedom of speech, being as well known as his gallantry. Henry, therefore, satisfied with recommending the secret to his discretion, dismissed him. The other replying, "that his honour would never suffer him to divulge the secrets of his master," went his way.

'From the hour of this conversation, till the 21st day of the month, Henry was in a state of great perplexity. Lognac, a gentleman of the bedchamber, possessing a graceful person and elegant manners, had attracted the attention of the sovereign, and was advancing rapidly to the rank of minion. Henry disclosed to this person his design and as he had not on this occasion to encounter either the nice punctilios of honour, or the nobler feelings of humanity, he was successful beyond his most sanguine expectations. Lognac readily undertook the enterprize; which he engaged to perform with the assistance of some of the king's body guard, whose fortunes depended on his protection.

'The morning of the 23d day of the month was fixed on for the projected assassination. On the 22d, Henry, entering the council-chamber, requested of the members to assemble early the following day, *that* some affairs of consequence might be expedited previous to the approaching holidays; *that* they might enjoy the festival of Christmas, with minds totally abstracted from public business, and be enabled to attend to their religious duties and domestic affairs, without interruption.

Notwithstanding Henry's utmost exertions to preserve the secret, some suspicion of his designs transpired. A confused report was imparted to Guise, who instantly consulted with the Cardinal of Guise, and,

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and archbishop of Lyons, what measures ought to be embraced in consequence of that alarming intelligence.

'The cardinal insisted with such warmth on the necessity of his brother's departure from Blois, that orders were instantly issued for that purpose. But the archbishop so strongly reprobated the measure, that these directions were as suddenly countermanded.

'This prelate expatiated on the folly of crediting an idle and vague report, unsupported by any probable circumstances. He granted, indeed, that his adversaries might employ similar artifices to defeat his nomination to the general lieutenancy of the crown, by inducing him to retire at the very moment when the estates were disposed to confer upon him that high dignity.

'Then enumerating the various changes that his departure would produce—The loss of influence—and subversion of the league; he concluded, "that even were the danger certain, Guise ought to face it boldly, as the most honourable expedient; rather than by a base desertion of his friends, sacrifice his authority and reputation to personal safety."

'The duke D'Elbœuf arriving at this instant, and learning the cause of the present consultation, approved highly of the archbishop's advice. He said that Guise was accompanied by such a band of friends equally numerous and affectionate, that the king would not dare to conceive, much less to hazard, the execution of so bold a project. He wondered that Guise should suffer himself to be terrified by a phantom of royalty, which he had so often insulted with impunity, and ever held in the highest contempt.

'Guise, thus animated by the presumption of his nearest friends and connections, resumed his wonted intrepidity. He determined to wait the conclusion of the estates; and heard with unconcern those whispers of impending danger, which continued to circulate through the court.

'On the evening of the 22d, Henry directed Larchiant, captain of his guard, to reinforce his guard the following morning, and station a party at the door of the council-chamber. He particularly instructed that officer to arrange this service with such circumspection, as not to awaken any suspicions in the mind of Guise. Larchiant, eager to gratify his sovereign, embraced the following expedient:

'The guards being much in arrears, he formed a memorial to the council in the name of the soldiers, requesting payment of the sums due. Having collected a large party of the guards, he waited upon Guise, on the return of that nobleman from the royal apartments. Presenting to him the petition, he supplicated his support at the council-board: and added, that he and his men would take the liberty of waiting on him again, the following morning, to remind him of their requests.

'To this address, Guise with his accustomed affability and politeness, replied, "that he would pay every attention to their memorial."

'On the 23d Henry rose early in the morning, and under the pretence of business dismissed his attendants in waiting. Revol, the secretary of state, and Bastide, a man of uncommon bravery, were early

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early in the cabinet by the king's appointment. Saint-Pris, an old domestic, was stationed in the royal bed-chamber; the Count de Therms, a relation of Epernon's, was in the wardrobe. Two pages, Loguac and his accomplices, were posted in the anti-chamber to the cabinet.

'While these arrangements were making, the council was assembling. The cardinals of Gondi and Vendome, the marshals D'Aumont and De Retz, the keeper of the seal, Messrs. D'O and Rambouglict. The cardinal of Guise, and archbishop of Lyons, were already present. The duke of Guise at length arrived. He was accompanied by Larchiant, and a body of soldiers to the door of the saloon. These forming themselves into two ranks remained without; waiting, in appearance, for an answer to their petition.

'The castle-gate was instantly shut; a circumstance which occasioned a foreboding in the town, of the melancholy scene going to be acted. Pelicart, secretary to Guise, writing upon a scrap of paper; "If you are yet alive make your escape," folded it; in an handkerchief.—He dispatched a page in all haste to the castle, and instructed him to say, that his lord had left the pocket-handkerchief behind him upon his toilet. But the messenger was not permitted to enter.

'Guise, on his arrival, sat down by the fire. He was seized with a kind of fainting and weakness, which he soon shook off. Whether this indisposition was occasioned by a sudden thought of danger rushing into his mind, in consequence of the various warnings he had received; or, by the presentiment of an impending misfortune, when (as some pretend) nature, prophetic of the future, shudders and recoils with the dreadful apprehension; or whether, as his adversaries alleged, it proceeded from a too free indulgence the preceding night, in his amours with a certain lady of the court; are points which the historian cannot determine *. Having soon recovered his wonted spirits, Guise was summoned by the King to attend him in his closet. Rising from his chair, he saluted the lords of the council with that grace and politeness which distinguished this accomplished nobleman, and passed into the anti-chamber. Here, instead of the usual attendants, he was surprised with the view of Loguac and his accomplices.—Proceeding forwards to enter the cabinet, he stooped down to raise the curtain. The assassins instantly assaulted him while in that bending attitude. Without uttering a word, he fell dead upon the spot; having been only able to half unsheath his sword.

'The cardinal of Guise, and archbishop of Lyons, were immediately arrested: they were conducted to a private chamber, and were strictly guarded.

'The cardinal of Bourbon, who, from age and infirmities kept his bed, was also arrested. The prince of Joinville (now become duke of Guise); Charles of Lorrain, duke D'Elbœuf; Charles of Savoy, duke of Nemours; and Anne of Este, duchess of Nemours, and mother of the Guises, were likewise arrested.

'The castle gates were then opened, and the garrison largely reinforced. Richlieu, grand prevôt of the hotel, was detached into the town. He seized upon the lieutenant of Amiens, the count of Brisac

* Davila, delle Guerre Civili di Francia.

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and Du Bois-dauphin, who were the first confidents of the deceased. He took the president de Neiulli; la Chapelle Marteau; Compan and Cott Blanch; these were the deputies from Paris, and chief incendiaries of all the commotions and insurrections in that capital. Pelicart, Guise's secretary, was taken, and the papers belonging to that chief. These discovered all the secrets of the party; and contained an account of the sums of money received from Spain, which amounted, according to report, to upwards of two millions of ducats.

'Many others, marked out by the cabinet for destruction, escaped the present danger, either by a timely flight or by concealment.

'The body of the deceased was covered with a green cloth, and laid, till further orders, in a private room.'———

'Thus perished Henry of Lorrain duke of Guise, respectable for an illustrious ancestry, but more distinguished for his own eminent and superior abilities. He was quick of comprehension;—prudent in council;—vigorous in enterprize;—intrepid in action. He displayed, in every extreme of fortune, the greatest equanimity. He possessed an impenetrable secrecy;—a profound dissimulation;—his genius was pliant, lively, enterprizing, and fertile in expedients. He was capable of the most arduous affairs, and in every respect equal to the times in which he lived.

'His manners were popular; his liberality extreme. His conversation was insinuating, and calculated to captivate the affections and approbation of the public.

'He excelled in every personal accomplishment and attraction.

'His countenance expressed a rare assemblage of dignity and of sweetness.—His constitution was robust—his body was inured to fatigues;—capable of enduring, by the habits of patience and temperance, every hardship of a military life. His strength, dexterity, and agility were so powerful, *that*, covered with all his armour, he could swim against the current of the most rapid streams.—In all athletic and military exercises he vanquished the most experienced teachers.

'The vigour of his body, and the powers of his mind, thus co-operating together, formed a character, which not only acquired the admiration of the public, but even won the esteem of his enemies.

'Nor were these shining perfections unaccompanied with a mixture of human frailty and error. Duplicity and dissimulation were qualities congenial with his natural disposition. Vain-glory and ambition, were passions which influenced every action of his life. He early embraced the government of the Catholic faction. Afterwards, the necessity of counterplotting the secret artifices of the court involved him in great and extraordinary projects of ambition; which, added to a vain and rash presumption in his own abilities and influence, conducted him incautiously to his ruin.'

How wretched must have been the state of that government, which required the assassin's dagger to protect it! how weak, as well as wicked, the prince who could form the design of defending himself by such vile means! How savage the manners, or abject the spirit of the people, who could suffer the base design to be carried into execution under the royal mandate, without vindicating the injured rights of humanity! Such outrages

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as these had never been committed, had mankind been careful to instruct their governors, that the laws, which they frame and execute, are no less binding upon themselves than upon their subjects.

Art. III. *Forms for Public Devotion:* As used at Lancaster Chapel, and adapted (as all public Services should be) to the Use of rational Christians of any Denomination. By John Baxter Pike. 12mo. 2 s. 6d. sewed, Goldney, 1784.

THIS Author pleads with modesty and candour, for the use of precomposed forms in the public worship of God, at the same time that he utterly condemns the practice of those 'who have been so outrageously fond of them,' as even to impose them on the consciences of their brethren. Others, he observes, 'justly disliking these impositions, have renounced all forms, and insisted only on free or extempore devotion. The truth probably lies, as it usually does, in the middle way. Liturgies for public and general service, are easily proved to have great advantages; and as particular circumstances or occasions may require, free prayer may also become, at sometimes, peculiarly proper; and therefore a plan, which unites the advantages, and avoids the material inconveniencies of both, seems most desirable.'

Mr. Pike approving as he does the use of forms, at the same time firmly maintains the right of private judgment; 'In matters concerning religion and the worship of God, every man is free, and independent on all mankind; being accountable only to the great Lord of conscience.' He thinks it not in the least necessary, or even desirable, that different societies should use precisely the same service,—and knows no sufficient reason to be given, why every pastor of a church (if he and his people were so minded) should not provide a Liturgy for the use of his own congregation. 'Even in the obscurest ages of popery, says he, our forefathers enjoyed this liberty, in some degree; for almost every diocese had its own service, till that of Sarum gained the ascendancy, and came into almost general use.'

After other observations of this kind, he proceeds to assign his reasons for disapproving the national form. These are numerous, and chiefly of the kinds which have been so frequently advanced, in justification of the Dissenters. He takes particular notice of a petition in the Litany, that God would give to magistrates grace to execute justice, and to *maintain truth*. 'What!' says he, 'is the maintenance of truth the province of the magistrate? Then may the complicated hardships of persecution return;—if, in any future time, narrow-minded bigots

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rife to authority, and ſet up any human criterion as the ſtandard of truth. But God forbid we ſhould ever pray for this! No: let every one ſincerely ſearch after truth, and God, to whom alone he is in this reſpect accountable, will forgive his errors:—The civil magiſtrate hath nothing at all to do in the matter.'

The following account of this performance we give in the Author's own words; 'I have inſtanced but few, out of very many defects in the Church-ſervice; but theſe are, I think abundantly ſufficient to juſtify my attempt, in offering the following forms to the ſervice of thoſe who may approve them. I have endeavoured to adapt them to the uſe of all rational Chriſtians; but here let me be rightly underſtood: I mean all who agree in the great and eſſential matters of our faith; be their difference of ſentiments in other points what it may; and theſe *eſſential* matters are certainly clearly revealed, and expreſſed in their *plain and obvious* ſenſe; ſo that they who run may read, and underſtand; but under the term *rational Chriſtians*, I by no means include ſome, who profeſs and keep the Chriſtian name, yet ſo ſubtilize and refine away the ſenſe of the Sacred Volume, as in effect to deny the Lord who bought them, and count the Blood of the covenant little better than an unholy thing. Theſe ſervices will not ſuit ſuch perſons, with whom, in a religious capacity, I have nothing to do, but to love, pity, and pray for them; that while they profeſs themſelves wiſe, they may not be found moſt egregious fools. I hope a catholic ſpirit appears in the following forms; as God is my witneſs, I deſire to love, reverence, and eſteem all who love and ſerve him, be their difference of ſentiment what it may: Nay in this reſpect alſo I ſee no neceſſity for uniformity.'

What particular claſs of men are pointed out in the above we ſhall not enquire; but we obſerve that this writer, as he does not appear to be a bigot, neither does he ſeem to incline to Athanaſian or high Calviniſtic ſentiments; the prayers are generally, if not entirely, concluded without any doxology; though a conſtant regard is paid to the mediation of Chriſt, and acknowledgment made of a hope of acceptance *for his ſake.*

In reſpect to the eſtabliſhed church, our Author farther obſerves; 'as a convincing proof that I entertain no unreaſonable prejudice againſt the church in which I was educated, and differ from it only ſo far as conſcience obliges me to differ, I here declare that I think many parts of the Church-ſervice have great excellence; I have therefore compiled the firſt form as much as poſſible out of it; and alſo borrowed many parts and expreſſions in the others from thence. I have alſo taken the ſame liberty with ſome other compoſitions,

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and adopted some expressions which I found fit for my purpose.' He farther adds, 'I give a variety of forms to remove the objection which some make to a constant repetition of the same service; as producing a deadness, and negligence in our worship; yet I freely confess the objection has no weight with me, as I think, if the heart is right with God, and deeply impressed with a sense of his goodness, the same form of sound words may be daily repeated with the warmest fervors of devotion. But many of the most sensible and good men think otherwise.' It will perhaps be asked by some persons, whether an early attachment to the use of forms may not have contributed to the favourable prejudice here discovered in their behalf?

The four forms contained in this volume are all drawn up in the same method: beginning with some select and suitable passages of scripture, attended with a short prayer, and followed by a brief address to the people before the reading of the scriptures: Then succeeds The Adoration, (a part of worship in which it is said our English Liturgy is totally deficient) in which the minister and congregation alternately take their parts: Another address to the people previous to the confession of sin, and the declaration of God's forgiving love: The Thanksgiving: The petitions, in several parts; the people at the close of each pronouncing their Amen: The service concludes by what is called, the Dedication, accompanied by a warning to the thoughtless and impenitent. Beside this general order, there are proper places directed for singing, and others in which the Creed, the Decalogue, or the beautitudes, with other precepts of Christ, are to be introduced. To all which is added, an office for the communion, and an invitation to it, together with several Scripture Benedictions. The Creeds are, that commonly called the Apostle's, with some little variations, the Nicene with greater alterations, and another and longer, formed solely in the words of scripture.

The composition of these offices, appears to us on the whole to comport with the design: humble and devout, generally expressed with the plainness requisite to such a performance, and in a manner satisfactory to thoughtful, or in the Author's words, rational Christians. We observe in some parts particular and humane petitions for oppressed Africans, harassed and enslaved, (sad contradiction!) by those who profess the doctrine of JESUS!

We conclude, from the Title-page, that these forms are used at Lancaster Chapel, in the Strand, London. At the end of the preface the Author says, 'If a Church should be settled, who approve the use of these services, I propose, in concurrence with their advice and assistance, in all matters of order and

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diſcipline as well as doctrine, to take the *ſcriptures* only for my guide; and though I would love all men, to agree with no man or body of men, further than they agree with Chriſt.'

Whether Mr. Pike meets with ſucceſs in his attempt or not, he appears to have the ſatisfaction of having meant well to the cauſe of religion, and the true intereſt of mankind.

ART. IV. *Eſſays on Suicide, and the Immortality of the Soul,* aſcribed to the late David Hume, Eſq; never before publiſhed. With Remarks, intended as an Antidote to the Poiſon contained in theſe Performances, by the Editor. To which *is* added, two Letters on Suicide, from Rouſſeau's Eloiſa. 12mo. 3 s. 6 d. ſewed. Printed for M. Smith, and ſold by the Bookſellers in Piccadilly, Fleet-Street, and Pater-noſter-Row. 1783.

IN a ſhort preface to theſe *eſſays* we are told, that they are generally attributed to the late Mr. Hume, though not publiſhed in any edition of his works; that the celebrity of the author's name renders them, in ſome degree, objects of great curioſity; that, owing to this circumſtance, a few copies have been clandeſtinely circulated, for ſome time, at a large price, but without any comment; that the preſent publication poſſeſſes very ſuperior advantages; and that the *notes* annexed are intended to expoſe the ſophiſtry contained in the original eſſays.

The Writer of this article knows that the eſſays here mentioned were written by Mr. Hume. That almoſt thirty years ago they made part of a volume, which was publicly advertiſed to be ſold by Mr. Millar; that, before the day fixed for publication, ſeveral copies were delivered to ſome of the Author's friends, who were impatient to ſee whatever came from his pen; that a noble Lord, ſtill living, threatened to proſecute Mr. Millar, if he publiſhed the eſſays now before us; that the Author, like a bold veteran in the cauſe of infidelity, was not in the leaſt intimidated by this menace, but that the poor bookſeller was terribly frightened, to ſuch a degree, indeed, that he called in all the copies he had delivered, cancelled the two eſſays, and, with ſome difficulty, prevailed upon Mr. Hume to ſubſtitute ſome other pieces in the room of thoſe objected to by the noble Lord; that, by ſome means or other, however, a few copies got abroad, and have been clandeſtinely circulated, at a large price, as already mentioned.

In regard to the preſent Editor, though we are far from calling in queſtion the uprightneſs and benevolence of his intentions, yet we cannot applaud his judgment, or think it equal to his zeal. He does not conſider, that while he ſpreads the antidote, he diſſeminates the poiſon at the ſame time, and ſeems to reſemble a phyſician, who ſhould take great pains to propa-

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gate a diſtemper, in order to have the credit and advantage ariſing from the cure. There was, indeed, little, very little danger of the eſſays doing much miſchief. The warmeſt of Mr. Hume's admirers think them unworthy of him, and every competent judge will, we are fully perſuaded, be of opinion that they carry their own confutation along with them. A few examples will be ſufficient to ſhew this.

Mr. Hume affirms, that it is as clear as any purpoſe of nature can be, that the whole ſcope and intention of man's creation is limited to the preſent life, and that thoſe who inculcate the doctrine of a future ſtate, have no other motive but to gain a livelihood, and to acquire power and riches in this world.—He tells us that, were one to go round the world with an intention of giving a good ſupper to the righteous, and a ſound drubbing to the wicked, he would frequently be embarraſſed in his choice, and would find that the merits and the demerits of moſt men and women ſcarcely amount to the value of either.—The life of a man, he ſays, is of no greater importance to the univerſe than that of an oyſter.——It would be no crime, we are told, in any man, to divert the Nile or Danube from their courſes, were he able to effect ſuch purpoſes. Where then is the crime, Mr. Hume aſks, of turning a few ounces of blood from their natural channel?——

Were a drunken libertine to throw out ſuch nauſeous ſtuff in the preſence of his bacchanalian companions, there might be ſome excuſe for him; but were any man to advance ſuch doctrines in the company of ſober citizens, men of plain ſenſe and decent manners, no perſon, we apprehend, would think him entitled to a ſerious reply, but would hear him with ſilent contempt.

To combat ſuch opinions requires no great abilities; it is but juſtice to the Editor, however, to acknowledge that his notes contain ſome pertinent and judicious reflections.

ART. V. *An improved Method of opening the Temporal Artery. Alſo, A new Propoſal for extracting the Cataract.* With Deſcriptions and Delineations of the Inſtruments contrived for both Operations. By the Author, when a Student at Edinburgh. To which are now added, a Miſcellaneous Introduction, and Caſes, and Obſervations, chiefly tending to illuſtrate the good Effects of Arteriotomy in various Diſeaſes of the Head. By the ſame Author. 8vo. 4s. Robſon. 1783.

THE author of this volume is Dr. William Butter. Of the introduction, great part relates to the hiſtory of arteriotomy, as far as he is concerned in it. We meet here with a curious ſtory, which we have often heard related, but little expected to ſee confirmed by the Doctor himſelf. It is, that when engaged in experiments on arteriotomy, which was the ſubject of

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of his Theſis at Edinburgh, he made an attempt publicly to open the carotid artery in a patient at the infirmary; which, after the firſt inciſion had been made, was prevented by the patient's fainting, from being then accompliſhed, and was entirely ſet aſide the next day by the interference of the managers of the infirmary. We leave our readers to make their own comments on this extraordinary narration. Another remarkable paſſage in this Introduction is the author's claim of "having been the firſt in Scotland who publickly contended, that the lymphatic veins muſt be a ſyſtem of abſorbents." To this he was led, not by any experiments, but by a train of reaſoning, which, now that the doctrine is generally received, appears ſufficiently obvious. In confirmation of his claim, Dr. Butter gives an extract from a letter of a Mr. Beveridge, deceaſed, dated in the year 1758, who mentions having heard the ſame doctrines with thoſe contained in Dr. Munro's *Treatiſe on the Lymphatics*, delivered by Dr. Butter ſome years before.

In the firſt chapter of the work itſelf, an improved method of opening the temporal artery is deſcribed, together with an apparatus for dreſſing the wound, illuſtrated with figures. This was invented and made public by the author twenty-five years ago. The eſſential part of the *operation*, is the firſt laying bare the artery by a tranſverſe inciſion through the integuments, and then opening it with a narrow pointed lancet, in the ſame manner as a vein in common bleeding; and the eſſential part of the *after-treatment*, is to apply ſuch a compreſſion only on the orifice, as may prevent a hæmorrhage, but not ſo preſs together the ſides of the artery, as to obliterate its cavity. The idea is ingenious, but we believe will often fail in both its parts, in the execution.

The ſecond chapter contains *Medical Caſes ſucceſsfully treated.* Of this, the firſt ſection is allotted to thoſe in which *arteriotomy* was employed. The caſes are of opthalmy headach, hemicrania, amauroſis, and fever. In ſome, the quantity of blood either deſignedly or accidentally taken away was very large; and to that circumſtance, rather than the particular veſſel from whence it was drawn, many will attribute the principal effect.

The next ſection relates to caſes in which the *Extract of Hemlock* was employed. In theſe, the diſeaſes were alſo of the head and eyes.

In the third ſection are ſome caſes not reducible to either of the former heads.

A ſhort chapter next enſues, in which *obſervations* are given upon the diſeaſes occurring in the preceding caſes.

We apprehend that neither the caſes nor obſervations will convey much information to a practitioner of common experience and reflexion.

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The concluding chapter contains *Strictures on the uſual Operations for the Cataract, and a new one propoſed.* Of this propoſed operation it is enough to ſay, that the author confeſſes it has never been tried on a living ſubject. Why he ſhould think it of importance to "deliver this juvenile production untouched to the public" we do not readily conceive.

ART. VI. *Practical Obſervations on the Human Teeth.* By R. Wooffendale, Surgeon Dentiſt, Liverpool. 8vo. 3 s. 6 d. Johnſon. 1783.

WERE we to judge from the number of publications on this ſubject, we certainly ſhould not conclude with this writer, that 'whatever relates to the teeth is little generally known and underſtood;' but, it ſeems, none of theſe works, according to Mr. Wooffendale's opinion, 'can render the art any material advantage.' We wiſh this publication may prove more ſucceſsful in inſtructing mankind; but we cannot ſay we greatly expect it; ſince artiſts will probably have as good an opinion of their own ſkill, as of this writer's; and *patients* are chiefly taught this leſſon in it, that it is abſolutely neceſſary to have frequent recourſe to a dentiſt. It is, indeed, wonderful to reflect on the new neceſſities which mankind are continually finding out for themſelves. Who would have thought, a century ago, that it would have become neceſſary 'for a dentiſt to examine the teeth every month, at leaſt, from ſix to twelve years of age?' Either nature muſt have grown very careleſs in her operations; or our habits of life muſt have deviated moſt widely from her intentions; or, laſtly, we muſt have become much more ſolicitous about every trifling circumſtance of external appearance, which is undoubtedly the caſe.

The chief novelty in this publication, is the author's opinion concerning the effects of the ſmall-pox on the teeth, to which he attributes certain indentures and yellow marks on the enamel of the teeth, frequently met with. This he ſuppoſes to happen to thoſe who have that diſeaſe in infancy, when the teeth are ſtill hid beneath the gums in a ſoft pulpy ſtate. Without giving any reaſons for this improbable ſuppoſition, he is ſo confident of the fact, that he thinks perſons may be known to have had the ſmall-pox by theſe marks, though neither they nor their friends remember their having had the diſorder. If this remark be compared with the following aſſertion, 'I have frequently ſeen theſe marks on both the firſt and ſecond ſet of teeth, which cauſes me to ſuſpect ſuch children have had the ſmall-pox *twice*,'—it will probably convince every one but himſelf, that his notion of the cauſe of theſe marks is altogether chimerical. And, indeed, he immediately afterwards adds, that he has ſeen theſe marks in ſeveral people who have been known to

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have had the small-pox after the second set of teeth were all out of the gums, when he does not believe it possible for that disease to affect the enamel. Yet, strange to tell! he does not seem conscious that this fact overthrows his hypothesis.

Mr. Wooffendale appears to be a skilful and intelligent man in his profession; and there are some observations in his book that may be attended to with advantage; but as he every where takes care to inculcate the necessity of employing a dentist, his customers may probably think it needless to consult both himself and his book.

ART. VII. *Eight Sermons* preached before the University of Oxford, in the Year 1783; at the Lecture founded by the Rev. John Bampton, M. A. late Canon of Salisbury. By John Cobb, D. D. Fellow of St. John's College. Oxford printed. 8vo. 3 s. 6 d. sewed. Sold in London by Rivington.

AS Dr. Cobb hath given us a kind of syllabus under the title of each discourse, we shall improve the hint by laying before our readers these short compendiums, in order to assist them in forming a judgment of the publication.

Sermon I. *An inquiry after happiness.* Matt. vi. 21.——Tranquillity in life not to be maintained without prudence; nor without the persuasion of the being and providence of God; nor without religion. Rational happiness not found in riches, honour, pleasure, nor in contemplation; only to be found in consciousness, yet not complete without the hope of immortality.

II. *Natural religion.* 1 Cor. i. 19.——Rational systematic religion incompetent to the purposes of the inquiry: Philosophy, or rational systems, being abstruse and speculative, and also uncertain and various. Prudence the only rational religion, truly so called. Competent, as such, in itself, to a moral Agent:—But man is a transgressor; and this religion is not adapted to such a character.

III. *The gospel.* Matt. xi. 28.——The gospel an act of grace; and the religion of sinners. The Christian religion not delivered in a system; does not add to the law of reason, nor supersede the rational law: yet not justly defined as the restoration of natural religion. The argument of its internal evidence limited in its application.—Christ the author of new methods of sanctification.

IV. *Repentance.* Luke xiv. 24.——Repentance requisite to the reception of Christian truth: for the state of the mind of the natural man bars it against the reception of truth.—The duty of repentance not absolute. The mortification of evil propensity implies, not a separation from all false notion; but denial of conceit; and this not in one act, but habitual. What is said of sensual prejudice to be applied to intellectual conceit; and, in like manner, to the conceit of moral excellence.—Reformation effected gradually.

V. *Faith.* Gal. ii. 20.——Faith, a duty peculiar to revelation; but moral qualities rendered doubtful by the words that express them.—What was Abraham's faith?—What was Jacob's?—What the confession required by Christ?—Faith lies in assent, but is not

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bounded therein: assent is the faith of the convert, but the faith of the Christian is conformity.

VI. *Professional Faith.* 2 Pet. iii. 18.——Faith speculative and professional. Assent the first act of such faith. The gospel delivered in parables. All faith originates in repentance. Degrees of professional faith. Knowledge necessary. Christian knowledge has for its objects, the necessary articles of confession, and a clear conception of the precepts.—Difficulties arise in the pursuit; because allegories are difficult to explain and apply; many discourses of our Lord designedly obscure; some doctrines adapted to apostolic times. Difficulties also from the language of the sacred writers, and from the nature of prophecy. But the greatest obstruction to Christian knowledge ariseth from foolish and unlearned questions. Judicious knowledge not found but with modesty; especially in the present state of confession.

VII. *Practical Faith.* James i. 22.——Faith a practical virtue, properly so called. The ascetic's life injudicious. Christian morality not to be learned from systems: laid down in the precepts of sobriety, righteousness and godliness.

VIII. *The Christian's privileges.* Matt. vi. 24.——Professional and practical faith not judiciously separated.—The Christian's qualifications truly excellent.—The state of men taken into the church in primitive and modern times different: this calls for a different mode of institution. The Christian's privileges are free inquiry, wisdom, prudence, settled judgment, peace.

There are some things in the above compendium which may have an odd appearance; and perhaps seem unintelligible; as when it is said, 'Prudence is the only rational religion,' or when we are told that, 'Repentance is requisite to the reception of Christian truth;' whereas it is commonly thought, and surely with justice, that the tendency of Christian truth is to bring men to repentance. It may be supposed that the writer explains himself more fully in the discourses themselves; possibly, however, he has not quite done himself justice in his table of contents.

The reader will perceive that these sermons are rather of the preceptive, than of the declamatory kind; and that they discover the Author's attention and learning. The two first and the last appeared to us the best. But we must acknowledge ourselves to have been a little disappointed, and somewhat inclined to ask, whether the account of repentance is a clear and perfect one; or, whether that of faith, so needful to happiness, is not too speculative and perplexed? and, indeed, whether there is not on the whole, an abstruse and intricate manner of representing subjects, which, under the guidance of scripture, are not in themselves very difficult, as one might indeed suppose would be the case in what is essential to duty and felicity? We sometimes thought it was the Author's purpose *covertly* to plead for and defend certain principles *reputed orthodox*, while the principles

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ciples themſelves are kept much out of ſight: yet on this we cannot determine. We obſerve that in one of the diſcourſes Dr. Cobb mentions *forms* of *confeſſion*, and ſays, 'Theſe are wiſely required, as things are now conſtituted, that religious communities and national churches may be eſtabliſhed on a general uniformity of ſentiment:' at the ſame time he adds, 'the doctrines defined in theſe confeſſions are rather concluſions from the word of God, than the important doctrines of religion;' and farther, 'when men of learning and leiſure have made ſuch doctrines objects of diſquiſition, no two of them, perhaps, have framed their notions with an exact uniformity.' Again, in the laſt ſermon, we find him very properly cenſuring thoſe who have placed the whole duty of a Chriſtian in receiving a particular ſyſtem as the object of their firm attachment. 'This their ſyſtem,' he ſays, 'excluſively of all others, they have diſtinguiſhed with the appellation of Chriſtian Doctrine, and ſubmiſſion to it, with the honourable appellation of Faith.' Here our Author makes charitable and honourable conceſſions, while he ſeems to allow no authoritative rule of faith but the ſcriptures: but we are ſomething at a loſs to comprehend his meaning, ſince he at the ſame time ſpeaks of the requirement of *confeſſions* in *national churches*, as wiſe and judicious.

On the whole, there are many uſeful, and ſome excellent paſſages in theſe diſcourſes; although the writer is not always ſo perſpicuous as might be wiſhed: when particular points are conſidered, they probably mean little more than what is generally acknowledged, though the expreſſion may have an appearance of ſomewhat more deep and recondite.

ART. VIII. *A Free and Candid Review*, of a Tract, intitled, "Obſervations on the Commerce of the American States," ſhewing the pernicious Conſequences, both to Great Britain, and to the Britiſh Sugar Iſlands, of the Syſtems recommended in that Tract. 8vo. 2 s. Lowndes. 1784.

WHEN we peruſed Lord Sheffield's pamphlet reſpecting the American Trade *, there was a plauſibility in the repreſentations and aſſurances conveyed in it, that appeared to reſult from mature information. Nevertheleſs, ſeveral antagoniſts have ſince ſtarted up to oppoſe the policy recommended by his lordſhip, of inforcing the navigation laws in the intercourſe to be carried on betwixt our Weſt-India Iſlands and the new formed American States; and ſtrongly denying the aſſurances of Canada and Nova Scotia ever being able to ſupply our ſugar iſlands with the grain and lumber formerly procured from thoſe more ſouthern provinces, now detached from our government.

* See Review, Vol. LXIX. p. 377.

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All these publications, including another now before us *, printed by a meeting of the West-India merchants and planters, not for sale, but for distribution to the members of both Houses of Parliament, and to the principal trading towns of Great Britain and Ireland, unite in representing the climate, soil, and productions of Canada and Nova Scotia as wholly incompetent for the purposes proposed: and that as to Canada in particular, the severity and length of the winter up the River St. Laurence, will allow but one voyage to and from the West-India Islands in the course of one year! Such a concurrence of testimony cannot easily be withstood.

The author immediately under notice observes that, 'there were expectations indulged, at the close of our last war, that, having seen the error of colonizing in *northern* latitudes, and of fixing numerous bodies of people, where they must subsist either upon the *national bounty* (like our own unemployed *poor*) or by *rival* occupations,—we should have turned our attention to the *Bahama* and *Summer islands*, as the fittest receptacles, in point of *national utility*, for those worthy people, who adhered to the royal standard in our late contest. These spots are universally allowed to be very fertile, and adapted to every kind of tropical production. Even the celebrated *Tinian* (according to Mr. *Bruce*'s account) does not excel some of these beautiful islands; which, notwithstanding our care to reclaim them by the late treaty, seem still destined, by our unaccountable neglect, to remain useless wastes.

'Instead of colonizing these valuable spots, we are *now*, it seems, *once more* to employ ourselves upon *peopling* and *planting* such wretched countries as *Nova Scotia* and *St. John*'s, where the inhabitants are in danger of being frozen to death for *nine months* in the year, and can scarcely produce bread to eat the *other three!*—What is not less unaccountable is, that the same noble Author, who has taken so much pains to alarm the minds of the public with bugbear terrors and jealousies about the *growing naval* power of *Maryland* and *Georgia*, should bestow still greater pains towards laying the foundation of *real, substantial naval force*, and future independence, in those *northern* colonies, in whose commendation he *is so lavish*.'

This, indeed, appears to be the natural tendency of such efforts, should they prove successful as to the immediate objects; if otherwise, all the cost and labour are equally misapplied.

If the motive for imposing restrictions upon an intercourse indispensable to the welfare of the sugar islands, so ill adapted to the circumstances of that intercourse, and to the conveniency and interests of those who may enjoy the best opportunities of shewing their resentment at it, be to check the efforts of the American Provinces towards attaining a maritime strength; the author asks, 'Upon what national motive is it, that the *same* proclamation, which

* Considerations on the Present State of the Intercourse between his Majesty's Sugar Colonies, and the Dominions of the United States of America.

prohibits

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rohibits the ſubjects of the United States from carrying their ſtaves nd lumber to our ſugar iſlands, has nevertheleſs allowed, invited, and ncouraged thoſe very ſubjects to bring *every* unmanufactured commodity or merchandize whatever, of their *own growth* and *produce* not excepting *indigo* and *tobacco*, and only excepting *oil) in their own ſhipping*, upon the ſame footing as if imported by *Britiſh ſubjects* n *Britiſh ſhipping* from any *Britiſh* plantations?—Thus the American, hen he goes to St. Kitt's with his cargo of lumber, finds himſelf reounced as an *alien*; but when he lands with the ſame cargo at iverpool, he is careſſed and welcomed, as a naturalized Briton. To carry *ſuch* articles in a Philadelphia or Carolina ſhallop to a *Britiſh ſugar iſland*, creates a tremendous nurſery for American eamen, and is a horrible violation of the *principle* of our Navigation Act; but to carry the *ſame* articles, and a hundred more, to *Great Britain*, in *American ſhips* of the *largeſt burthen*, is quite another hing: this is perfectly harmleſs,—creates no ſuch nurſery,—and is not at all adverſe to the *principle* of that Act.'

On a ſubject, concerning which oppoſite repreſentations are made, and principles inculcated, with equal confidence, a deciſion does not belong to us; nor can we ſpare room for a detail of the various points of a controverſy, that requires a perſonal knowledge of the places to which it refers. To thoſe who poſſeſs this knowledge it muſt be left; adopting only, as a general opinion, ſo much of Lord Sheffield's, as intimates, "that little is to be done, and our great care ſhould be, to avoid doing miſchief."

ART. IX. *The Letters of Marius:* Or, Reflections upon the Peace, the Eaſt India Bill, and the preſent Criſis; by Thomas Day, Eſq. 8vo. 2s. Stockdale. 1784.

AMONG the political writers of the preſent time there are few who have been more ſucceſsful than the Author of this pamphlet, who generally commands attention by his choice of ſubjects, and by the energy of his language. In the publication before us, however, his ſtyle does not appear ſo neat, and ſo finiſhed, as we have obſerved it on former occaſions. He apologiſes, in a prefatory advertiſement, for this ſeeming careleſſneſs, by informing his readers, that the ſentiments contained in theſe letters were of ſuch a nature, that if they did not appear in the world immediately, they muſt have been wholly ſuppreſſed; and on this account he was induced 'to publiſh with a precipitation, which he would otherwiſe diſapprove.'

Mr. Day aſſumed the name of MARIUS, becauſe he originally intended theſe letters for the newſpapers; but before he had finiſhed the *ſixth* of the ſeries, the bulk was ſo far increaſed beyond his expectation, that he determined to lay them before the public, in the form of a pamphlet, though the variety of their

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their ſubjects rendered it impoſſible for him "to give them the uniformity of a continued eſſay."

Theſe Letters are eight in number, and are addreſſed to Dr. Jebb, the Earl of Stair, the Earl of Shelburne, and Mr. Burke. We ſhall preſent our readers with a conciſe view of their contents, without entering into any inveſtigation of the propriety of the political tenets which they contain.

The three former are addreſſed to Dr. Jebb, whom our Author compliments in warm and animated panegyric for his firmneſs and his patriotiſm. In the firſt, Mr. Day particularly celebrates the Doctor's well known exertions in order to promote a reform in parliamentary repreſentation, of which, he ſtrongly urges the neceſſity. In the ſecond, he vindicates the rights of the people to a voice in every free government, and thus encounters an oppoſite and common opinion.

'Nor will it, perhaps, be loſs of time, if I pauſe here to anſwer a common ſophiſm which I have remarked in all the writers on the other ſide of the queſtion. Government, they, indeed, allow to be a truſt, and to be exerciſed for the good of the people; but as to the actual conſent and will of the people themſelves, they place it entirely out of the queſtion. They ſelect, with wonderful ingenuity and perſeverance, all the inſtances of popular fury, caprice, and ingratitude, which they can find in hiſtory, to contraſt them with the moſt favourable periods of arbitrary government; and then they triumphantly aſk, whether all theſe outrages and exceſſes compoſe freedom, while juſtice, order, and humanity, as naturally conſtitute ſervitude? But this is either a wilful, or involuntary confuſion of ideas. There can be no doubt but there are periods in the life of every individual, when it might be more conducive to his intereſt to be under the controul of a diſcreet friend, than abandoned to the weakneſs and inexperience of his own judgment. No doubt, but there are many inſtances in which you could extend the benefits of the medical art, were you able to enforce your precepts of regimen and exerciſe by a ſalutary degree of reſtraint; but will any one argue ſo inaccurately as, for that reaſon, to aſſert, that men would become more free by being ſubjected to the arbitrary will of a phyſician, in all that concerned their health; more eſpecially, were one of his ſubalterns daily to feel their pulſe, in order to determine the alterations which took place?

'In truth, nothing can be more inaccurate than to produce the miſchiefs which may ſometimes ariſe from liberty, or the advantages which may accidentally reſult from ſlavery, as a reaſon for confounding the ideas. The man is certainly more free than the child, although in many inſtances it might be for his advantage ſtill to tremble at the ferula; and the American ſavage, even while he is periſhing for hunger in his native woods, than the beſt-fed negro of the iſlands. But to argue with any regard for accuracy or logic, the battery ſhould be changed; and it muſt be maintained, that it is really more for the intereſt of any nation to abandon its claim to liberty, than to ſubmit to the inconveniences of preſerving it. This is the ſuppoſition which, under a variety of diſguiſes, has been fre-

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ently obtruded upon the press; and therefore I will bestow some
nsideration upon it, that I may not be afterwards interrupted in
e progress of these letters.

'I have often thought it a wonderful fallacy of some divines to
preciate human reason in order to exalt religion: for, unless that
ligion be imparted by particular inspiration to every individual,
hat other method is there of establishing it, than proofs adapted to
s reason? The more, therefore, you convince him of the weakness
id fallibility of that faculty, the more you must incline him, were
consistent, to doubt his power of judging concerning the particular
idence you propose. But this fallacy does not seem to be confined
the venerable order of the clergy. Politicians practise it at least
ith equal success, when they descant upon the blindness and igno-
nce of, what they call, the multitude. The passions of mankind,
ey tell you, are so strong, and their reasoning powers so weak,
at nothing but anarchy and confusion can result from their being
rmitted to govern themselves. What then is the remedy? Would
ie not expect that they would bring some god or angel down to take
e management of affairs upon himself, and atone for human imper-
ctions? But here they are inferior to their friends the clergy. In-
ead of this device, they have only the very contemptible one of se-
cting a small part of the species, who are not only to govern them-
lves, but all the rest. So that this unavoidable contradiction arises
om the supposition; mankind are totally incapable of governing
emselves, yet they are not only capable of governing themselves,
t millions of others at the same time. Nor is it possible to avoid
is consequence, by asserting that certain individuals excel in pru-
nce and wisdom, and therefore are by nature adapted for this
rpose: for what are the marks that distinguish these individuals,
id who is to judge of their authenticity? If the bulk of mankind
too gross and blind to decide concerning this superior excellence,
must be somebody else that determines for it. But how are we to
stinguish these few, that, like the Venetian electors, are to chuse
r all the rest; and that without a previous election, or even a form
ballot? If it be merely the few, in opposition to the many, it will
possible to divide the largest number till you reduce it to the
allest; but it is an original idea to suppose that ignorance and
pidity may be divided and sub-divided, till they become know-
dge and understanding.'

Much might, perhaps, be urged against these sentiments;
t we shall leave the controversy to others, and continue our
count.

In the third letter, he insists particularly on the expediency of
parliamentary reform; and he wishes the *matter* to be 'brought
issue before that public which is appealed to. Marius,' he
ntinues, 'is the last and meanest of that body. Should he
foiled, an hundred abler champions are ready to enter the
ld.' So said *Mutius Scævola*, in the tent of Porsenna, king
Hetruria, when he failed in his design against that monarch,
an hundred young Romans will attempt the accomplishment
the undertaking, in which I have unfortunately miscarried."

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The event was, that the Hetrurian made peace with the Romans but whether Marius will be so successful, time must determine.

He, however, challenges his adversaries boldly. 'Let them,' he exclaims, 'descend into the field, and prove the falsity of the principles which I have laid down. If they can be confuted, it will save me the trouble of proceeding in my course, and prosecuting an enquiry commenced under such inauspicious omens. Or, as they sometimes affect to despise speculation, and seem to imagine that all the understanding of the world is comprized in the dull routine of parliamentary business and opposition dinners, let them disprove this practical maxim upon which I rest the merits of the cause, "That there is no instance of any body of men which have not abused whatever trusts were reposed in them, to the vilest purposes of selfishness, the instant they were not acted upon by some external force which kept them true to the purposes of their institution."

'Should these points either not be denied, or being denied should not be adequately disproved by argument, I will take the liberty of stating the manner in which I intend to apply my principles, and the conclusion I shall attempt to establish.

'In the first place, it is my opinion, as has been repeatedly affirmed by a majority of the nation, that the present House of Commons is no representation of the English people.

'And this, I imagine, will be the more easily conceived even by my adversaries, as many of them, rather than grant the force of any argument in favour of public liberty, have chosen to deny that representation was any part of the English constitution.

'In the second place, I assert, that, if the present House of Commons does not really represent the people, the people have no constitutional method of either effectually enforcing or opposing public measures.

'In the third place, I will take the liberty of examining the conduct of those who are called the representatives of the people, particularly with respect to the celebrated East-India business.

'And should I succeed in establishing the principles which I have here advanced, I shall submit it to the understanding of my countrymen, whether, while they are so tremblingly alive to the rights of sovereigns and ministers, it does not become them to have some regard for their own?'

Undoubtedly, but let us remember how frequently,

Incidit in Scyllam, qui vult vitare Charybdim.

The fourth and fifth of these letters are addressed to the Earl of Stair, whom the writer attacks with spirit, on account of the gloomy forebodings which appear in his lordship's political writings, and particularly for his wish, that the *euthanasia* of the English constitution may be a mild despotism.

After censuring Lord Stair as a scoffer at public measures, a railer against public characters, and a secret friend to arbitrary government, he thus describes a true Patriot:

'The real and disinterested friend of his country is indeed loyal, but it is loyalty of another stamp which he professes, and which is the

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the principle of his actions. His allegiance to the prince is founded upon the consideration, that royalty is an essential part of that constitution which is the object of all his care and reverence. He considers not the person, but the office of the king. The one is frequently not more respectable than the meanest of his subjects, while the other is immortal and unchangeable. The respect, therefore, which he bears to the throne will never degenerate into any idolatry for the individual who is seated upon it. If he is ready to defend its just rights and prerogatives, it is because those rights and prerogatives constitute the English constitution; and that constitution, with all its defects, is more favourable to public happiness and liberty, than any other which could be adopted. In office, he will treat his sovereign with respect, and perform his orders with alacrity and zeal; so long as those orders contribute to the public benefit, and are consistent with public liberty. He will endeavour to preserve unsullied the noblest of the royal prerogatives, the power of promoting merit and rewarding virtue. Far from him that abject spirit of monopolization, which seizes upon royal favour, as it would do a private patrimony, and prostitutes it to family connections and party leagues. Far from him that servile spirit of flattery, which confounds the office of minister and laureate, and degrades the ruler of a powerful nation into the obsequiousness of a court buffoon. He will endeavour to make the sovereign worthy of the noblest panegyrics; but he will teach him to expect them not from the corrupt echoes of a court, but from the unbiassed acclamations of a grateful people.

'Alike undaunted amid the tempest of popular clamour and factious opposition, he will keep his eye fixed upon that sacred mean which constitutes the security of sovereign and people. Should there be a measure which his superior genius points out as necessary to the public safety, he will boldly adopt it; despising alike the arts of designing men, and the empty prejudices of a multitude. He will trust to the uniform integrity of his own conduct for a vindication; and to time, which as necessarily establishes the solid fabrics of truth as it sweeps away the empty systems of falsehood.' His fame, he knows, is not the transitory beam of either royal or popular favour; it is the result of a whole series of consistent actions directed to one great end, and proceeding from one common principle.

'That principle may teach him to oppose the encroachments of faction upon the royal prerogative; but it will teach him to oppose, with ten-fold zeal, those temporary paroxysms of delirium which tempt a deluded people to lay their privileges at a master's feet. In the first case, they may indeed endanger all, by grasping at too much; but in the second they give up all, even without the hope of an equivalent. Is the sovereign virtuous? He will be the last either to persuade or to accept the sacrifice. Is he possessed with the common rage of encreasing his power? That day which yields the constitution up to his discretion, renders him a tyrant, and destroys the nation.

'In what language, therefore, would such a man address the first magistrate of his country, were it necessary to approach the throne? With respect and modesty, but with firmness; with reverence, but with

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with truth. He would leave the intereſted profeſſions of perſonal attachment and veneration to thoſe who meant to betray the people by flattering the ſovereign, or to expoſe the ſovereign himſelf by ſoothing the common prejudices of his ſtation. Should he ſee the nation almoſt undone by a diſaſtrous war, in which a favourite and protected adminiſtration had borne a principal ſhare, he would not make his commiſeration of injured royalty the capital figure of the piece. Well knowing that the ſovereign and his family are always the laſt to feel the weight of public miſery, he would reſerve his pity for the thouſand innocent objects which deſerve it better. Could he weep tears more faſt or precious "than the Arabian tree", there would not be one to beſtow on every victim of ſuch a war as the American has produced. If he is feelingly alive to the temporary embarraſſment of a *royal hart* held for a moment at bay, what muſt he feel for whole provinces that have been for ſeven years the prey of the bloodieſt hunters that ever followed the chace of death? What muſt he feel for a thouſand gallant veterans that line our ſtreets, deform our public ways, and preſent in vain their wounds, their poverty, their incurable diſeaſes, to thoſe in whoſe pernicious cauſe they have contracted them? What muſt he feel for a nation like the Engliſh, which is, with all its faults, one of the moſt gallant, generous, and deſerving in the univerſe, reduced to univerſal beggary by a conteſt which never was national, in a diſpute which never intereſted the public?'

In the ſixth letter, which is addreſſed to the Earl of Shelburne, the reader will find a defence of the late peace, which our Author ſeems to think the only action of that noble Lord's adminiſtration, which he can commend. We muſt refer thoſe to the letters, who wiſh to enter more minutely into the ſubject.

The ſeventh and eighth letters are addreſſed to Mr. Burke. The leading ſubject of them is the late India Bill. Marius, however, particularly inſiſts on the inconſiſtency and injuſtice of attempting to ſeize upon the rights of the India Company, after a renewal of their charter had been granted in 1781, ſince the allegations againſt them were for maleadminiſtration prior to that period.

The remarks on a variety of ſubjects interſperſed through theſe letters, as is the caſe in moſt of Mr. Day's publications, are generally ingenious and pertinent; though ſtill there is an unfiniſhed appearance in theſe compoſitions, and ſometimes a want of perſpicuity, which has originated from his having once intended to preſent theſe letters to the public, in a detached form. This alteration of his deſign has prevented his giving a full ſcope to his abilities, and ſeems to have curbed the natural ardour of his genius.

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ART. X. *Observations on the present State of Denmark, Russia, and Switzerland.* In a series of Letters. 8vo. 6s. Cadell. 1784.

THOUGH the travels of Messrs. Wraxal and Cox into the same countries which this gentleman hath visited, and hath here undertaken to describe, have in a great measure gratified public curiosity, yet the present work is by no means a superfluous or uninteresting performance. The Author acknowledges, that, in preparing his Letters for the press, he hath curtailed many passages in deference to their prior observations, and hath scarcely hazarded himself in the same track, unless where the objects happened to appear in a different point of view. A declaration, which, from the perusal of this volume, we have had no reason to controvert.

The style in which these letters are written, is not always correct, or classically chaste; but it is in general easy, flowing, and spirited. The reflections and sentiments, though seldom deep, or remarkably acute, are liberal and candid. We perceive in them more of the gentleman writing at his ease, than the scholar or the philosopher; though a vein of good sense and judicious observation runs through all of them.

We will present the Reader with a general catalogue of their contents, and a few extracts, by which he may form some idea of the entertainment he is likely to meet with in the perusal of the whole.

Description of Copenhagen.—A sketch of the history of the famous Revolution, with an account of the present military and naval establishments in Denmark.—An account of Danish finances—Taxes—Modes of levying them:—population, agriculture, and manufactures of Denmark.—The nature and extent of its trade; its foreign settlements, &c.—Character and disposition of the Danish nation.—[Afterwards follow eight letters on the genius and spirit of the nation, in a correspondence from a young student at Copenhagen to his friend at St. Thomas's.] —The Author's arrival at Petersburgh:—The natural history of the country:—The commerce of the Russians; state of population, and revenues of the country:—Naval and military force:—The legislation of Peter the First; its effects on the nation;—his character.—Description of Petersburgh; institutions and improvements of the present Empress; comparison between her and Peter:—The national character of the Russians.—The Author's arrival in Switzerland; description of Basle.—A tour through various parts of the country; description of Soleure and Bade.—Description of Zurich; of Einsidlen, or Notre Dame des Hermites.—The falls of the Rhine; description of

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Schaffhouse; of Constance; the Lake, &c. &c.; passage of the Lac de Thun by moon-light; an account of the Glaciers; arrival at Rougemont.—Description of Sanenland, and the shepherd's life.—Reflections on the utility and abuse of foreign travelling.—Description of Bienne:—Anecdotes and letters of the famous Rousseau; verses [in French] on his death.—Journey from Bienne, through the famous Pierre Pertuis, to Porentru, through the Munsterthal to Neuchatel.—Journey continued along the western track of the Jura.—Descriptions of Lausanne and Geneva.—A short sketch of the Petit Cantons.—The various forms of the Swiss governments, particularly that of Berne, considered.—A general view of Switzerland.—The Alps.—Agriculture and commerce of the Swiss.—A description of the Fête in honour of the Grand Duke and Duchess of Russia.

The following exhibits a striking picture of an amiable and useful character, found among the simple walks of mankind in Switzerland:

'My first day's journey ended at Langenaw, a small village about five leagues south-east of Berne; the road to it through a beautiful country, but which, probably, I should have taken upon credit, had not a more forcible attraction excited my curiosity. Near to it resides the famous Swiss Mountain Doctor, whom you have frequently heard mentioned under this title, and as frequently, I believe, ranked him in your list of quacks and impostors. Possibly you may smile at my easy faith, when I dare assert an opinion strongly in his favour. That he has the talent of discovering all complaints, no one will be ridiculous enough to assert; but that his skill is useful in many cases, those that have seen him ought, at least, to have the candour to allow. I have received the attestations of many people, who have been relieved from their disorders; and the sisters of your friend, who are at this moment under his roof, will give you every satisfaction with regard to his sagacity. But if we consider him as a friend to human kind, and allow that physic, like popery, has a great need of faith to support its dignity, few of the faculty will be found more worthy of their profession. And if the most benevolent heart, the most disinterested practice, and the blessings of thousands and ten thousands of peasants, who owe their health to his penetration, or their fortunes to his goodness, proclaim not the friend of humanity; where shall we find that able physician, who, by virtue of his diploma, can plead a better title, or that honest one who follows the profession with so much real zeal for the welfare of his fellow-creatures? From a practice of fifty years, and an inconceivable flock of strangers that have constantly resorted thither; his generosity has never suffered him to amass more than sufficient to leave his family independent. The whole of his fortune, except that which has portioned the eldest of three lovely daughters, is parcelled out in small sums to the neighbouring farmers, at a very low interest; and though repeatedly offered, I am told, more advantageous terms, by the young heirs of Berne, he has constantly refused all their offers, and adhered to his first principle of promoting

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promoting industry, and encouraging the happiness of his * brother peasants.'

The 22d letter contains an account of Zurich. As it is one of the shortest in the collection, and as full of entertainment and information (at least for the generality of readers) as those in which the Author hath been more copious, we will present it entire.

'If you are inclined to consult old musty records, few towns will reward your researches so well as that of Zurich. It presents the history † of mankind from the cottage to the council, and the efforts of personal freedom gradually extending the basis of public security. As an Imperial city, it formerly enjoyed many privileges, till a quarrel between the magistrates and people produced a civil war, that had nearly ended in its total extinction. After a struggle of two years, however, in 1337 ‡ the magistrates were banished, and a government was new-modelled under the sanction of the Emperor Lewis of Bavaria. By intrigues, and a pretended submission, the exiles were recalled; till, being again proved guilty of a conspiracy against the state, most of them fell a sacrifice to their treasonable attempts. This massacre (which the jealousy of freedom carried to too violent an excess) brought on them the resentment of the neighbouring nobles; and the Emperor Charles the Fourth, by a bad stroke of policy, refusing to assist them, drove them into an alliance with the four cantons, Lucerne, Uri, Schwitz, and Underwald, on the principles of mutual defence. Albert, duke of Austria, soon found the difference between a brotherly attachment, and an alliance cemented on paper. The marching of troops met with no delays, and the subsistence of them no difficulties. The frequent successes of their arms against him, insensibly formed the grand Helvetic union:

* This truly worthy character exists no more. He died about two years after this Letter was written, and the honours that were paid to his memory are a proof of the truth of its contents.

† The Reader will only find a few necessary allusions to ancient points of history in the course of these Letters. Those who wish to be thoroughly acquainted with the interesting events of this extraordinary people, will be fully gratified in the perusal of their history, that Mr. Muller is now preparing for the press. The first volume, I find, is already translated into English, and will acquit me of the partiality of friendship, in pronouncing it to be one of the most elegant and interesting works Germany has yet produced. The few weeks spent in travelling with the Author, through various parts of his country, I shall ever consider as one of the happiest periods of my life; and the greatest pleasure I shall receive from the good reception of my trifling production, will be that of announcing the merit of this young man to more of my countrymen.

‡ One Rudolph Brun was the principal leader of the popular party, and the letter he drew up with regard to the election and rights of magistrates and people, the observance of which was sworn to, and authorised by his fellow-citizens, may be called the *magna charta* of their constitution.

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Glaris and Zug were first conquered by them, and then admitted to an equal participation of their rights. Berne united itself in 1353; Fribourg and Soleure 130 years after; Bale and Schaffhouse in 1501; and lastly, the Canton of Appenzell, having purchased its liberty of the Abbey of St. Gall, joined the twelve associates, and in the year 1513 fully completed the grand confederacy. The nature of this union has already been explained by many writers; and whatever I may have to say upon the subject, I shall consign to the care of some future courier.

'Zurich being, from its consequence, ranked at the head of the four cantons it first united with, and always regarded by the others as the founder of their dearest rights, still maintains her pre-eminence; and though, at present, far less considerable than Berne, preserves the superior rank, presides at all the general diets, and, upon any emergent occasion, has alone the privilege of summoning, by circular letters, an assembly of the different cantons. It is something remarkable, that the reformation also first took root in Switzerland, under the famous Zuinglius, at Zurich; and that the same canton, after having raised their countrymen into the dignity of political freedom, should likewise have taught them to renounce doctrines so dangerous to its welfare. But the religious disputes this occasioned, threatened to leave them, in the end, a prey to the surrounding powers, till prudently reconciling themselves to the errors of each other, both parties signed a peace at Arau in 1712, and for a moment forgot the banner of salvation, to unite under those of freedom and their country.

The river Limmat, issuing from the lake, at its northern extremity, divides the town into almost equal parts; built on a gentle declivity, and commanding the river winding through the vale, and the beautiful borders of the lake beyond it. And here, indeed, description must fall short; a constant succession of villages, corn lands, meadows, and vineyards, extend along its fertile shores, for the space of ten leagues, till the landscape closes on the sight by the chain of snowy mountains that separate it from Glaris and Appenzell: And, after a Dutch winter, how inadequate must be your conceptions of such noble scenery!

'But as we are on the lake, we may as well proceed to the Loretto of Switzerland, and take a view of this curious monument of priest-craft and superstition. Never were there altars more revered, or poor faith more ridiculed, than within these walls of bigotry and cunning.

'Einsidlen, or, as it is now universally called, Notre Dame des Hermites, is about four leagues distant from Rapperschwyl, a neat town on the lake, where one commonly disembarks for the holy voyage. Its origin is said to be owing to a certain hermit named Meinrad, who, being murdered in his cell, was revenged on his assassins, by means of two crows, who pursued them to Zurich, and with their continual cries, occasioned their being seized, condemned, and executed. This miraculous interposition of Providence soon sanctified the relics of poor Meinrad; and some brother saint, watching the disposition of the people, built a chapel for this holy deposit, and all the country pilgrimized to his bones. By degrees he was enabled to lay the foundation of this Abbey, and at his death bequeathed all his fortune

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fortune to it. Miracles now became more frequent and authenticated; and the concourse of pilgrimages to this pious shrine soon augmented the fund of the religious brethren. From this foundation, or perhaps some other even more ridiculous, St. Meinrad may now behold sixty fat Benedictines in possession of immense riches, governed by an Abbot of their own choice, who, from his election, becomes titular prince of the empire. To add force to the imposition, and give strength to the weary pilgrims, the Virgin has been associated in this miraculous business; and if we may judge from the richness of her chapel, and the immense treasures that decorate her shrine, she certainly has been no weak support to the pious fraud. Near 100,000 pilgrims are computed to resort here annually, to pay their offerings, and purchase appendages of their religion, and witnesses of their faith. With a riband that has touched the blessed Virgin, and a rosary that has been offered to her inspection, they feel themselves recompensed for all their troubles, and fully repaid every fatigue. Happy beings! I can pity you; but far be it from me to insult you in your road to peace! Heaven, that is witness to the sincerity of your zeal, will require from other hands the explanation of the motives! The whole village resembles a little fair; and I never saw a place better calculated for an expert carver, and experienced toyman, to make a fortune in. I was persuaded to purchase a safeguard over the lake, and as they told me a few cruitzers would insure me from all risk. I willingly paid about an English shilling for a common image of the Virgin to throw into the water, if the waves proved dangerous; and another half crown for that of our Saviour, which, like a cork jacket, was to keep me from sinking, in case my sins outweighed the efforts of the blessed Mary. With such conductors, a very fine evening, and a competent skill in swimming, you will not wonder at my safe arrival once more at Zurich.

'I know of nothing very curious in the town; in the arsenal, they shew the bow of William Tell; and in the public library, amidst a heap of religious controversies, is one manuscript, that the recollection of virtue and innocence must render interesting to every Englishman. It contains some letters from the unfortunate Lady Jane Grey to the famous reformer Bullinger; and, with regard to the handwriting, may perhaps be original, but the wonderful elegance of the Latin, the purity of the German language, and the sweet strain of piety that breathes through the whole composition, make me a little suspicious, that her talents, however wonderful, could never have been equal to such performances at the age of fifteen.

'I had here the satisfaction of seeing my favourite Gesner; he was on the eve of his departure, with the celebrated Vernet, to some romantic part of the country, and should he be tempted, once more, to take the pen in hand, what may not the prettiest pastoral poet, and the best landscape painter of the age, produce, for our future admiration!

'Another extraordinary genius here, is a Mr. Lavater, who has written four volumes to teach the world how to read physiognomies. He pretends to discover every moral qualification from the features, and that vice and virtue are imprinted in legible characters on the human countenance, which require only time and experience to de-

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cypher. You may laugh at this original syſtem; but, I aſſure you, it has made many proſelytes: his work is very much commended, and moſt people allow it to contain many curious and excellent remarks. But, after all, how painful muſt the doctrine be to a generous mind, that may lead to unjuſt ſuſpicion, and cannot prevent the cruelty of deceit? and amidſt the depravity of ſociety, it is better for us, perhaps, to view mankind diſguiſed, than to diſcover them naked.

'But I can contraſt this ſingular, and I may ſay trifling character, with one that does honour to his country, and to human nature; who having always maintained the rank of a ſimple peaſant, in which he was born, by the force of application, and natural parts, has worked ſuch a reformation in his ſmall diſtrict, and proved, by example, how ſacred the duties of every ſituation are with regard to the welfare of the body corporate, that all his family convey the idea of a patriarchal ſtate, and his neighbours exhibit ſo many patterns of induſtry and good fellowſhip. The * book I ſend you, with the life and opinions of this wonderful man, will render more words upon the ſubject unneceſſary, and prove how inadequate the extent of a letter is to give a tolerable account of his worth.

'The manufactures of this place are in ſome eſtimation; thoſe particularly of crape, hold the firſt rank in point of goodneſs; and that of china, is carried on with conſiderable eſteem and profit. Quantities of raw ſilk are likewiſe wound and prepared here; but it is ridiculous talking to you of trade, who will tell me, that all I can produce would hardly furniſh bales enough to fill an Amſterdam warehouſe. One circumſtance, indeed, that is prejudicial to its progreſs here, is the cramping ſpirit of citizenſhip, which, like our bodies corporate, damps the efforts of induſtry, and which is more ſeverely felt, as the circle of its operations becomes more contracted. Their academies, and public ſchools, are better regulated than any I have yet ſeen; the mode of education at Berne is very imperfect; and I am told that, throughout Switzerland, it is in general hurt by an ariſtocratical pride, which deſtroys the equality among the boys, the only nurſe of true emulation. I ſhall be better able to conſider this ſubject hereafter. The manners of the people are plain and ſimple, and their ſumptuary laws not regarded as laws of reſtraint: I am told, that vice and immorality are no where ſo ſeverely puniſhed; nor can the nobleſt birth, or rank, ſave a citizen from diſgrace and impriſonment in the caſe of adultery. The breaches of duty are here publicly diſcountenanced, and to preſerve conſideration, one muſt act ſo as to deſerve it. You may ſafely, therefore, truſt my morals in this town without danger; and after recovering from the fatigues of this day's journey, to-morrow I will accompany you to the falls of the Rhine.'

The account of Rouſſeau is affecting and intereſting. It is introduced by the following deſcription of the ſcene of his laſt retreat:

'This little town [viz. Bienne], and republic, which are both contained within the circumference of a ſquare league, is ſituated at the

* *Le Socrate Ruſtique*, tranſlated from the German, KLEINJOGG, of Mr. HIRZEL.

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eastern point of a lake that bears its name; extending along the feet of the Jura, till it meets the river Thiel, which joins it at the other extremity, by a navigable stream, to the lake of Neuchatel. The environs are remarkably pretty; the plain before the town is extremely fertile, with a full view of the water to the west; and towards the north, the Jura appears rising above the town, with its vineyards sloping down to the very houses, and its summit tufted with forests. Nothing can be more pleasing and picturesque than the passage from Cerlier to Bienne. The full length of the lake lies before you; every motion of the boat furnishes matter for a new landscape; and I never saw a spot so peculiarly adapted to the efforts of the pencil.

'The few little sketches I have made for you, will help to give you a detail of that variety of beauty which the designs of Aberley, I sent you last year, have so happily grouped together. On a small hillock, to speak in the language of the country, called Jolimont, the prospect presents, on every side, the most enchanting scenery. To the east, the whole lake of Bienne, with its island, towns, and villages; to the south, the river Broy, rolling its waves through an extensive plain, that ends in the distant glimmerings of the lake of Morat, and is finally closed by the Alps and Glaciers; and to the west, the magnificent lake of Neuchatel, with its surface variously chequered by the local accidents of light and shade.

'The bold and fertile island of St. Peter, breaks this expanse of water in the most beautiful manner, and was the last retreat of the unfortunate Rousseau, when driven from his asylum of Motier. It was here that he hoped to finish his days in peace and quiet; and in this sequestered solitude, forgotten by his friends, to pass the short remainder of his life in forgetting and forgiving his enemies. But his persecutions were not yet finished; he was forced to forsake this melancholy happiness, with a heart totally broken by misfortune, and the regret of those who had ever visited him in his peaceful abode *. Every one is acquainted with the cause and motives of his flight from Geneva; from thence he went to Iverdon, where, being pursued and proscribed by the council of Berne, he sought an asylum at Motier, in the Val' de Travers, under the immediate protection of Lord Keith, then governor of Neuchatel. Wholly given up to music and botany, he seemed here to have recovered a tranquillity of mind to which he had long been a stranger; and his confession of faith, and final admission to the communion-table, gave his pious neighbours a hope of seeing accomplished a full recantation of his errors.

'Unhappily for him, and perhaps, even more so for Geneva, *Les Lettres de la Campagne* were ushered into the world with all the pride and support of aristocratical influence; several answers appeared,

* Any anecdotes relating to this extraordinary genius will, I doubt not, be acceptable to the Reader. Some that have been communicated to me since the writing of these Letters; and others, that I have collected from an excellent account of Switzerland, lately published by a gentleman of Neuchatel, will, I hope, occupy no unwelcome place in this part of my correspondence.

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which only served to confirm the superior talents of the Author †, and the goodness of the cause he supported. It was now that he found himself mistaken in his passion for peace and oblivion; the insults and injuries he had experienced, had left an animosity in his heart that he could not easily vanquish; and, like the banished Bolingbroke, he once more embarked in the debates of his country.

'His *Lettres de la Montagne*, in which he seems to have exhausted every resource of his astonishing genius, immediately gave new spirits to the popular party; they triumphed in their turn, and saw the pen they so much dreaded, effectually consigned to neglect, by the manly eloquence of their forgotten and abandoned Rousseau. Thus entered into this political contest, and the anathemas pronounced from the pulpit against a persecuted individual, leading him into doubts about the purity of their doctrine, he drew on himself the resentment of those who had protected him. He was summoned before the consistory, to give an account of his articles of faith; but he only sent a written answer, with the confirmation of the belief he had before professed at his first arrival at Motier in 1762. It was in vain he pleaded a personal contest; the doctrines he established were deemed dangerous; and the clergy of Neuchatel now losing every hope of their proselyte, applied to the council, who appealed to their sovereign. with regard to the book and the Author.

'The following admirable Letter, which does honour to his head and heart, was the answer of his Prussian Majesty:

"FREDERIC, by the Grace of God, King of Prussia, &c. &c.

"Friends and trusty Subjects,

"It is with satisfaction we behold, in the humble Report, addressed to us the 4th of this month, relative to the work of Mr. Rousseau, entitled, *Letters written from the Mountain*, the attention you pay to objects you think interesting to the cause of religion. We cannot but approve the zeal of your holy pastors, in wishing to prevent the promulgation of sentiments contrary to the established and received doctrines of your country. And, disposed as we are, to second them in their laudable views, after examining the means most conducive to that purpose, we readily permit you to take what measures you think most necessary to the public good, with regard to the new edition and sale of the said Letters in question; leaving it to your prudence and discretion, to reject every thing that, after mature deliberation, may appear likely to open a future source of discord and division. Our intention, however, is, that the said work should meet with no mark of public infamy; which, besides being adverse to the spirit of moderation, that ought ever to accompany the defenders of truth, frequently gives a greater publicity to the writings it proscribes, and loses, by the act of condemnation, the very end it proposes to obtain.

† These Letters, written with a good design, and admirable both in their style and matter, appeared at a moment when the fermentation of parties began to subside. Like a zealous champion, Mr. Tronchin threw down the glove, at a time when he should have been satisfied, that his most formidable antagonist was driven from the lists.

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For the rest, we make no doubt, but as you are the first to do justice to the exemplary life and conduct of Mr. Rousseau, you are, at the same time, inclined to permit him peaceably to enjoy the protection of your laws, in the retreat he has chosen, where our will is, likewise, that he should remain in perfect repose. With this we pray God to keep you in his holy protection.

"By order of the King,

March 30, 1765. (Signed) "FENKENSTEIN HERZBERG."

'There was now only one way left to render this noble lesson of toleration useless. The country was alarmed; he was every day exposed to insults and danger, and thought it best, by a precipitate flight, to avoid the rage of an incensed and misguided populace. After a few months residence on this charming and sequestered island, he was once more ordered, by the council of Berne, to quit their territories. His misfortunes now totally overwhelmed him; he abandoned all hopes of happiness; and the following singular letter, among many, that passed between him and his friend Mr. De Grafenreid, then bailiff of Nidau, is the best proof of his feelings, and the severest reproach he has left behind him to the cruel inveteracy of his enemies.

"SIR, Island of St. Peter, Oct. 20, 1765.

"The wretched situation in which I find myself, and the confidence I have in your goodness, have determined me to intreat you to propose one condition to their Excellencies; which, whilst it releases me, once for all, from the troubles of a turbulent life, will, at the same time, more completely fulfil, in my opinion, the intentions of those who persecute me. I have consulted my age, my temper, and my force; none of them are capable of supporting the fatigue of a long and dangerous journey, or of combating the inclemencies of the season in a foreign country, at a moment when my present infirmities hardly allow me to quit my chamber. After what has passed, I dare not enter the territories of Neuchatel; where, even the protection of the sovereign, and the government, cannot secure me against the fury of a deluded people. You cannot but be sensible, likewise, that thus inhumanly driven from this, I can have no hopes of protection from the smaller and neighbouring states. Reduced, therefore, to this cruel extremity, there appears to me but one resource; and, however dreadful it may appear, I embrace it, not only without repugnance, but with an eagerness to see it accomplished. If their Excellencies will but permit me to pass the rest of my days in prison, in any part of their state they shall judge proper, I will live there at my own cost, and give security for my future subsistence. They may debar me, if they please, from pen and paper, and from every worldly communication, but those immediately necessary, and which shall be carried on by the person to whose care I am entrusted. All I request is, the use of a few books, and the permission, now and then, of taking a few turns in the garden. Do not imagine from the apparent violence of the expedient, that it is only the result of despair. My mind is, at this moment, perfectly calm, and my determination proceeds from the most cautious and profound consideration. If the resolution I have formed is an extraordinary one, you will allow my situation to be no less so. My calamities are without example; the storms of life

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life I have, for many years, been exposed to, were enough to have ruined the health of the strongest man: what then must be their effects on a poor infirm being like me, worn out with cares and vexations, and whose only ambition is to die in peace. The passions of my heart are all extinct; I feel only the desire of retreat and repose, and those will accompany me to the habitation of my choice. There, delivered from the idle importunities of the curious, and secured from the fatal contingency of any new event, I shall await the last with patience; and having no communication with the world, have nothing to increase my sorrows. I love liberty, I will confess; but mine is beyond the reach of man, and bolts and bars cannot deprive me of it. This captivity appears to me armed with so little terror, and I am so firmly persuaded, that it will afford me all the happiness I can expect in this life, that, upon that very account, though it would free my enemies from every alarm, I dare not hope to obtain it. But I am willing to acquit myself of every private as well as public reproach, and to try every honest means of assuring my own peace and quiet, and preventing any new dangers my enemies may force me to brave. I am well acquainted, Sir, with those sentiments of justice and humanity, with which your generous heart abounds, and feel how much it will cost it to demand a grace, of this nature, in my behalf. But I trust, that when you have considered every thing, the request I make will appear as a blessing; and the same sentiments which occasion your reluctancy, is the surest voucher I can have of your being able to surmount it. I wait the honour of an answer before I take any decisive step, and begging you to accept, at once, my excuses and respect,

"I remain, &c."

'The request was not granted, and the denial was followed by this short and pathetic letter:

"Sir, Island of St. Peter, 22d Oct. 1765.

"I shall be able to quit the island of St. Peter next Saturday, and can so far conform to the order of their Excellencies. But the extent of their territories, and the ill state of my health, will not permit me, the same day, to pass the limits of their power. If they are inclined to punish this mark of disobedience, my life and person are perfectly at their disposal; I have learnt to expect every thing from mankind, and my soul is ever prepared for the worst.

"Receive, just and generous man, the assurance of my respectful gratitude, and of a remembrance that will for ever be dear to my heart."

The last Letters in this collection give a ludicrous account of the entertainment of the Grand Duke and Duchess of Russia at Stoutgard. The account, however, being very long, and the scenes described being nearly of the same nature, became tiresome; and though we laughed much, yet we yawned more. If the mild vapour overspread our faculties amidst its gayer scenes, how was it that we kept our eyes open amidst those of a graver and more sombrous hue? We will honestly acknowledge, that it was not without some difficulty.

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ART. XI. *Observations and Experiments for investigating the Chemical History of the tepid Springs of Buxton*, &c. By George Pearson, M. D. 2 vol. 8vo. 8s. boards. Johnson. 1784.

'THE occasion of these volumes of Observations and Experiments, that are now submitted to the judgment of the public, was the discovery of an error in the opinion universally and confidently entertained, concerning the nature of a kind of *air*, or *permanent vapour*, that impregnates the tepid waters of Buxton, on which their peculiar efficacy in diseases was believed entirely, or principally to depend.'

Such is the account given by the Author himself of the motive which gave birth to this publication.

He farther observes, in his Preface, that in executing this design, he found that many of his conclusions 'were rendered vague, or less extensively useful, and that others could not be drawn, for want of a *general chemical history* of this spring water, considered as an elementary substance; and of the other matters, besides the above permanent vapour, that might be contained therein.' These considerations induced him to enlarge his plan considerably, and to extend his enquiries to matters which may, at first sight, appear not to belong to his subject; but which, nevertheless, may serve to illustrate some of the more obscure points concerning the operations of this mineral water. An investigation into *the structure and contents of the strata whence it rises*, must no doubt be of service in leading us synthetically to the constitution of it: and a view of *the external form and appearance of the mountainous regions of Derbyshire*, and of the *climate of the Peak*, may effectually assist in accounting for some of the effects often imputed to the water alone: while a *chronological relation of the use of Buxton water*, must serve as a fund of experience, the utility of which is too manifest to be here insisted upon. It being generally the case in philosophical researches, that the investigation of one subject leads to the discovery of others that were not immediate objects of enquiry, our Author has not scrupled to interspersе in his work *accounts of some newly discovered or little-known properties of substances relating to several branches of chemistry, and animal and vegetable life.*

After this summary view of the general purport of the work, we shall briefly analyse the contents of it, dwelling chiefly upon those parts that appear to us to have an useful tendency.

Part I. In *the historical and descriptive* narratives, the Author seems to have been very industrious in collecting all that hath hitherto been said both as to the locality and the investigation of the substances that compose the strata of the Peak. The chain of hills that crosses near the middle of our island down to Derbyshire, and which

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which he calls the Britiſh Appenine, being deſcribed, our Author ſhews, from the courſe of the many rivers and rivulets that take their riſe in them (in the Peak), that this is the higheſt ſpot in the ſouthern part of the iſland. The number of mines, caves, chaſms, &c. in this region, facilitating an examination of the inferior ſtrata, Dr. P. has collected from Ferber, Withering, Biſhop Watſon, but chiefly from Whitehurſt, a very ample deſcription of them.

The ſection that relates to the *atmoſphere* of the Peak, treats, 1. *of its preſſure*, which, this region being ſo elevated, is of courſe leſs than in any other parts of England.

2. *Its temperature*, as it affects vegetation, the ſtate of the water as to ſolidity and fluidity, and our ſenſations; hence are deduced obſervations on the ſeaſons in the Peak. It is practically inferred, 'that during the ſummer months (the part of the year that Buxton is moſtly reſorted to), alterations are liable to be effected in the habits of diſeaſed perſons, if not by the difference of heat to which they are expoſed from that of the countries from which they have come, at leaſt by the frequently alternate ſtates of heat and cold of the atmoſphere. And that during the other parts of the year, changes may be produced in ſtates of diſeaſe by the greater degree of cold of the Peak, than that of moſt other regions during the ſame ſeaſon.'

3. *Of the kind and quantity of ſubſtances combined with the air in the atmoſphere.* Theſe ſubſtances are *water* and *phlogiſton*. We find here obſervations on the purification of the air by vegetation and water, chiefly from Ingenhouz and Prieſtley. The Peak derives but little advantage from the former of theſe purifying proceſſes, vegetation being but languid in that elevated region. As to water, the abundance of rain and fogs ſupply in a great meaſure the want of lakes and rivers. The comparative purity of the air, in different parts of and in the vicinity of the Peak, was tried by the nitrous teſt; but the accuracy of the teſt, as to ſalubrity, is very juſtly called in queſtion.

4. *Of the kind and quantity of ſubſtances impregnating the atmoſphere of the Peak in a ſtate of* diffuſion *and* mixture. The Dr. offers here many obſervations on *gas*, or choke damp (fixed air); on the *oil of metals* *, or fire damp (inflammable air); and firſt advances an opinion, that many of the permanent vapours, which choke animals and extinguiſh flame, are neither fixed nor inflammable airs, but probably a compound of air and phlogiſton, which hath of late, though improperly, obtained the name of *phlogiſticated air*. We apprehend that when our Author wrote

* By the uſe of this appellation for inflammable air, the Author betrays the ſchool whence he derived the elements of his chemical knowledge.

this,

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this, he had not yet seen Professor Murray's account of his experiments on the exhalations in the Grotta del Cane, published in the Stockholm Transactions for the year 1775, from which he deduced that this moffetta is actually fixed air. The water not combined, but merely diffused in the atmosphere, leads our Author here to enquire into the cause of the humid state of the atmosphere in the Peak. He mentions next the other ingredients that occasionally impregnate the air, such as, among the mineral substances, acids, alkalies, earths, metals, inflammables; of the animal kingdom, the multitude of insects that often swarm in the air; and lastly, the noxious miasmata arising from the putrefaction of both animal and vegetable substances, and separated from the living animals and plants in the performance of their functions.

5. *Of the quantity, frequency, and form of water, passing through the atmosphere to the surface of the earth.* After some general observations on rain, fogs, mists, snow, and hail, our Author delivers here the following practical directions.

'Practitioners, in advising patients to live in certain climates, will find it necessary to consider the influence arising from long continued or daily precipitations of water. Water contained in the atmosphere in a *suspended state*, and also water frequently falling through the atmosphere in a fluid form, to the surface of the earth, will have the effect of uniting with *gas* diffused through the common air, and consequently from the frequent humid states, and almost daily precipitations of water in rain, we may justly conclude the atmospheric air of this region (the Peak) to be more free of *(from)* impurity arising from gas contained therein, in a state of suspension, than in countries where contrary states of the atmosphere prevail. Moreover, water will combine with, or wash off almost every kind of substance suspended in the atmosphere, excepting water; so that on this account we should expect to find *the moor land air of this region void of almost all extraneous substances excepting water*; a circumstance never before, as far as I know, suggested.'

6. *Of the motion of the atmosphere.* Under this head we find some general observations on winds, gusts, and storms. And here our Author concludes his investigation of the external form and internal structure and properties of the earth in the Peak.

The Second Part is entitled, *History of the chemical qualities of the tepid waters of Buxton.* And first, we have a section *on the properties of the tepid waters of Buxton, that are discovered immediately by the external senses.* The strata about Buxton, and the situation of the springs, are more particularly described. The temperature of the water is from 81° to 82°. It is perfectly transparent, colourless, insipid, and inodorous; emits air-bubbles, and a steam, and feels hard when rubbed between the hands. In general,

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neral, it appears to the senses to be *a simple or elementary substance, with which is mixed a permanent vapour.* This vapour, which rises in bubbles from the springs, is not gas (fixed air), for the water has no acidulous taste whatever: nor is it either an hepatic air, or any other phlogistic vapour, for it is perfectly inodorous.

The second Section contains *experiments to shew, by means of* mixtures *of substances, whether this water contains any ingredients, and what they are?* The result of this enquiry is, what had partly been already intimated in the former section, 'that these waters contain *no acid*, excepting perhaps a small quantity of gas, and *no alkali*; that they are impregnated with *vitriolic acid combined with quick lime*, forming vitriolic selenites; but whether united with other substances also, these experiments do not inform us: that they contain *muriatic acid combined with some substance*, but with what kind of matter is not ascertained; and also *calcareous* earth: that it is extremely doubtful whether they have any *metallic salt*; but that if they do contain any, it is iron dissolved probably by the acid of vitriol, certainly not by gas; and that they are impregnated with *a permanent vapour*, which is probably air, but *not with any phlogistic substance.*

'The proportion of these substances, dissolved in Buxton water, to each other, and to the water, doth not appear from these experiments by mixture; but from the comparison generally made, of the appearances on mixture with common spring-water, it is probable, that they are not only of the same sort of substances, but in quantity not exceeding that which is usually contained in ordinary cold springs.'

In a third section are related *the experiments made to discover by means of* heat *the properties of Buxton water.* It appears from these experiments, that this water contains about $\frac{1}{64}$ of its bulk of *permanent vapour*, a part of which is air; but that the kind of vapour with which this air is mixed is not evident, except that it is not gas, or any phlogistic vapour.

That the substance which was found to combine with quick-lime, on the addition of lime-water to Buxton, Matlock, and common spring waters, and to form therewith a white precipitate, is gas: that Buxton water contains about half the quantity of this gas that is found in common spring water, 14 pints of the former water containing about 28 ounce measures of gas: that the quality of the gas contained in Buxton, Matlock, and common spring water, is the same with regard to degree of concentration considered as a species of acid, as this permanent vapour extricated from calcareous earth: That this gas in those waters is combined with quick-lime, or with the compound of gas and quick-lime, and not with simple or elementary water, as was hitherto supposed; That Buxton water

affords

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affords on evaporation $\frac{1}{384}$ of its weight, or 16 grains of solid matter in a gallon of water, which sediment is found to consist of sea salt, vitriolic selenite, and calcareous earth, in the proportions of about $1\frac{3}{4}$ gr. of sea salt, $2\frac{1}{2}$ of vitriolic selenite, and $10\frac{1}{2}$ gr. calcareous earth (the total of these we must observe is only $14\frac{3}{4}$ gr. instead of 16 gr.) It was farther proved by this process, that Buxton water contains no acid excepting acid of vitriol, muriatic acid, and gas combined with fixed fossil alkali and quicklime. Lastly, that it does not contain any phlogistic substance separable by heat and evaporation.

On a general review of this investigation, our Author is of opinion, that the virtue of Buxton water, in the cure of diseases, depends chiefly if not wholly (1) on its purity, or small quantity of impregnation, (2) on its temperature, and (3) on the permanent vapour it contains.

The third and last part, which takes up the whole of the second volume, contains an ample series of experiments and observations on the *permanent vapour* that rises spontaneously from the tepid springs of Buxton. From these we learn, that this vapour is elastic, being affected in its dimensions both by pressure and temperature; that its specific gravity is nearly the same, or rather less than that of common air; that it is transparent and colourless in any bulk that can be conveniently viewed together; that it has no taste or smell; that it is sonorous; that when in motion it may be felt, exciting a sensation similar to the motion of the air called wind; and that it possesses the property of viscidity.

This permanent vapour has been found totally unfit for respiration, though not in itself poisonous, animals dying in it as if placed in an exhausted receiver. Fishes are killed in this water, not by the permanent vapour, but by the heat of the water. This vapour extinguishes fire. It was also found that the aerial fluid, which is extricated from Buxton water by the heat of boiling water, consists of about *equal parts* of the vapour which rises spontaneously, and of air. That in a mean pressure and temperature the bulk of this vapour is to that of water as 1 to 64: that vegetation is not impeded by this vapour, and that it is itself no way affected by vegetation: that an animal suffocated by this vapour, does not putrify sooner than an animal killed by some mechanical injury: that none of the acids, alkalies, salts of any kind, alcohol, oils, or solution of soap have any effect in decomposing or altering this permanent vapour: that common spring water and lime water, saturated with common air, do not unite with it: that it is not at all altered by being a long time in contact with water or lime water: and that under some circumstances it mixes with common air, not in a state of combination, but diffused, or in a state of mixture.

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The next section treats *of the occasion of the peculiar chemical properties of Buxton tepid springs.* Allowing that the permanent vapour contained in this water is not gas, as hath hitherto been maintained, but *a compound of air and phlogiston*, and the same as the choke damp, our author contends, that the latter being known to be the effect of subterraneous fires, it must be admitted that the former is derived also from the same origin. Its heat he ascribes to the fermentation or rather decomposition of iron pyrites, which causes the inflammation of beds of combustible matter; and from this decomposition of the sulphur in the pyrites he derives the *compound of air and phlogiston.* From this hypothesis many other phænomena are deduced, accounting for the production of warm and tepid springs, of earthquakes, &c.

In the conclusion to the work, the reader will find many practical applications of the facts derived from the above experiments, and directions for the manner of using and keeping the Buxton water; of composing it artificially; and even of collecting from it the permanent vapour to which, and to the temperature, are chiefly ascribed its medicinal virtue, for preserving and administering this vapour independent of the water.

We have thus briefly gone over the contents of this work, the Author of which, no doubt, appears to be a diligent investigator, and zealous for the progress of the profession he has embraced. Considering that this is a first publication, and that (for reasons not assigned, but of which many and those very valid ones may exist) it has evidently been composed with some haste, we can scarcely censure some want of order in the arrangement, and of correctness in the style, which latter has in some places left us in the dark concerning the real sense of the Author. We think ourselves however justified in auguring, that, with a little more practice and leisure, Dr. Pearson may obtain a distinguished rank among the writers of his profession.

ART. XII. *Dramatic Miscellanies:* consisting of Critical Observations on several Plays of Shakspeare: with a Review of his principal Characters, and those of various eminent Writers, as represented by Mr. Garrick, and other celebrated Comedians. With Anecdotes of Dramatic Poets, Actors, &c. By Thomas Davies, Author of Memoirs of the Life of David Garrick, Esq. 8vo. 3 vols. 13s. 6d. boards. Davies. 1784.

THESE volumes must be highly acceptable to the lovers of playhouse anecdotes, and dramatic and theatrical criticism, a kind of literary commodity at present much in requeſt; in which the Author, now under contemplation, is a considerable and successful dealer and chapman. There is indeed a certain charm and fascination surrounding the theatre, that gives a grace and lustre to every thing that appertains or relates to it. The pleasure we have derived, from scenes of humour or pathos, confers a consequence on those who have framed or represented them,

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and we read the secret incidents of their lives, and touches of their characters, with the same kind of pleasure that we receive from admittance behind the scenes, where every thing appears in a new light, though in fact less advantageous.

Of the first of these volumes, too large a portion, no less than 200 pages, is consumed in animadversions on Shakespeare's King John, and Richard the Second—the last of which is one of the least attractive, and the first not the most considerable, of that great writer's dramas. In the course however of the dramatic and theatrical examination of these two historical plays, many shrewd observations, as well as entertaining anecdotes, are offered to the reader. The verbal criticisms on the text we shall here, and in every part of the work, entirely pass over, as they are, in our opinion, the least happy parts of these Miscellanies. We shall therefore, on these two plays, only observe, that the remarks on the Constance of Mrs. Cibber, the Pandulph of Colley Cibber, the extracts from the old play of King John; as well as the account of the revival of Richard II. with the anecdotes of Haynes, the Printer of the Craftsman, Stevens the button-maker, Dick Yates, Michael Stoppelaer, Mrs. Horton, and Nat. Clarke, are all worthy notice.

On the two parts of Henry IV. are many entertaining remarks and reports concerning the Falstaffs of Lowin, Betterton, Booth, Harper, Quin, &c.; the *Shallow* of Old Cibber, and the *Pistol* of his son; interspersed with some judicious observations on the plays themselves, in which the Critic has, as we think, offered weighty reasons in support of his opinion, that *Falstaff* was originally known by the denomination of *Oldcastle*. We cannot however agree with Mr. Davies, that Jonson or Fletcher meant to emulate or imitate that admirable character in their Tucca or Cacofogo. Bessus indeed is more doubtful.

The merit of Lowin in Falstaff tempts Mr. Davies, rather out of time, to trace the fate of the actors during the civil war; but the matter is entertaining, and, if rightly placed, would agreeably fill the chasm of the history of the theatre.

The remarks on Henry VIII. contain judicious criticisms on the representations of Henry by Betterton, Booth, Quin, &c. and of Wolsey, by Colley Cibber, Mossop, and Digges.

The second volume opens with an examination of the composition and representation of Shakespear's *All's well that ends well*; which contains nothing remarkable, except too high a commendation of the character of *Parolles*, and too laboured a depreciation of the *Bessus* of Beaumont and Fletcher. There are so many beauties, and so many defects in the play of *King and no King*, that we are not at all surprised, that Garrick thought of reviving it, and afterwards dropt the design. Mr. Davies, however, recites this intention, agitated in the theatrical cabinet,

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with so much importance, that it recalls to our mind a line of Churchill's description of him in the Rosciad,

Statesmen all over! in plots famous grown.

From Shakespeare, the Author of these Miscellanies passes to B. Jonson, whom, we think, he treats with too little respect and too much severity. The verses of Leonard Digges are poor authority. Mr. Davies might as well attempt to depreciate Shakespeare from the commendatory verses of Gardiner, &c. prefixed to the plays of Beaumont and Fletcher. The tragedies of Ben Jonson, as well as many other parts of his works, are deservedly fallen into oblivion; but we heartily concur in the truth of the old distich,

The Fox, the Alchemist, the Silent Woman,
Wrote by Ben Jonson, are outdone by no man!

The plays of B. Jonson, however, afford Mr. Davies an opportunity of speaking of the merits of several performers in them, particularly Garrick and Woodward: of whom we have heard, from tolerable authority, that the manager instructed the actor, in the part of Bobadil, from his remembrance of Jonson's, the player's, Noll Bluff; a character of Congreve, founded on B. Jonson's Bobadil.

From the cursory notice of the plays of B. Jonson, Mr. Davies reverts to Shakespeare, and properly censures the alteration of Macbeth by Sir William Davenant. The truth is, that during the civil war, notwithstanding the labours and silent studies of Milton, literature seems to have slept, and even the works of Shakespeare to have fallen into a temporary oblivion; so that, afterwards, Davenant, Otway, and even Dursey, produced meagre and deformed plays, in which they pillaged and violated the venerable original. It seems too, that almost immediately on the demise of Shakespeare, that B. Jonson, and Beaumont and Fletcher, possessed themselves of the stage, to the exclusion, in great measure, of the admirable dramas of their glorious predecessor.

On *Julius Cæsar*, Mr. Davies has bestowed two chapters. The play, like every drama of Shakespeare, has its beauties, but not such as to give great pleasure on the stage; which, as we suppose, was the true reason that Garrick declined reviving it, as well as the *King and no King* of Beaumont and Fletcher.

In the remarks on this play, Mr. Davies enters deeply into *Roman politics*. On the whole he is a partizan for Cæsar, and an enemy to the conspirators. The following passage is remarkable:

'We may, with all the appearance of truth, conclude, that the conspirators hated all tyranny but their own; aristocracy was the idol for which they fought and died; and that is, of all forms of government, the best suited to men of intolerant principles, and the most oppressive to the people. God forbid that England should be ever governed by a house of lords! and this I do not say from a want of due reverence to that august assembly.'

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In the remarks on King Lear, we are astonished that so sober and judicious a critic as Mr. Davies, should approve of the ridiculous *loves* between Edgar and Cordelia, first insinuated into the play by Tate, and so religiously and injudiciously retained by the actors. From his prejudices imbibed in that *corps*, he must have conceived so unreasonable a partiality for so wretched an alteration, weakening the main interest, and tending to degrade the filial tenderness of Cordelia. In the catastrophe, Tate has some merit; though we wonder that Garrick, who hazarded an alteration of Hamlet, never attempted a restoration of the conclusion of Lear, a scene which he, of all men, was most equal to exhibit; a scene which contains touches equal to any from the hand of Shakespeare.

Among the observations and anecdotes on this tragedy, Mr. Davies commemorates his own performance of Gloster, and his wife's Cordelia. Garrick, however, and Mrs. Cibber are not forgotten, but duly noticed and distinguished.

After a chapter on Shakespeare's Antony and Cleopatra, containing nothing remarkable, except an account of the introduction of *female performers* on our stage, the writer proceeds to some strictures on Beaumont and Fletcher, to which excellent dramatic authors, Mr. Davies, in our opinion, does less than justice. Shakespeare is excellent, super-excellent; but surely his merit is not founded on the inefficiency of other poets. Mr. Davies has very properly said, 'I have ever looked on Beaumont and Fletcher as the disciples, or rather the dramatic offspring of Shakespeare; and such an offspring as will ever reflect great honour on the parent.'

Remarks on performers, as usual, attend this chapter.

The third volume opens with observations on the tragedy of *Hamlet*; on which the Author employs no fewer than a hundred and fifty pages; in the course of which the best things we meet with, are a fair exposure of the incompetency of the Ghost in Voltaire's Semiramis, a dialogue between Wilks and Booth on bullying the Ghost, and an investigation of the character of Polonius. We agree with Mr. D. on the guilt of *Gertrude*, as well as on the merits, or rather *demerits* of Garrick's alteration of Hamlet.

The remainder of these Miscellanies are employed on the dramatic labours of Dryden, Otway, Lee, Buckingham, Congreve, Betterton, and Cibber. The critical observations on their works, though trite, are in general just; besides which, they serve as the vehicle of much theatrical history and anecdote, particularly the lives of those two stage-heroines, Mrs. Barry and Mrs. Bracegirdle. On the chapter of Cibber, we think the writer too much inclined to severity, relying too implicitly on pamphlets professedly written against him by splenetic authors, the constant revilers of playhouse managers. Our Critic seems to lifted too readily to tales of scandal: the *living* indeed,

he praiſes profuſely, and though he cannot but echo the loud applauſes of the general voice in favour of the dead, yet he ſeizes every opportunity to remind us of the *envy* of *Garrick*, and the *vanity* and *inſolence* of Cibber. His apology to Mrs. Garrick, in the preface to theſe Miſcellanies, is but an addition to the offence given by the *Memoirs*; and to conſole the family of Mr. Rich, under their feelings for ſimilar liberties, he tells them in a cavalier ſtyle, that 'they ſhould conſider he was not writing *the lives of the ſaints!*' This, however, is candour and mildneſs, in compariſon to the inſinuation againſt one of the laſt Editors of Shakeſpeare, in the 76th page of the third volume of theſe Miſcellanies. Such a charge made, without proofs of the truth of it, is the moſt malevolent ſlander. While we are on this ſubject, we will inform Mr. Davies, that the friends of Garrick have often ſeen at Hampton, a very fine picture of Betterton, of which Garrick was remarkably fond. We hope, therefore, in the next Edition of theſe Miſcellanies, to ſee a due correction of the laſt paragraph in p. 406 of the third volume. We more particularly notice theſe circumſtances, becauſe critics and biographers are apt to be afflicted with the itch of ſcandal, of which we perceived ſome touches in the Memoirs of David Garrick, who ſtill lives in the kind memory of the theatrical world, of which he was once the idol.

Having given a kind of analyſis of the whole work, we forbear to fill our pages with *extracts*; not from the fear of their appearing tedious or unentertaining, but becauſe we wiſh to refer the reader to *the Miſcellanies* themſelves, which we will venture to recommend to his peruſal, as an agreeable ſource of ſome inſtruction and much entertainment.

ART. XIII. *A Voyage to the Pacific Ocean:* Undertaken by the Command of his Majeſty, for making Diſcoveries in the Northern Hemiſphere; to determine the Poſition and Extent of the Weſt Side of North America; its Diſtance from Aſia; and the Practicability of a Northern Paſſage to Europe. Performed under the Direction of Captains Cook, Clerke, and Gore, in his Majeſty's Ships the Reſolution and Diſcovery. In the Years 1776, 1777, 1778, 1779, and 1780. In Three Volumes. Vol. 1ſt and 2d. written by Captain James Cook, F. R. S. Vol. 3d. by Captain James King, L. L. D. and F. R. S. Illuſtrated with Maps and Charts, from the original Drawings made by Lieut. Henry Roberts, under the Direction of Captain Cook; and with a great Variety of Portraits of Perſons, Views of Places, and hiſtorical Repreſentations of remarkable Incidents, drawn by Mr. Webber during the Voyage, and engraved by the moſt eminent Artiſts. Publiſhed by Order of the Lords Commiſſioners of the Admiralty. 4to. 4l. 14s. 6d. boards. Nicol. 1784.

TO this moſt valuable and ſplendid publication is prefixed a very elegant and maſterly introduction by the Editor,

who, although his name does not appear, is well known to be the very acute and ingenious detector of the frauds publiſhed by Lauder and Archibald Bower; alſo of a learned work entitled *The Criterion* *. In this introduction, the advantages which have accrued from theſe voyages are pointed out; as they reſpect improvements in geography; as they do, or may hereafter, reſpect commerce, aſtronomy and navigation, botany, and natural philoſophy in general.

In treating of the improvements, made by their means, in geography, he is naturally led to a diſcuſſion of what we knew before, in that branch of knowledge; and alſo to ſtate the opinions which were entertained concerning what we had farther to expect.

Under the former of theſe heads, our Editor naturally premiſes ſomething concerning the diſcoveries of *Columbus*, *Vaſco de Gama*, *Magalhaens*, *Mendana*, and *Quiros*; as well as the more early Dutch diſcoverers, *Le Maire*, and *Schouten*, in 1616, *Taſman*, in 1642; and *Roggewein*, who made the circuit of the globe, in ſearch of diſcoveries, ſo late as 1722. But all theſe, he ſhews, except *Taſman*, deviated little from one common tract, and therefore diſcovered, chiefly, the ſame iſlands; but which, nevertheleſs, appeared to them to be different ones, on account of the different errors which had crept into the reſpective reckonings of longitude; and they, accordingly, called them by different names, to the no ſmall confuſion of the geography of this part of the globe. He next proceeds to deliver a ſuccinct detail of the routes followed, and the diſcoveries which had been made in the five former voyages, undertaken by command of his preſent Majeſty. In which he points out how great a ſhare of the diſcoveries that have been made, belong to the immortal conductor of that which is recorded in the volumes before us.

Under the latter, the notions of a ſouthern continent, and of a paſſage from the Atlantic into the Pacific Ocean, either in a north-eaſtern, or a north-weſtern direction, ſtand foremoſt on the canvaſs; and it has fallen to the lot of our celebrated navigator to ſhew that neither of them have exiſtence; at leaſt, in latitudes where navigation is poſſible. From what is here ſaid on the ſubject of a ſouthern continent, we learn, that M. le Monier has not yet given up the exiſtence of the land, called, by Bouvet, the Cape of the Circumciſion †; but has lately printed two additional memoirs on the ſame ſubject; the arguments contained in which, as well as thoſe advanced in his former paper, are here confuted, and Captain Cook's conduct, in his ſearch of that land, is juſtified in the moſt complete and ample manner.

* For an account of which, ſee Rev. Vol. X. p. 463.

† See the Supplement to our Review for the latter part of the year 1781, p. 494.

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In ſpeaking on the latter of theſe two heads of ſpeculation, many very intereſting circumſtances are introduced, relating to the countries and coaſts adjoining to Hudſon's Bay, Weſtward, furniſhed by the Committee of the Hudſon's Bay Company; and which throw great light on the cuſtoms and manners of the people inhabiting that moſt dreary and inhoſpitable clime, as well as on the geography of that ſide of North America, and of which very little was before, with certainty, known to the public.

Formerly, great complaints were made againſt this Company, on account of their neglecting to proſecute voyages of diſcovery; for the purpoſes of which they at firſt received their charter, as well as for diſcouraging all attempts of that nature which were made by others: but it muſt be acknowledged that the preſent Governor and Committee have made ample amends for the narrow-prejudices of their predeceſſors; as they have not only done every thing in their power towards obtaining a perfect knowledge of thoſe parts themſelves, but have, on the preſent occaſion, moſt liberally and readily contributed every thing that could be required of them towards making that knowledge public and uſeful, by communicating ſuch obſervations, maps, charts, and journals, as were in their poſſeſſion. We look upon theſe communications to be ſo very intereſting, not only from their novelty, and the entertainment which they will afford our readers, but alſo on account of their importance and authenticity, as geographical documents, that we ſhall make no apology for inſerting the following abſtract of them:

The great expectations which had been raiſed by Mr. Dobbs and Mr. Ellis, of finding a paſſage through Cheſterfield's Inlet, from Hudſon's Bay into the Pacific Ocean, induced the Governor and Committee of the Hudſon's Bay Company, in 1761, to direct Mr. *Chriſtopher*, then maſter of a ſloop in their ſervice at Fort Churchill, but now ſenior commander of the ſhips employed by them, to examine that inlet. In conſequence of theſe orders, Captain *Chriſtopher* ſailed from Churchill River in the ſummer of 1761, and proceeded up it until he found he was in a river, by the water growing briackiſh: he then returned.

To leave, however, no room for a variety of opinions on this ſubject, he was ordered to repeat the voyage in the following ſummer; and Mr. Norton, ſince Governor at Churchill, was appointed to attend him in a cutter. The journals of Captain *Chriſtopher* and Mr. *Norton*, together with Captain *Chriſtopher*'s chart of the inlet, were readily communicated by the Governor and Committee, with leave to extract from them ſuch parts as might be thought uſeful and intereſting to the public. From theſe authentic documents it appears, that the examination of Cheſterfield's Inlet was now fully completed: and found to end in a freſh-water

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water lake, at the diſtance of about 170 miles from the ſea; and that this lake was about twenty-one leagues in length, and from five to ten broad; completely cloſed on every ſide, except to the Weſt, where there was a ſmall rivulet. This ſmall ſtream was likewiſe examined by Mr. *Norton* and the crew of the cutter; who landed, and marched up the country, until they found it terminate in three falls, one above another, over which there was not water for a ſmall boat. The ſtream was continued about five or ſix miles above theſe falls, but with many intervening ridges, moſtly dry from ſide to ſide. Thus ends Cheſterfield's Inlet, and with it Mr. Dobb's and Mr. Ellis's laſt expectations of a paſſage from Hudſon's Bay into the Pacific Ocean.

Within theſe late years all the coaſts North of Churchill, to this inlet, have alſo been examined; and it has been found that in all this extent of coaſt, there is no inlet of any conſequence. Piſtol Bay, which is ſituated in theſe parts, and which the laſt writer, in this country, on the probability of a N. W. paſſage from Hudſon's Bay, mentions as the only remaining place where ſuch a paſſage could exiſt, has been ſailed round in an open boat, by Captain Chriſtopher, and found not to run above three or four miles inland.

But beſides theſe voyages, which ſatisfy us that we muſt not look for a paſſage on this ſide of the latitude 67 degrees North, we are indebted to the Hudſon's Bay Company for a journey by land; which throws much additional light on this matter, by affording, what may be called demonſtration, how much farther North, at leaſt, in ſome parts of their voyage, ſhips muſt go, before they can paſs from one ſide of America to the other. The northern Indians, who come down to the Company's factories to trade, had brought to the knowledge of our people a river, which, on account of much copper being found near it, had obtained the name of the Copper-mine river. We read much about this river in the publications of Mr. Dobbs; and he conſiders the Indians account of it as extremely favourable to his ſyſtem. The Company, being deſirous of examining into this matter with preciſion, directed Mr. Hearne, a young gentleman in their ſervice, and who having been brought up for the navy, and ſerved in it the war before laſt, was extremely well qualified for the purpoſe, to proceed over land, under the convoy of thoſe Indians, for that river; which he had orders to ſurvey, if poſſible, quite down to its exit into the ſea; to make obſervations for fixing the latitudes and longitudes; and to bring home maps and drawings, both of it and the countries through which he ſhould paſs.

Accordingly Mr. Hearne ſet out from Prince of Wales's Fort, on Churchill river, latitude 58° 47½′ North, and longitude 94° 7½′ Weſt from Greenwich, on the 7th of December, 1770; and all his proceedings are regularly recorded in a well-

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written Journal; the publication of which would be a very acceptable preſent to the world, if he could be prevailed on to give it; as it draws a plain, artleſs picture of the ſavage modes of life, the ſcanty means of ſubſiſtence, and indeed the ſingular wretchedneſs, in every reſpect, of the various tribes, who, without fixed habitations, paſs their miſerable lives in roving over the dreary deſerts and frozen lakes of the immenſe track of continent through which Mr. Hearne paſſed; and which he may be ſaid to have added to the geography of the globe *. In the month

* As a proof of the inconceivable wretchedneſs and miſery to which theſe people are ſubject, we ſhall give the two following extracts from Mr. Hearne's Journal: one of them is inſerted in the work before us, and the other fell, accidentally, into our hands ſeveral years ago.

"We arrived at the Copper-mine river on the 13th of July, and, as I found afterwards, about 40 miles from its exit into the ſea. On our arrival at the river, the Indians diſpatched three men before, as ſpies, to ſee if any Eſquimaux were about the river: and on the 15th of the ſame month, as I was continuing my ſurvey toward the mouth of the river, I met the three ſpies, who informed us there were five tents of Eſquimaux on the weſt ſide of the river; and by their account of the diſtance, I judged they were about 12 miles off. On receiving this news, no more attention was paid to my ſurvey; but their whole thoughts were engaged on planning the beſt method of ſtealing on them the enſuing night, and killing them while aſleep. The better to complete their deſign, it was neceſſary to croſs the river; and by the account of the ſpies, no place was ſo proper for that purpoſe as where we were; it being fine and ſmooth, and at ſome diſtance from any cataract. Accordingly, after they had put their guns, targets, ſpears, &c. in order, we were ferried over the river; the doing of which (as we had only three canoes) took ſome conſiderable time. It muſt be obſerved that before we ſet out on the weſt ſide, all the men painted their targets, ſome with the image of the Sun, others with the Moon, others with different kinds of birds and beaſts of prey, and ſome had the images of fairies and other imaginary beings on them, which, according to their ſilly imaginations, are the inhabitants of the different elements, as the earth, ſea, air, &c. By a ſtrict enquiry into the reaſon of this ſuperſtition, I found that each man had the image of that Being painted on his target, which he relied moſt on for ſucceſs in the intended battle with the Eſquimaux: and ſome were contented with a ſingle repreſentation, whilſt others, doubtful, I ſuppoſe, of the power of any ſingle being, would have their target covered to the very margin with hieroglyphics, quite unintelligible. This piece of ſuperſtition being completed, we began to advance towards the tents of the Eſquimaux, always walking in low grounds, and being very careful how we croſſed any hills, for fear of being ſeen by the inhabitants. The number of my gang being ſo far ſuperior to the five tents of the Eſquimaux, and the warlike manner in which they were equipped, in proportion to what might be expected of the poor Eſquimaux, rendered a total maſſacre inevitable, unleſs kind

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month of June 1771, being then at a place, called by the natives *Conge-catha-wha-chaga*, he found his latitude, by two obſervations,

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kind Providence ſhould work a miracle for their preſervation. The land was ſo ſituated, that we walked under cover of the hills till we came within 200 yards of their tents, where the Indians that were with me laid ſome time in ambuſh, watching the motions of the Eſquimaux (for we were in full ſight of their tents). The Indians adviſed me to ſtay here till the fight was over, with which I would by no means comply: for I thought, when the Eſquimaux were ſurpriſed, they would fly every way for refuge; and if they found me alone, not knowing me from an enemy, they would lay violent hands on me, when there were none to aſſiſt. I therefore determined to accompany them; aſſuring them at the ſame time, that I would have no hand in the murder, unleſs I found it neceſſary for my own ſafety. They ſeemed highly pleaſed at my propoſal, and directly fixed a ſpear and bayonet for me; but I had no target. By the time this was all ſettled it was near one o'clock in the morning, when finding all the Eſquimaux aſleep in their tents, they ran on them, without being diſcovered, until they came cloſe to their very doors. They then began the cruel maſſacre, while I ſtood neuter in the rear, and in a few ſeconds a ſcene truly ſhocking preſented itſelf to my view. For as the poor unhappy victims were ſurpriſed in the midſt of their ſleep, they had neither power nor time to make any reſiſtance; but men, women, and children ran out of their tents, quite naked. But where, alas! could they fly for ſhelter? They every ſoul fell a ſacrifice to Indian barbarity: in all, near thirty! The ſhrieks and groans of the poor expiring ſouls were truly horrible! and this was much increaſed by the ſight of one poor girl (about 18 years old) whom they killed ſo near to me, that when the firſt ſpear was ſtruck into her, ſhe fell down and twiſted about my feet and legs, and it was with much difficulty I diſengaged myſelf from her dying graſps. As the Indians purſued her, I ſolicited for her life, but ſo far was it from being granted, that I was not fully aſſured of my own being in entire ſafety for offering to ſpeak in her behalf! When I begged her life, the two fellows who followed her made no reply till they had both their ſpears through her, fixed into the ground: they then both looked me ſternly in the face, and began to upbraid me, by aſking if I wanted an Eſquimaux wife; at the ſame time paying no regard to the ſhrieks of the poor girl, who was twining round the ſpears like an eel. Indeed I was obliged, at laſt, to deſire that they would be more expeditious in diſpatching her out of her miſery, leſt, otherwiſe, I ſhould be obliged, out of pity, to aſſiſt in performing that friendly office. The brutiſh manner in which they uſed the bodies, which they had deprived of life, is too ſhocking, and would be indecent to deſcribe, and the terror of mind I was in from ſuch a ſituation, is ſo much eaſier to be conceived than deſcribed, that I ſhall not attempt it. When they had completed this moſt inhuman murder, we obſerved ſeven more tents on the oppoſite ſide of the river. It muſt here be obſerved, that when the ſpies were on the look out, they could not ſee the ſeven tents juſt under them, on account of the bank hanging too much over; and only ſaw

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ſervations, to be 68° 46′ N. and his longitude, by account, 24° 2′ Weſt of Churchill river. They left this place on the 2d, and,

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ſaw the five tents which were on the other ſide of the river, which in that part was not above 80 yards acroſs. The Indians of theſe other tents were ſoon in great confuſion, but did not offer to make their eſcape. The Indians fired many ſhot at them croſs the river; but the poor Eſquimaux were ſo unacquainted with the nature of guns, that when the bullets ſtruck the rocks, they ran in great bodies to ſee what were ſent them; and ſeemed curious in examining the pieces of lead which they found flatted on the rocks, till, at laſt, one man was ſhot through the leg; after which they embarked in their canoes, with their wives and children, and paddled to a ſhoal in the river. When my Indians had made all their obſervations on the bodies, as above mentioned, and plundered their tents of all the copper work (which they and the Copper Indians uſed inſtead of iron), they aſſembled at the top of an high hill, ſtanding in a circle, with their ſpears erect in the air, and gave ſhouts of victory; calling, *Tima! Tima!* by way of deriſion, to the ſurviving Eſquimaux, who were ſtanding on the ſhoal. We then went up the river, about half a mile, to the place where our canoes and baggage were, with an intent to croſs over, and plunder the other ſeven tents. It taking up a conſiderable time to get all acroſs the river, as we had only three canoes, and being entirely under cover of the rocks, the poor Eſquimaux, whom we left on the ſhoal, thought we were gone about our own buſineſs, and had returned to their own tents again. And the land was ſo ſituated on the eaſt-ſide, that the Indians went under cover of the hills, until they were within an hundred yards of their tents; where they ſaw the Eſquimaux buſy in tying up their bundles. They ran on them again with great fury; but, having their canoes ready, they all embarked, and reached the ſhoals before mentioned, except one poor old man; who being too attentive in tying up his things, had not time to reach his canoe, and ſo fell a ſacrifice to Indian fury. After the Indians had plundered theſe tents of what they thought worth their notice, they threw their tent poles into the river, broke their ſtone kettles, and did all they poſſibly could to diſtreſs the poor ſurvivors. We found an aged woman at a ſmall diſtance up the river, ſnaring of ſalmon, whom they butchered in the ſame manner; every man having a thruſt at her with his ſpear."

The other extract is as follows:

"This day, January 11th, 1772, as the Indians were hunting, ſome of them ſaw a ſtrange ſnow-ſhoe track, which they followed, and at a conſiderable diſtance came to a little hut, where they found a young woman ſitting alone. They brought her to the tents; and, on examining her, found that ſhe was one of the weſtern Dog-ribbed Indians, and had been taken priſoner by the Arathapeſcow Indians in the ſummer of 1770; and when the Indians, who took her priſoner, were near this place in the ſummer of 1771, ſhe eloped from them, with an intent to return to her own country; but it being ſo far off, and when ſhe was taken priſoner having come all the way in canoes, with the winding of rivers and lakes, ſhe had forgot the way; and

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nd, travelling ſtill to the weſtward of North, on the 13th they eached the Copper-mine River; and Mr. Hearne was greatly urpriſed to find it differ ſo eſſentially from the deſcriptions which had been given of it, by the natives, at the Fort. For, nſtead of being navigable by ſhips, as they reported, it was carcely, in that part, navigable by an Indian canoe; having hree falls in ſight at one time, and being choaked up with hoals and ſtoney ridges, which reached almoſt quite acroſs it.

Here Mr. Hearne began his ſurvey of the river, and continued it quite to its mouth, near which it was that the Indians ommitted the horrible maſſacre recorded in the foregoing note.

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nd had been in this little hut ever ſince the firſt ſetting in of the fall. By her account of the Moons paſt, ſince her elopement, it appears to ave been the middle of laſt July when ſhe left the Arathapeſcow Indians, and had not ſeen a human face ſince. She had ſupported herelf by ſnaring of rabbits, partridges, and ſquirrels; and was now in ood health, and fleſh: and, I think, as fine a woman of a real Indian, as I have ſeen in any part of North America. She had nothing o make ſnares of, but the ſinews of rabbits legs and feet, which ſhe wiſted together for that purpoſe; and of the rabbits ſkins had made neat and warm winter's clothing. The ſtock of materials ſhe took with her, when ſhe eloped, conſiſted of about five inches of an iron hoop for a knife; a ſtone ſteel, and other hard ſtones as flints, together with other fire tackle as tinder, &c.; about an inch and an half of the ſhank of the ſhoeing of an arrow, of iron, of which ſhe made an awl. She had not been long at the tents before half a ſcore men wreſtled to ſee who ſhould have her for a wife. She ſays, that, when the Arathapeſcow Indians took her priſoner, they ſtole upon the tents in the night, when all the inhabitants were aſleep, and murdered every ſoul, except herſelf and three other young women. Her father, mother, and huſband were in the ſame tent with her, and they were all killed. Her child of about five months old, ſhe took with her, wrapt in a bundle of her own clothing, undiſcovered, in the night. But when ſhe arrived at the place where the Arathapeſcows had left their wives, which was not far off, it being then day break, theſe Indian women immediately began to examine her bundle; and having there found the child, took it from her, and killed it immediately. The relation of this ſhocking ſcene only ſerved the ſavages of my gang for laughter. Her country is ſo far to the weſtward, that ſhe ſays, ſhe never ſaw any iron or other kind of metal, till taken priſoner; thoſe of her tribe making their hatchets and chiſels of deer's horn, and knives of ſtone and bone; their arrows are ſhod with a kind of ſlate, bone, and deers horns; and their inſtruments, to make their wood work, are nothing but beavers teeth. They have frequently heard of the uſeful materials the nations to the Eaſt of them are ſupplied with from the Engliſh; but, inſtead of drawing nearer, to be in the way of trading for iron work, &c. are obliged to retreat farther back, to avoid the Arathapeſcow Indians, as they make ſurpriſing ſlaughter among them every year, both winter and ſummer."

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He found the river, all the way, even to its exit into the ſea, incumbered with ſhoals and falls, and emptying itſelf into it over a dry flat of the ſhore, the tide being then out, which ſeemed, by the edges of the ice, to riſe about 12 or 14 feet. This riſe, on account of the falls, will carry it but a very ſmall way within the river's mouth, ſo that the water in it had not the leaſt briackiſh taſte. Mr. Hearne is, nevertheleſs, ſure of the place it emptied itſelf into being the ſea, or a branch of it, by the quantity of whalebone and ſeal ſkins which the Eſquimaux had at their tents; and alſo by the number of ſeals which he ſaw upon the ice. The ſea, at the river's mouth, was full of iſlands and ſhoals, as far as he could ſee, by the aſſiſtance of a pocket teleſcope; and the ice was not yet (July 17th) broken up, but thawed away only for about three quarters of a mile from the ſhore, and for a little way round the iſlands and ſhoals which lay off the river's mouth. But he had the moſt extenſive view of the ſea when he was about eight miles up the river, from which ſtation the extreme parts of it bore N. W. b. W. and N. E.

By the time Mr. Hearne had finiſhed his ſurvey of the river, which was about one o'clock in the morning on the 18th, there came on a very thick fog and drizzling rain; and as he had found the river and ſea, in every reſpect unlikely to be of any utility, he thought it unneceſſary to wait for fair weather, to determine the latitude more exactly by obſervation; but, by the extraordinary care he took in obſerving the courſes and diſtances, walked from *Congecathawhachaga*, where he had two very good obſervations, he thinks the latitude may be depended on within 20′ at the utmoſt. It appears from the map which Mr. Hearne conſtructed of this ſingular journey, and which, by permiſſion of the Hudſon's Bay Company, is copied into the general chart of the world, publiſhed with this voyage, that the mouth of the Copper-mine River lies in latitude 72° N. and longitude 25° W. from Churchill River; that is, about 119° W. of Greenwich.

Mr. Hearne's journey back from the Copper-mine River to Churchill laſted till June 30th 1772; ſo that he was abſent almoſt a year and ſeven months. The unparalleled hardſhips he ſuffered, and the eſſential ſervice he performed, have met with a ſuitable reward from his maſters. He has been ſeveral years Governor of Prince of Wales's Fort, on Churchill River, where he was taken priſoner by the French in 1782; and, laſt ſummer, he returned to his ſtation.

The conſequences reſulting from this extenſive diſcovery are obvious. We now ſee that the continent of North America ſtretches from Hudſon's Bay, ſo far to the North-Weſt, that Mr. Hearne travelled near 1300 miles before he arrived at the ſea; and that the whole of his track to the northward of 61° of North

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North latitude, lay near 600 miles due West of the western coaſt of Hudſon's Bay; at the ſame time that his Indian guides were well aware of a vaſt track of land, ſtretching farther, in the ſame direction. How futile now appear the arguments of thoſe, who, about 40 years ago, ſtickled ſo much for a North-weſt paſſage through Hudſon's Bay? And who, we now ſee, muſt have employed both the frauds of forgery and perjury in maintaining their arguments, and blaſting the character of a worthy and ingenious man *.

This information, though not laid before the Public till now, was well known to the noble Lord who preſided at the Board of Admiralty when this voyage was undertaken, and of courſe regulated the inſtructions which were given to Captain Cook. Theſe inſtructions are inſerted at length in this Introduction; as well as thoſe given to the late Captain Young, who was ordered to uſe his utmoſt endeavours to meet Captain Cook, by going through Baffin's Bay; but his attempts to get into that bay were wholly ineffectual.

The learned Editor next proceeds to give ſummary accounts of the attempts made by the Spaniards to examine the Weſtern coaſt of America, North of California; thoſe made alſo by the Ruſſians for the ſame purpoſe, as well as for diſcovering the Eaſtern coaſt of Aſia, and the iſlands which lie between them. And he obſerves, that the advantages obtained by theſe voyages would not be unimportant, if they were confined to the advances that have been made in geography, and no other purpoſes anſwered thereby but that of putting an end to the fanciful theories of ſpeculative men; which, as he juſtly remarks, have but too often, already, given birth to impracticable undertakings; and might, hereafter, have been the cauſe of many more. But theſe voyages will not only benefit the world by diſcouraging unprofitable reſearches, but alſo contribute greatly to leſſen

* Captain CHRISTOPHER MIDDLETON, after having ſuffered himſelf (we acknowledge weakly) to be ſeduced from the ſervice of the Hudſon's Bay Company, to go in ſearch of this paſſage, was driven from his employment in the navy by the blackeſt and falſeſt calumnies, and obliged to ſpend what little property remained to him in the defence of his character and reputation, becauſe he did not find what we now know, with certainty, did not exiſt. He died, ſome years ago, near Guiſborough, in Yorkſhire, in the utmoſt penury and diſtreſs; having, long before, been drove to the neceſſity of parting with Sir Godfrey Copley's gold medal, which had been preſented to him by the Royal Society, in 1742, for his account of Hudſon's Bay. His children, four daughters, brought up in eaſe and elegance by the produce of his labours in the early part of his life, all died, if we remember right, before him: ſome of them, at leaſt, in a more wretched ſituation than himſelf.

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the dangers and diſtreſſes which were formerly experienced in uſeful ones, by pointing out ſuch a number of new bays, harbours, and anchoring-places, where ſhips may be ſheltered, and their crews find comfortable refreſhments; by detecting the miſtakes of leſs experienced navigators; by rectifying the ſituation of a number of important places; determining the variation of the compaſs; detecting currents; and, by accumulating nautical obſervations for directing a ſhip's courſe along rocky and dangerous ſhores, through narrow ſtraits, amidſt perplexing currents, and dangerous ſhoals. In ſhort the labour of theſe intrepid navigators muſt endear their names to the mariners of every country whom trade, or war, may carry into their track: and the hearts of the enemies of Great Britain, when fighting againſt her, muſt, no doubt, often, hereafter, glow with gratitude for thoſe, her invaluable ſons, from owing their lives and ſafeties to theſe important diſcoveries.

But the benefits ariſing from theſe voyages, our Editor obſerves, are not confined to natural knowledge alone; for after the great diſcovery of the vicinity of Aſia and America, or at leaſt the full confirmation of it, we may hope, that we ſhall not be any more ridiculed for believing that the former could eaſily furniſh its inhabitants to the latter: and thus, to all the various good purpoſes already enumerated, we may add this laſt, though not the leaſt important, that they have done ſervice to religion, by depriving infidelity of a favourite objection to the credibility of the Moſaic account of *the peopling of the earth.*

'Hitherto,' adds he, 'we have conſidered our Voyages as having benefited the *diſcoverers.* But it may be aſked, have they conveyed, or are they likely to convey, any benefit to the *diſcovered?* It would afford exquiſite ſatisfaction to every benevolent mind, to be inſtructed in facts, which might enable us, without heſitation, to anſwer this queſtion in the affirmative. And yet, perhaps, we may indulge the pleaſing hope, that, even in this reſpect, our ſhips have not ſailed in vain. Other diſcoveries of new countries have, in effect, been wars, or rather maſſacres; nations have been no ſooner found out, than they have been extirpated; and the horrid cruelties of the conquerors of Mexico and Peru can never be remembered, without bluſhing for religion, and human nature. But when the receſſes of the globe are inveſtigated, not to enlarge private dominion, but to promote general knowledge; when we viſit new tribes of our fellow-creatures as friends; and wiſh only to learn that they exiſt, in order to bring them within the pale of the offices of humanity, and to relieve the wants of their imperfect ſtate of ſociety, by communicating to them our ſuperior attainments; voyages of diſcovery planned with ſuch benevolent views by GEORGE THE THIRD, and executed by COOK, have not, we truſt,

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truſt, totally failed in this reſpect. Our repeated viſits, and long continued intercourſe with the natives of the Friendly, Society, and Sandwich Iſlands, cannot but have darted ſome rays of light on the infant minds of thoſe poor people. The uncommon objects they have thus had opportunities of obſerving and admiring, will naturally tend to enlarge their ſtock of ideas, and to furniſh new materials for the exerciſe of their reaſon. Comparing themſelves with their viſitors, they cannot but be ſtruck with the deepeſt conviction of their own inferiority, and be impelled, by the ſtrongeſt motives, to ſtrive to emerge from it, and to riſe nearer to a level with thoſe children of the Sun, who deigned to look upon them, and left behind ſo many ſpecimens of their generous and humane attention. The very introduction of our uſeful animals and vegetables, by adding freſh means of ſubſiſtence, will have added to their comforts of life, and immediate enjoyments; and if this be the only benefit they are ever to receive, who will pronounce that much has not been gained? But may we not carry our wiſhes and our hopes ſtill farther? Great Britain itſelf, when firſt viſited by the Phænicians, was inhabited by painted ſavages, not, perhaps, bleſſed with higher attainments, than are poſſeſſed by the preſent natives of New Zealand; certainly leſs civilized than thoſe of Tongataboo, or Otaheite. Our having opened an intercourſe with them is the firſt ſtep toward improvement. Who knows, but that our late voyages may be the means appointed by Providence, of ſpreading, in due time, the bleſſings of civilization amongſt the numerous tribes of the South Pacific Ocean; of aboliſhing their horrid repaſts, and their horrid rites; and of laying the foundation for future and more effectual plans, to prepare them for holding an honourable ſtation amongſt the nations of the earth? This, at leaſt, is certain, that our having, as it were, brought them into exiſtence by our extenſive reſearches, will ſuggeſt to us freſh motives of devout gratitude to the Supreme Being, for having bleſſed us with advantages, hitherto with-held from ſo great a proportion of the human race; and will operate powerfully to incite us to perſevere in every feaſible attempt, to be his inſtruments in reſcuing millions of fellow-creatures from their preſent ſtate of humiliation.'

Having thus pointed out the numerous and important advantages which have ariſen, and may ariſe from theſe voyages, both to the *diſcoverers* and *diſcovered*; our learned Editor proceeds to enquire into the origin of the inhabitants who people this myriad of iſlands that are ſcattered over the great Pacific Ocean, and proves, by incontrovertible arguments, founded on the affinity of their language, manners, and cuſtoms, that they have all, originally, ſprung from one common ſtock, and that *that ſtock* is the Aſiatic nation called *Malayans*. He alſo traces another of the large

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large families of the earth, but whose lot has fallen in far less hospitable climes: we mean the Esquimaux; known hitherto only on the coasts of Greenland, Labradore, and Hudson's Bay; and who differ in several characteristic marks from the inland inhabitants of North America. Mr. Hearne, as our readers have already seen, traced this unhappy tribe farther back toward that part of the globe from which, no doubt, they had originally migrated; but it was reserved for Captain Cook to shew that it is the same race which peoples the bays and islands on the West coast of North America, and that they are extended over a space of at least 1500 leagues from East to West, and from the latitude of 60°, to the latitude of 72° North.

Having discussed the several points of natural knowledge which appeared to the Editor proper to be admitted into this introduction, he proceeds to make his readers acquainted with the manner in which, and the persons by whom the narrative of the voyage was compiled; and, as this is matter of some importance to the public, we think we cannot give it better than in his own words.

'Captain Cook, knowing before he sailed upon this last expedition, that it was expected from him to relate, as well as to execute, its operations, had taken care to prepare such a journal as might be made use of for publication. This journal, which exists in his own hand writing, has been faithfully adhered to. It is not a bare extract from his log-books, but contains many remarks, which, it appears, had not been inserted by him in the nautical register; and it is also enriched with considerable communications from Mr. Anderson, surgeon of the Resolution. The confessed abilities, and great assiduity, of Mr. Anderson, in observing every thing that related either to natural history, or to manners and language; and the desire which, it is well known, Captain Cook, on all occasions, shewed to have the assistance of that gentleman, stamped a great value on his collections. That nothing, therefore, might be wanting to convey to the public the best possible account of the transactions of the voyage, his journal, by the order of Lord Sandwich, was also put into the hands of the Editor, who was authorised and directed to avail himself of the information it might be found to contain, about matters imperfectly touched, or altogether omitted, in Captain Cook's manuscript. This task has been executed in such a manner, that the reader will scarcely ever be at a loss to distinguish in what instances recourse has been had to Mr. Anderson. To preclude, if possible, any mistake, the copy of the first and second volumes, before it went to the printer, was submitted to Captain King; and after it had been read over and corrected by one so well qualified to point out any inaccuracies, the Earl of Sandwich had the goodness to give it a perusal. As

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to the third volume, nothing more need be ſaid, than that it was completely prepared for the preſs by Captain King himſelf. All that the Editor of the work has to anſwer for, are the notes occaſionally introduced in the courſe of the two volumes contributed by Captain Cook, and this introduction, which was intended as a kind of epilogue to our voyages of diſcovery. He muſt be permitted, however, to ſay, that he conſiders himſelf as entitled to no inconſiderable ſhare of candid indulgence from the Public; having engaged in a very tedious and troubleſome undertaking upon the moſt diſintereſted motives; his only reward being the ſatisfaction he feels, in having been able to do an eſſential ſervice to the family of our great navigator, who had honoured him, in the journal of the voyage, with the appellation of friend.'

The following apology is given for the length of time which has elapſed between the concluſion of the voyage, and the publication of the ſame:

'They who have repeatedly aſked why this publication has been ſo long delayed, need only look at the volumes, and their attendant illuſtrations and ornaments *, to be ſatisfied that it might, with at leaſt equal reaſon, be wondered at, that it has not been delayed longer. The Journal of Captain Cook, from the firſt moment that it came into the hands of the Editor, had been ready for the preſs; and Captain King had left with him his part of the narrative, ſo long ago as his departure for the Weſt Indies, when he commanded the Reſiſtance man of war. But much, beſides, remained to be done. The charts, particularly the general one, were to be prepared by Mr. Roberts †. The very numerous and elegant drawings of Mr. Webber were to be reduced by him to the proper ſize; artiſts were next to be found out who would undertake to engrave them; the prior engagements of theſe artiſts were to be fulfilled before they could begin; the labour and ſkill to be exerted in finiſhing many of them, rendered this a tedious operation; paper fit for printing

* Theſe conſiſt of eighty-ſix moſt elegant engravings; the nature, ſize, and ſubjects of which are as follow:

2 Whole ſheets
13 Half ſheets
10 Quarter ſheets
} Of Maps, Charts, Plans, and Views of Land.

32 Folio
29 Quarto
} Views of the Countries, Inhabitants, their Ceremonies, Amuſements, Manners, Cuſtoms, &c. engraved from drawings made on the ſpot by Mr. Webber.

† Lieutenant Roberts was Maſter's mate on board the Reſolution; and had been with Captain Cook in his former voyage. He conſtructed all the charts from Captain Cook's rough ſketches, under the Captain's directions. The authorities from which the general chart was laid down, are given in a note.

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them on was to be procured from abroad; and after all these various and unavoidable difficulties were surmounted, much time was necessarily required for executing a numerous impression of the long list of plates, with so much care as might do justice both to Mr. Webber and to his several engravers. When all these circumstances are taken into consideration, we trust we shall hear no more of the delay they have occasioned; and only be grateful to that munificent Patron of science, who not only directed the history of the voyage to be published; but to be published with such a splendid train of ornaments, at the public expence, as will still add to the merit of having ordered the voyage itself to be undertaken.'

We must here conclude our account of this most valuable and magnificent work, for this month: in succeeding numbers of our Review we shall proceed to give the outlines of the voyage, with extracts of the more interesting passages. And we shall endeavour to be as full, in this respect, as possible, in order to gratify the curiosity of such of our readers as have not been happy enough to procure a copy of it. We remember not a circumstance like what has happened on this occasion. On the third day after publication, a copy was not to be met with in the hands of the bookseller; and, to our certain knowledge, six, seven, eight, and even ten guineas, have since been offered for a sett.

MONTHLY CATALOGUE,

For JUNE, 1784.

POLITICAL.

Art. 14. *Letters to the Majesty of the People*, and a Declaration of those Rights of the Commonalty of Great Britain and Ireland, without which they cannot be free. By Major Peter Labilliere. 8vo. 6d. Laidler. 1784.

ABBE' RAYNAL remarks, in honour of the English language, that it is the only one which has expressed the idea conveyed in the phrase, '*majesty of the people*:' and Major Labilliere is so struck with the force of his expression, that he has entered into a correspondence, not with the *people*, but with the *attribute*, or *quality* ascribed to their aggregate dignity! This may be overlooked in a foreigner, as we may suppose him to be by his name; but if he is a foreigner, he has imbibed a larger portion of the spirit of patriotism than even the generality of true born Englishmen. It has indeed gained such an ascendency over his mind, that it has banished every other inmate except piety; and these two associates have formed a coalition strong enough to put to shame every other coalition whatever. These letters, 'the epitome of fifteen years study,' have, if we rightly understand their author, already appeared in one newspaper;

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and from the refusal of the rest to admit them, he draws an inference not much to the advantage of these diurnal vehicles of intelligence; for he asserts, 'that the rejection of his letters affords the strongest and clearest proofs of the moral and political depravity of the newspapers, whose publishers 'ought to have been happy, in the present distracted situation of the nation, to have ushered in the new year with bold truths, and a plan of a blessed union of Christian and civil liberty, which, when adopted, the names of Whig and Tory will be lost in the dignified one, of a Christian patriot and citizen of the world.'

We cannot attempt to enter minutely into the subjects of these letters; but we are of opinion, that there is so much simplicity of character, and so much goodness of heart discoverable, that even the reader who dissents in opinion from the author, may peruse them with some degree of pleasure. We are rather surprised, that the Editors of the daily papers should have refused to insert them; but whatever were their reasons, they surely could not deny to this zealous writer the title which he assumes, *of a real friend to the people, a christian soldier, and a christian watchman.*

Art. 15. *Observations Politiques, Morales & Experimentales, sur les Vrais Principes de la Finance*, &c. i. e. Observations, Political, Moral, and Experimental, upon the true Principles of Finance: with an Essay on the Means of reforming the Finances of Great Britain; and a Sketch of a Plan for a Loan, by which the British Government may be provided with Supplies for discharging the Arrears of the last War, without imposing any Duty, Tax, or Excise. By J. V. D. Hey, Privy Counsellor of Commerce to the King of Prussia, and late Clerk of the Treasury to the State of Zealand. 8vo. 3s. 6d. Debrett, &c. 1784.

This work is offered to the Public as the mature result of the observation, study, and experience of forty years. The Author professes to lay down the true general principles, both political and moral, of the science of finance; to suggest the means by which the affairs of a state, burdened with public debts, may be retrieved; and particularly, to point out a method, by which the British government may discharge the arrears of the late war without fresh taxes, and at the same time establish a system, which will produce an annual reduction, and at length the entire annihilation, of the national debt.—As the Author is preparing for the press, an English translation of this work, we shall content ourselves for the present with barely announcing it to the Public.

Art 16. *Letters to a Member of the Present Parliament*, upon the extraordinary and unprecedented Transactions in the last House of Commons. 8vo. 1s. 6d. Debrett. 1784.

Here we have a defence of the Coalition, a justification of the conduct of the ministry formed by it (particularly with regard to their famous East India bill), an invective against the present ministry, and a strong censure of the dissolution of the late parliament. These points are considered on principles that have been frequently urged both in the senate and in print, and therefore the Public are no strangers to them.

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Art. 17. *Candour's Appeal to Independence*; or an Addreſs to the Independent Members in the enſuing Parliament, and in particular to ſome of thoſe who were alſo in the laſt. 8vo. 1s. Stockdale.

This looſe declamatory writer is an advocate for the preſent miniſtry, and had he been the firſt who ſtepped forth in their cauſe, he might perhaps have gained ſome attention; but we have had all this, and much more to the ſame purpoſe, again and again, long ago!

Art. 18. *Addreſs to, and Expoſtulation with the Public.* By John Earl of Stair. 8vo. 1s. 6d. Stockdale. 1784.

Lord Stair ſtill continues to warn us of our deſperate circumſtances, and to complain of 'the cold hand of neglect laid on' himſelf; from which it is but natural to ſuppoſe, that a few rays of court ſunſhine might ripen his ideas ſo as to produce fruit not quite ſo harſh as they have hitherto brought forth. Indeed every crop is more ſour than that which preceded; for whereas in his lordſhip's former ſtate of the public debts*, the neceſſary peace eſtabliſhment was fixed at ſixteen millions, he now raiſes it to eighteen millions, from 'new lights and farther conſideration:' ſuch a correction ſeems to argue, that theſe ſums are formed on looſe computations rather than from accurate calculations, and to leave room for farther conſideration from new acceſſions of light; and even Dr. Price, in his late Poſtſcript, thinks the ſum too large. To make up the great difference between this income and our expenditure, Lord Stair is for applying to the late numerous and warm addreſſers, to ſupport the preſent miniſter, 'the offspring of their addreſſes, the child of their prayers,' with gratuitous contributions; rating their profeſſions of ſupport according to their abilities, thus:

From the city of London, the great emporium, centre, and repoſitory, of the wealth of the world, as a ſum that will not be miſſed — —	£10,000,000
From Weſtminſter, the city of palaces, the temple of refined luxury, where pleaſure is puſhed to the very confines of its oppoſite, pain — —	5,000,000
From the reſt of the opulent addreſſing counties, cities, and boroughs — — —	15,000,000

Without an aid of this kind his Lordſhip does not ſee how 'this all-praiſed youth' is to pay ten ſhillings in the pound to the public creditors, taking years of peace and war together.

Contributions from the public, the deſertion of Canada, the ſale of Gibraltar, and a duplication of the land tax, compoſe the principal articles in Lord Stair's *preſent* ſyſtem of ways and means: and even theſe are propoſed with ſo deſponding an air, that we rather incline to wait for ſome of thoſe 'leſs humiliating plans,' that he ſtill *doubts not* are ready to be produced by the contending parties for the miniſterial government.

LAW.

Art. 19. *Rayner's Caſes at large, concerning Tithes:* Containing all the Reſolutions of the reſpective Courts of Equity, particularly thoſe of the Exchequer, taken from the printed Reports, and Manuſcript Collections, moſtly by Sir Samuel Dodd, late Lord Chief

* See Rev. vol. LXVIII. p. 442.

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Baron, never before published; together with all the Appeals in the House of Lords, to and in Trinity Term, 22 Geo. III. To which is prefixed an Introduction, comprehending a concise View of the whole Law of Tithes; with Observations on several Cases of Appeal, that have been adjudged within the last Ten Years of his present Majesty's Reign; likewise a full Vindication of the Clergy respecting these Suits for Tithes: also an Appendix of Acts of Parliament, with Readings, particularly on Stat. 13 Eliz. chap. 10. and chap. 20. on which Acts, and the Construction of them, depend the whole Learning respecting, and the Validity of, all Alienations of Ecclesiastical Livings at this Day. The Whole upon an entire new Plan, and digested in a Chronological Series; with proper Tables of the Cases, &c. and a complete copious Index to the principal Matters. By John Rayner, of the Inner Temple. 8vo. 1l. 1s. 3 vols. bound. Richardson and Urquhart. 1783.

The general principle of the tithe laws is simple and unequivocal. Notwithstanding this, the frequent perplexity of their operation, arising from causes which, probably, were not foreseen, has been productive of many serious evils. To unravel this perplexity, and, consequently, to prevent the evils it might produce, no method seems more effectual than that which has been adopted in the volumes before us; in which are exhibited the opinions and decisions of the first lawyers on almost every possible case in which tithes can be an object of litigation. The account of the whole law of tithes, which is given in the introduction, and which the author modestly speaks of as comprehending only a concise view of his subject, is ample and satisfactory. It is divided into seven chapters, five of which are confined to the subject itself, the other two are only relatively connected with it; namely, the sixth and the last. Of these, one contains, 'Observations on some special Cases of Tithes, decided in favour of the Clergy, during the present reign.' The other is, 'A Vindication of the Clergy from the aspersions cast on them, on account of their suits for tithes.'

Respecting the cases themselves, they must in great measure be taken on the credit of the compiler; on whom, indeed, we repose with much confidence, as in all those cases which have come within our own knowledge (and they have not been a few), we have every reason to applaud his fidelity and accuracy.

Subjoined to this work is an index, which may be thought to require some pruning: it is equal to the tenth part of the bulk of the whole three volumes, and contains, at least, 160 pages. It is not impossible, however, that a scanty index to a work of this kind might, with many people, be more objectionable than the bulky one we complain of; and, perhaps, in this instance, the proverb, of two evils to chuse the less, it may be advisable to reverse.

MISCELLANEOUS.

Art. 20. *History of the Disputes with America*, from their Origin in 1754. Written in the Year 1774. By John Adams, Esq. 8vo. 2s. 6d. Stockdale. 1784.

The avowed design of this pamphlet is to 'pursue the tories through all their dark intrigues and wicked machinations, and to shew the rise and progress of their schemes for enslaving *America*.' The con-

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duct of Barnard and Hutchinson is treated with great freedom and asperity; nor is the indignant Author less sparing of the characters of some eminent statesmen in England, under whose influence they projected and pursued the inauspicious system of American taxation. Mr. Adams foretold the consequence of obstinately adhering to it; and the event hath too well verified his predictions.—They were, however,

PREDICTIONS WHICH REQUIRED NO INSPIRATION.

Art. 21. *An Appeal to the Fellows of the Royal Society*, concerning the Measures taken by Sir Joseph Banks, their President, to compel Dr. Hutton to resign the Office of Secretary to the Society for their foreign Correspondence. By a Friend to Dr. Hutton. 8vo. 1s. Debrett. 1784.

A plain, and as far as we can judge, dispassionate detail of the transaction which gave rise to the late dissensions and debates in the Royal Society; an account of which, as represented by the gentlemen of one side of the question, we have already given in our Review of the Narrative *, &c. The facts are here stated nearly in the same manner as in that publication—one circumstance only excepted, of which indeed we had intimated our suspicion that it had been there misrepresented, namely, 'that the President had suggested that the council itself might be a competent committee for examining into the conduct of Dr. Hutton.' The author of the present appeal, who certainly does not mean to spare the President, does not however tax him with so gross an insult upon common sense and common equity.

Art. 22. *An Answer to a Letter* lately addressed to her Grace the Duchess of Devonshire. 4to. 1s. Crowder, &c.

The letter to the Duchess of Devonshire, here alluded to, was noticed, with a degree of approbation, in our Review for last month. That performance, however, meets with no approbation from the author of this answer to it; who is of opinion that the noble lady deserves no kind of censure for the part she condescended to act during the Westminster election. On the contrary, he contends, that it was an act 'particularly virtuous' in her Grace, to exert herself in the service of so good a cause as that in which she so laudably engaged; 'a cause of the utmost consequence to the national welfare;' a cause which justly 'demands the strenuous assistance of all those who have the least opportunity of serving it;' that ladies, as well as the hardier sex, owe a duty to the welfare of their country; and can never be 'justly reproached for occasionally stepping aside from what may be *literally* called their proper sphere, providing † they have an opportunity of rendering themselves useful. Under this persuasion,' adds the writer, 'I am sure the Duchess of Devonshire has acted. May her conduct, therefore (he exclaims), be an example for others! who, despising the illiberal remarks of the *vulgar*, will undauntedly step forth whenever their country shall need their assistance.'—Should this party defence of her Grace be deemed insufficient to exculpate her conduct, in the eyes of those who have no ideas of *political gallantry*, we fancy it will be in vain to look for a more efficient apology.

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* See Rev. for April, p. 298.

† Probably the author wrote *provided*.

Art.

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Art. 23. *An Epitaph on the late illustrious Earl of Chatham.* 8vo. 6d. Davies. 1784.

Every man has characters, the one dictated by friendship, and the other by enmity; one takes the right hand of truth, the other the left; and as monuments are erected, and their inscriptions written, generally by a man's warmest friends, no one upon reflection will consider an epitaph as an authority for more than the chronological order of personal anecdotes. There are few, we believe, who are disposed to dispute the abilities of the late Earl of Chatham; but there are many who are sensible, from a general view of things, that a man is sometimes driven forward, and sometimes backward, by adventitious circumstances that coincide with, or counteract, his personal endeavours. When the motto in the title page of this epitaph, ushers it in by a declaration of the eulogist, that

'He was a man, take him for all in all,
I ne'er shall look upon his like again.'

We are naturally prepared to expect the utmost stretch of panegyric. There are more reasons than one to be given, why a personal declaration of that kind will be verified; but should it be intended to imply generally, that there never will be such another man, we cannot do better than borrow a reply from the author of the *Dramatic Miscellanies* on a similar occasion: 'I know very well,' says this amusing writer, 'that some of the surviving companions of Quin will pronounce it theatrical treason to suppose, *that* it *was* possible for this character *(Falstaff)* to survive their departed friend. But nature is not so niggardly in her productions. The rising generation may see new Garricks, Barrys, Cibbers, and Quins *.' In like manner, we venture to affirm, notwithstanding the adopted exclamation of Hamlet, that from the dedication of this epitaph, the writer of it has already another Pitt in his eye!

As to the epitaph itself, it is in sober truth a dry, laboured, prolix, biographical eulogium, far beyond the compass of any masonical record, though composed under some such idea; as will appear from the commencement of it, which unluckily reminds us of an epitaph of a far different complexion.

'*Here* continue
Insensibly to mingle with their original dust,
The sacred remains of a
Patriotic,
Disinterested,
And incorruptible Statesman;
Who was the terror of France,
The admiration of Europe,
The delight and glory of the British empire.'

Lord Chatham's public conduct is celebrated through 246 such measured lines, ending with an exhortation to venerate the memory

'Of the right honourable and truly illustrious
William Earl of Chatham.'

* Vol. i. p. 251.

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Art. 24. *Lowndes's London Directory for the Year* 1784. Containing an alphabetical List of the Names and Places of Abode of the Merchants and principal Traders of the Cities of London and Westminster, the Borough of Southwark, and their Environs, with the Number affixed to each House. Also separate Lists of the Lord Mayor and Court of Aldermen, Commissioners of Excise and Customs, Bank, South-Sea, and East India Directors; Russia Company, Royal Exchange Assurance, Sun-fire, Union, Hand in Hand, London, and New Assurance Directors; to which are added, a correct List of all the Bankers of London, and a particular Account of public Stocks. 8vo. 1s. Lowndes. 1784.

This is the twenty-third Edition of a *useful* work; an epithet which is merited by few of the daily, weekly, monthly, yearly swarms of literary insects, moths, butterflies, maggots, and bugs, with which this country is perpetually infested. The publisher assures us, in his prefatory advertisement, that in order to render this Directory as complete as possible, persons are actually employed in enquiries at every reputable house in London, Westminster, Southwark, and the environs.—Indeed, without this industry, we do not see how it is possible to render a publication of this kind so correct and useful as the present work appears to be.

Art. 25. *A Guide to Stage Coaches, Diligences, Waggons, Carts, Coasting Vessels, Barges, and Boats,* which carry Passengers and Merchandize from London to the different Towns in Great Britain. Describing the Number of Miles to each Town, and the Days and Hours when the Carriages set out from the Inns, &c. in and near London. With an Account of the several Wharfs, Keys, and Stairs, where Goods and Passengers are usually received, and conveyed in Vessels, Barges, or Boats, to the different Parts of the Kingdom. Also the Rates paid to Carmen for the Carriage of Goods: together with their Orders and Ordinances, as settled by the Lord Mayor, &c. The whole useful to Gentlemen, and designed as an Assistant to Warehousemen and Shopkeepers, who send Bales or Parcels into the Country. To this Edition are added, The Rates of Hackney Coaches, Chairmen, and Watermen. 8vo. 1s. Lowndes. 1784.

The same marks of diligence and industry appear in these, as in the preceding lists.

Art. 26. *Letters from a Mother to her Children,* on various important Subjects. 2 vols. 12mo. 2s. Marshall. 1784.

These little volumes are intended to fix on the minds of children an early regard to the principles of piety and morality, and form an habitual attention to them. They are written as from an affectionate mother, and contain sentiments highly proper, with arguments very persuasive and affecting, and likely to influence young minds. The author trusts 'that the great scarcity of religious books, tolerably adapted to the capacities of children, will prove a sufficient excuse for this publication.' The writer further observes, that 'the necessity of rendering *serious* subjects *pleasing*, if they are in any degree expected to be *beneficial* to the youthful mind, will, it is hoped, obviate every objection that might, by the most scrupulous, be raised to the manner chosen to introduce them.' We acknowledge we do not perceive any

reason

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reason for complaint in this respect. The different topics are introduced in an agreeable manner, by circumstances which may be likely to draw greater attention: if an objection might be hinted, it is that their cast is something too much of the grave kind, and not sufficiently cheerful; though at the same time conveying the most necessary and useful truths, and not destitute of a manner suitable to the purpose.

DRAMATIC.

Art. 27. *The Double Disguise*, a Comic Opera, in two Acts. As performed at the Theatre-Royal in Drury Lane. The Songs set to Music by Mr. Hook. 8vo. 1s. Bell. 1784.

An unpretending trifle, which we suppose that the industry and skill of the performers, with the addition of some tolerable music, supported for a few nights on the stage. In print its days cannot be long.

Art. 28. *Selima and Azor:* a Persian Tale in Three Parts. As performed at the Theatre Royal in Drury Lane. 8vo. 1s. Bell. 1784.

The most satisfactory account that we can give of the piece, is to transcribe the advertisement prefixed to it:

'The following little piece (which is an imitation of the French *Zemire & Azor*), was the production of some leisure hours, in a journey which the author made a few years ago: He was absent from England at the time it was brought on the stage; and he is very sensible, that the uncommonly favourable reception it met with from the Public, must be principally owing to the great justice done the piece by the managers, and by the performers: but most particularly to the taste and judgment of Mr. Sheridan, in several judicious alterations, and to the excellent music of Mr. Linley, to both of whom the author has pleasure in making this public acknowledgment.'

This imitation of *Zemire & Azor*, is said to be the production of a person of fashion, and he writes like a man of quality.

Art. 29. *Edwy.* A Dramatic Poem. 8vo. 1s. 6d. Dilly, &c. 1784.

It is pity that this story, one of Milton's subjects for the English Drama, should have been reserved for the unskilful hand that has at length undertaken it. The piece possesses neither the interest of a drama, nor the elegance of a poem.

EDUCATION.

Art. 30. *The Children's Friend:* Translated from the French of Mr. Berquin, Vols. V. VI. 18mo. 1s. each. Cadell, &c.*

We beg leave to recal our reader's attention to this excellent work (now publishing in small volumes once a fortnight), of which a particular account was given in the Review for March. Mr. Berquin, we are informed, has received from the French academy their annual prize (in value 50 guineas) granted to the author of that composition which shall be adjudged the most useful publication of the year. The reward was judiciously bestowed; and we hope the author of a work of such

* The whole of the original work, in French, is now published complete, in 24 vols. sewed. Those who chuse to have them half-bound, in 12 vols, are to pay 1l. 4s. single vols. at 1s. each.

uncommon

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uncommon merit, will not fail to obtain, likewise, the general countenance and favour of the British public.

Art. 31. *Cobwebs to catch Flies:* or Dialogues in short Sentences, adapted to Children from the Age of Three to Eight Years. In Two Volumes. 12mo. 2s. Marshall.

These lessons are very well contrived for teaching children to read: they begin with pieces consisting entirely of words of three letters, and go on to words of four, five and six letters; and of one, two, three and four syllables. The dialogues, if not very entertaining or instructive, are however level to the capacities of children.

CLASSICS.

Art. 32. *M. Val. Martialis Epigrammata in* XII *Libros digesta: ut uni sic omnibus Poetis facem præferante* Jacobo Elphinstonio. *Londini.* 8vo. 5s. White, Dilly, &c. 1783.

Of this new edition of Martial, Mr. Elphinston thus speaks in his *Hypercritic* *, after mentioning his own translation of the Roman Epigrammatist; 'Nor will the English work be the less welcome, that it is now accompanied by the original; *cum Introductione ad Poëtas, præcipuè ad* MARTIALEM; being the first Latin edition of Martial, that ever enjoyed the light of arrangement; with which that of the new English version exactly corresponds: and exhibiting, in like manner, the completest collection of MARTIAL's works, that propriety ever can admit.'

Such is Mr. E.'s own account of this edition; and as we believe him to be an honest man, we shall take his word, without comparing the order of the Latin epigrams with that adopted in his translation. It would, however, be unpardonable in us to omit taking notice of Mr. Elphinston's kindness towards the subscribers to his version of Martial, in now printing this new edition of his works; for we are convinced, that there is *no other possible method* which *he* could have adopted of rendering his translation intelligible.

BOTANY.

Art. 33. *Translation of the Vegetable System of Linnæus*; by a Botanical Society at Lichfield. 8vo. 2 vols. 8s. sewed. Leigh and Sotheby. 1784.

We have only to announce the publication of two more parts of this work, viz. the second of Vol. 1st. and the first of Vol. 2d. For our account of the undertaking, see *Review* for *May* 1783.

N. B. Since the above was written, we have seen an Advertisement of the Translation complete, in 4 vols.

Art. 34. *Observations on the Oheeroo*, a Palm Tree, &c. 8vo. 32 pages; no Price mentioned. Printed by G. Bigg. 1784.

This comes from a visionary Behmenite, who "would prove you, that "the righteous shall flourish as a palm-tree."—Now as none of the Asiatic palms are vigorous enough for his purpose, he takes a trip to *Utopia* (doubtless in an air balloon), describes a swinging one †, an *unique*, nuts, nubs, maggots and all, to be found *only* in *that* country, called the Oheeroo (a learned native writes it, O-queer-o), and then

* See our last Appendix, p. 595.

† A print of the tree is prefixed. The Author says it is called *Oheeroo* by the Arowacks; a tribe of Indians on the coast of Guiana.

them

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hews you, how you shall flourish—What is Sir Joseph Banks to this *most profound Natural ist!*

N. B. The Public are, probably, obliged to the same writer, for the "Observations on one of the names of God." See p. 485.

NOVELS.

Art. 35. *The Magdalen:* or the History of the first Penitent received into that charitable Asylum. In a Series of Letters to a Lady With Anecdotes of other Penitents, by the late Dr. Dodd. Small 8vo 2s. 6d. Lane.

In the Dedication to Mr. Harrison, Chaplain to the Magdalen Hospital, this publication is said to contain '*Historic Facts*'—They may be so. But whether facts or not, they have the merit of being natural, interesting, and pathetic. We have some doubt, however, as to the moral tendency of some particular parts of it, though there is no part that *positively* offends against the strictest rules of virtue and religion. The methods of seduction should be touched with a wise and delicate hand, lest, instead of guarding the weak, we should instruct the wicked.

Art. 36. *Female Sensibility*; or, the History of Emma Pomfret, Founded on Facts. 12mo. 2s. 6d. sewed. Lane. 1783.

We cannot better characterise this work, than by presenting the Reader with part of the introduction to it. 'Whoever expects to find, in the following sheets, warm descriptions of romantic adventures; improbable events, which never did, and never can happen; pompous accounts of bleeding heroes and of sceptred tyrants, will be disappointed. "This is an artless tale, told in an artless strain." The story is wrote only to the heart; and is plain, simple, and unaffected.'

While we write *probatum est* to this account of the work before us, impartiality, and justice, both to the original Editor and the Public in general, oblige us to remark, that it is only an *adopted issue*, to which the foster-parent, for the sake of passing it on the world as a *new production*, hath thought it expedient to give a *new name*. In short, this novel is literally the same with one entitled *Henry and Emma*, and which may be found in a work published by Noble, under the title of *Sketches from Nature*. We know not on what principle of justice or propriety this species of literary imposition can be vindicated or excused.

MEDICAL.

Art. 37. *An Essay on the most efficacious Means of treating Ulcerated Legs*, in which the topical Applications in general Use are considered, and some new Methods for Relief proposed; with particular Observations on the Safety of healing Old Ulcers. 8vo. 1s. Nicoll. 1783.

The hints thrown out in this short piece are rational, but we imagine will not be new to those who have thought or read with any attention on the subject.

RELIGIOUS.

Art. 38. *Sketches of History:* In Six Sermons. By William Godwin. 12mo. 2s. 6d. sewed. Cadell. 1784.

The subjects of these discourses are, 'The resignation of Aaron; The degeneracy of Hazael; The arraignment of Jesus; The crucifixion

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fixion of Jesus; The resurrection of Jesus; The character of Jesus.' These sermons present many just and useful sentiments, in no unpleasing dress. The manner and expression are sprightly and striking, and some passages can hardly fail of securing, at least, a present attention. They are declamatory; but the declamation is not destitute of thought, or good sense: they are picturesque, and therefore entertaining; and they are short, which may prove to some readers a recommendation. To convince our reason may be the surest path to amendment; but the passions are not to be neglected. On the whole, it may be hoped, that these sermons, though not entirely faultless productions, will prove beneficial to their readers. Variety, in this branch of composition, is, no doubt, desirable; that different cases and tempers may be addressed in such a manner as is most likely to engage their attention. These discourses approach nearer to the animated style of the French orators, than the generality of compositions for the pulpit, in this colder climate.

Art. 39. *The Mandate of his Grace the Archbishop of Paris*, ordering the *Te Deum* to be sung in all the Churches of his Diocese, in Thanksgiving for the Re-establishment of Peace. Translated from the French. 8vo. 6d. Coghlan.

Christian charity will deem the Prelates on both sides to be very good men, who accommodate their religious duties as gracefully as they can to their political obligations. Thus, when their earthly masters find it convenient to quarrel, it is incumbent on them respectively to call upon their heavenly Master to assist their efforts in destroying the beings and works of his creation; and when their said masters have exhausted their strength in carnage and devastation, they then, in their more proper character, and it may fairly be presumed, more cheerfully, as ministers of peace, hail the cessation of warfare with thanksgivings. *Te Deum* is accordingly sung in Latin on one side, while a form of prayer is read in English on the other; and the purposes of these customary solemnities are equally well answered at each season, by the effect they have on the minds of the people.

The Archbishop of Paris writes like a sensible worthy man, and exhorts his flock to their moral and pious duties, in the style of a true Christian pastor. As a literary composition, we can say little concerning it, not having seen the original.

Art. 40. *Reflections on the State of the Established Religion, the Clergy, and the Universities*; and the Means of improving them: in a Conversation between an eminent Prelate and a learned Friend. Communicated by the latter, in an Epistle to a celebrated Dean. With an Appendix and Notes by the Editor. 4to. 2s. Rivington. 1783.

The Points to which these reflections are principally directed are, the laxity of discipline prevalent in the Universities; the inattention that is there paid to theological studies, and the consequent ignorance of scriptural knowledge in the generality of candidates for Orders: evils that have been long seen and lamented. Though this dialogue, the speakers in which are Bishop Burnet and Dr. Whitby, furnishes not any specific plan for their remedy, it suggests several hints that might be adopted, and, indeed, ought to be attended to, in every system of education which has religious information for its object.

Art.

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Art. 41. *A Letter to Mr. Richard Cumberland, occasioned by his Letter to Richard Lord Bishop of Landaff.* By the Rev. Edward Barry. 8vo. 1s. Bew. 1783.

The Author seems conscious that his 'style is not so critically arranged in classic order' as it ought to be. We should have been the more disposed to overlook this defect, if the letter had not been equally defective in every other requisite of good composition. If Mr. Cumberland was petulant, he was acute, sprightly and ingenious. It is intolerable when petulance is joined with insipidity, and when absurdity and affectation are as predominant as incivility.

Art. 42. *Some Account of the unfortunate Convicts,* particularly John Ash, who suffered in Newgate, March 4, 1784. By a Clergyman. 8vo. 6d. Rivington.

Ash was condemned for personating Thomas Eaton; and selling out 750*l.* 4 *per Cent.* Eaton's property; a species of forgery and imposture which is become very common. It should seem, therefore, that hanging is not a punishment severe enough to operate effectually, in the way of example. The pious author of this account of Ash's penitence, should, we think, have expatiated on the heinousness of the offence, as well as on the certain salvation of these unhappy wretches. *through the merits of Christ.* Something is, surely, due to the intention of the laws, in the infliction of punishment, as well as to pious compassion, for the worst enemies of Society; who, after a life of profligacy, are sent out of the world in the character of Christian heroes. The possible effect of which, on their surviving associates, is obvious.

Art. 43. *Observations on one of the Names of God* in holy Scripture. 8vo. 1s. Trapp. 1784.

Some honest, well-meaning man, as we conceive, here presents his reveries. We do not say that his head is deranged; but he seems involved in mysticism; overwhelmed, perhaps, by consulting too closely the lucubrations of some Behmenists; one of whom he mentions as the *divine* Swedenborg. 'My reason,' says he, 'for communicating some of my impressions on this great name (Jehovah), is because on the 31st of July, 1780, I felt a most potent impression of the wondrous attribute of self-existence; in short so much that I was like thunderstruck by it; and since this time I have only longed after the holy Scriptures, and frequently receive that divine nourishment from them, which very few of the human race can form an idea of.—For several months after the above date, I thought myself unworthy to write or speak any of God's names, especially that high name, which Christians usually, but I think improperly, write *Jehovah* (he writes *Yehowvah*), but being afterwards tossed on a tempest of hapless loves, cares, losses, frettings, follies, and vicious sins, this high reverence has been and is much obliterated.' These few lines will give the reader some proper notion of this writer. He addresses his work to Edward Thompson, Esq. with the following short note; 'Sir, I beg your protection of these unprotected observations.' Far would we be from saying any thing which should lessen the highest reverence for God; but as to this pamphlet we do not see that it can at all contribute to information or improvement.

SERMON.

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SERMON.

Piety, Benevolence, and Loyalty recommended.—Before the University of Cambridge; Jan. 30th, 1784. Published at the Request of the Vice-Chancellor and Heads of Colleges. By Peter Peckard, A.M. Master of Magdalen College. 4to. 1s. Cambridge, printed. Sold by Cadell, &c. in London. 1784.

This sensible and worthy Author introduces his discourse in the following manner: 'Though many generations have now passed over since those bloody scenes were exhibited, which ended in the fatal event of this day, yet great rancour of mind still unhappily attends the contemplation of those distant transactions. Insomuch that on this subject all candour of examination, and impartiality of decision, together with all equability of temper, seems to be banished from the hearts of men. And although, when things are brought to such dreadful extremes, by contending parties, it is probable that there must have been great faults on both sides; yet if truth should extort a censure of either for their indefensible proceedings, calumny and clamour instantly begin their operations. Here, the censurer is an enemy to royalty, and the constitution of his country: there, he is a friend to despotism, and a subverter of the natural, and civil rights of mankind.'

There is certainly too much justice in the above reflections; at the same time we would wish to believe that each party do at present form more wise and equitable views of the subject than formerly they have done, and are growing daily more friendly to one another, and to the real interest and liberty of their country. The preacher, however, makes a very proper use of his remarks, when he adds, 'This then being the case, I shall industriously avoid a particular discussion of this most unhappy subject; but since the time of humiliation for past offences cannot be an improper season to be reminded of present enormities, let me entreat your attention to our real state and condition under those general heads of social, religious, and political duty enumerated in the text; which, how lightly soever they may be esteemed, are nevertheless articles of most important obligation upon us, whether as men, as Christians, or as subjects, in a civilized society. *Honour all men, love the brotherhood, fear God, honour the King.*

Mr. Peckard accordingly proceeds judiciously to illustrate each of the precepts, in a manner to which, we apprehend, very few, if any, attentive readers will object. Under the first direction he is naturally led to speak concerning the slave-trade, which, it may be concluded, he utterly condemns. He introduces here, in a note, a very high, but just, character of Ignatius Sancho, whose printed Letters * are well known.

The picture which is drawn of our own country, under the above mentioned heads, is indeed very unpleasing, we wish it may have any effect to persuade us heartily to attempt a removal of the deformity, and a prevention of those evils which such a state of things appears to prognosticate.

* See Review, Vol. LXIX. p. 492.

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The discourse (together with that delivered on the 5th of November last, and since printed †) is dedicated to the Rev. Samuel Hey, A. M. President of Magdalen College; in this address the Author says concerning each of the above sermons, 'They contain a sort of outline, or rough sketch of my sentiments on some very important subjects. My whole view in them is to recommend the great principles of Christian morality, of reverence to the Supreme Being, and of dutiful submission to political government; with a due regard for civil and religious liberty, as founded on the Gospel of Christ, and the principles of the Revolution. I have not advanced any thing, but what, after serious consideration, appeared to me to be true So far as the points recommended appear to you in the same light, I shall wish for your attention to them in the education of youth, committed in great measure to your care, but no farther.'

This dedicatory letter is concluded in the following terms: 'In all human probability, this will be the last public act of my life. The course of nature, my advance in years, the indications which I perceive of declining strength, all intimate to me that my continuance with you cannot be of long duration. So long as I shall remain with you, I shall be happy to co-operate with your endeavours in the care of the young men entrusted to us, whose parents wish for a virtuous, rather than a fashionable education. When I shall be removed hence, I shall leave you in the well assured hope, that you will not only persevere, but recommend it to your own successors and mine, to follow us in those paths which lead to the satisfaction of conscience, and to virtuous reputation.'

These are sentiments worthy the Master of a College, and a tutor of youth.

CORRESPONDENCE.

§‡§ We have received a letter, signed *Justice*, the writer of which taxes us with misrepresentation in our account of *the Narrative of the Dissentions and Debates in the Royal Society*, and intimates a suspicion of the writer of that article having been influenced by mercenary motives.—The insult is too wanton to be seriously repelled, we shall therefore dismiss it with only asking the pseudonymous writer, whether being (as we are satisfied he is) one of the confederates in the opposition, he is conscious of being himself so far unprejudiced as to be allowed to tax those who may differ from him in opinion, in so illiberal a manner, with *sordid views*.—We know ourselves to have been influenced by no motive whatever but the love of truth and science; and we therefore freely spoke our mind, without the least regard to persons or parties.

We have perused a letter ‡, signed *Clitander*, inserted in the Whitehall Evening Post, of the 11th instant, which appears to us to be nothing more than an amplification of the above-mentioned epistle from *Justice*, and probably is the production of the same pen: the reason

† See Review for April last, p. 315.

‡ Addressed, 'To the Gentleman, who in the Monthly Review for April, reviewed the "Authentic Narrative of the Dissensions and Debates in the Royal Society."'

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just now assigned for not answering the former, may be applied to this.

§§ *Electricus* complains of his being unable to procure a copy of *Rapport de Messieurs Cossier, Darcet, &c. sur les Avantages reconnus de la Nouvelle Methode, &c. &c.* * mentioned in our Review, Vol. LXIX. p. 425. The difficulty of procuring foreign books is a matter of very general complaint in this country; and is, perhaps, a grievance more felt by the Monthly Reviewers, than by any individual; which is one reason for our having the greatest part of our Foreign Articles *written abroad*, and transmitted to us by the post. The character of the book here referred to, was one of those foreign communications; a circumstance that will account to *Electricus*, for the impracticability, in a great degree, of our complying with his request, of a more ample detail (in our Review) of the contents of so *important a work*. We are always ready to oblige any Correspondent who solicits favours that are in our power to grant; but in this instance, the matter is rather *beyond our reach*. It is hoped, therefore, that this correspondent will vouchsafe his candid acceptance of our foreign articles, *such as he finds them*.

* Published at Paris.

*** The FOREIGN *Catalogue* has been omitted this month, to make room for the account of Capt. *Cook*'s last Voyage, just published by government.—With respect to this article, it was natural for us to suppose that the curiosity of our Readers would be much gratified by our *very early* attention to a work of such great importance, and which has been given to the world under such extraordinary circumstances. See our detail and abstract, p. 460—474.

The FOREIGN *Catalogue* will be resumed in our next.

§§ Dr. Savage's list of *Errata* in the Reviews for March, April, and May, is thankfully received, and will be made use of in drawing out the general *Errata* of the volume —*N. B.* A considerable number of the slips marked by our kind Correspondent, belong to *extracts* from the authors reviewed; which extracts being usually printed from the books, to save the trouble of transcribing, it frequently happens that the press errors are transferred from the originals to the copies.

ERRATA *in last Month's Review.*

P. 375, last line but one, in the article of Toplady's Posth. Works, for 'his spirit, r. *this* spirit.

— 396, last line but one (in the Controversy relative to Baptism), for 'christening,' r. *christm.*

— 397, (in Do.) par. 2, l. 5, for 'Gill,' r. *Gale.*

— *Ibid.* par. 3, for 'mixed with conviction,' r. mixed with *conviction.*

*** The general *Errata* of the whole present volume of Review will be given with our next Appendix, which will be published on the 1st of next month.

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APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SEVENTIETH.

FOREIGN LITERATURE.

ART. I.

Nouveaux Memoires de l'Academie Royale, &c. i. e. New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin for the Year 1781 *, together with the History of the Academy for that Year. 4to. Berlin. 1783.

HISTORY OF THE ACADEMY.

THE firſt article we meet with in this hiſtory, is a Letter from the Electoral Academy of Manheim to the Academy of Berlin, relating to the improvement of *Meteorological Science*. It is evident that this ſcience cannot be carried to any conſiderable degree of utility or importance, otherwiſe than by multiplying obſervations, as much as is poſſible, in the different parts of the globe, and by an aſſimilation of the methods and inſtruments employed by obſervers. This latter circumſtance is of the utmoſt conſequence; for accurate and certain reſults can never be obtained by comparing obſervations made with different inſtruments, and in different methods. This has engaged the *Meteorological Society*, lately erected in the Academy of Manheim, to ſend, what they call *harmonical inſtruments*, into different parts of the world, in order to the formation of a univerſal correſpondence of operations, and communication of diſcoveries, in this line of natural knowledge. This is the ſubject of the letter before us.

The other *hiſtorical* contents of this volume are as follows: *Extract of a Letter* from M. ROMÉ DE L'ISLE to the Secretary of the Academy, concerning the ſtudy of *Cryſtaline forms*, and

* For the preceding volume, ſee Appendix to Monthly Review, Vol. XLVII. p. 542.

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its tendency to improve our knowledge of thoſe ſubſtances that compoſe the ſolid part of our globe.—*The Report* of M. ACHARD, concerning the phyſico-chemical *Opuſcula* of the Chevalier Landriani.—*A Letter*, communicated to the Academy, from Profeſſor *Moſcati*, containing the account of an *Electrical Vegetation* lately diſcovered. It is produced in the following manner: a pretty large piece of camphire is placed on the conductor of an electrical machine; its upper ſurface is kindled: after burning, for ſome time, it is extinguiſhed, and the conductor is charged. The upper ſurface of the camphire is then immediately covered with a kind of moſs, which increaſes, during ſome ſeconds, and is ſoon diſengaged and diſperſed in the air, if the electrical machine continues in motion. But the vegetation may be preſerved for ſome time, if that motion ceaſes, and if, after letting it cool five or ſix minutes, it is placed under a glaſs bell or receiver. M. *Moſcati* makes mention alſo of an experiment, which tends to prove that electricity contributes to the formation of hail.—*Extracts of Letters from the Abbé* TOALDO *to M. John Bernoulli*, concerning ſome ſubjects and experiments, relative to natural philoſophy. In one of theſe letters the Abbé mentions a ſingular electrical machine, which he had ſeen at Venice, of the invention of a painter, whoſe name is *Magiotto*, who has contrived a manner of increaſing the ſize of the electric, by conſtructing a circular ſurface, compoſed of ſegments of glaſs, framed in a wooden wheel. By this method he forms diſks of three, four, five feet diameter; with which a demi-rotation produces ſurpriſing effects. Every other electric of a ſingle piece is neceſſarily limited; but here the ſurface may be extended *at libitum*. M. *Maggiotto* has publiſhed a pamphlet in which this contrivance is particularly deſcribed—In another letter, M. *Toaldo* mentions an experiment made by Profeſſor *Cavalli* at Padua, which aſcertains a certain active power in the rays of the moon. Two veſſels, filled with water, were expoſed during ſeveral nights, to the light of this planet, one of which was ſecured againſt the *direct* operation of its rays by a ſcreen placed at three feet diſtance, while the other was expoſed to it. The reſult was, that the water in this latter veſſel loſt, by evaporation, in the ſpace of nine nights, two lines and a ſixth more, than the veſſel which had been ſkreened from the direct rays of the moon. This experiment has been repeated with ſucceſs, by the Abbé *Bertholon de St. Lazare*, and is ſurely worth the attention of natural philoſophers. We do not know ſo well what to make of a new kind of barometer, or weather-prophet, mentioned in the extract of a letter from M. *James Bernoulli* of Baſil, and which was thus diſcovered: The Provoſt of a place called *Burglen*, obſerved, that a long piece of iron-wire which he had placed in his garden, for ſome uſe not here ſpecified, produced, at certain times,

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times, a ſound ſimilar to that of a number of bells, ſo diſtant as to have their reſpective notes confounded in one indiſtinct murmur. Having given a peculiar degree of attention to this object, he obſerved that this tremulous ſound iſſued from the wire when the weather was upon the point of changing; and that it ceaſed entirely, when the weather became permanent, whether it was fair or rainy.—In another letter M. *Bernoulli* mentions the fortuitous diſcovery of a ſingular effect, produced by the paſſage of the electrical fluid through a piece of fine ſugar, ſupported between two points of metal: the ſugar becomes phoſphorical for a minute and a half, and ſometimes, in the experiment, it burſts and is ſcattered through the room in lucid particles. It would probably continue in its phoſphoric ſtate, if, immediately after its electriſation, it were conveyed into an exhauſted receiver.—We paſs over the other articles of the hiſtorical part, relative to hygrometers, conductors, mathematics and aſtronomy, as they are very ſhort, and ſome of them of little moment.

MEMOIRS.

EXPERIMENTAL PHILOSOPHY.

Mem. I. *Experiments on the Ore of Cobalt, by Calcination.* By M. MARGRAFF. This memoir is not ſuſceptible of abridgment.

Mem. II. *An Account of ſeveral Electrical Experiments, made with different Views.* By M. ACHARD. This memoir is divided into four Parts. In the *Firſt*, M. Achard refutes the opinion of thoſe philoſophers, who ſuppoſe, in the electrical fluid, the exiſtence of an *acid*, which is ſeparated from it, when it is kindled and appears under the form of a ſpark. From two deciſive experiments, made upon an infuſion of turnſel, whoſe colour underwent no change from 2000 diſcharges of the Leyden phial, he concludes, that, in the inflammation of the electrical fluid no acid is diſengaged from it, and that therefore this fluid cannot be ranged in the claſs of ſulphureous ſubſtances. This ſeems to favour the hypotheſis, which identifies the electrical fluid with the phlogiſton. In the *Second* Part, our academician gives an account of ſeveral experiments, which prove that *poſitive* electricity produces, in many caſes, the effects of *negative* electricity. This, indeed, is ſingular; for if the accumulation of the electrical fluid produces poſitive electricity, and its diminution, negative electricity, it would ſeem natural to conclude, that the reſpective effects of theſe two electricities muſt not only be different, but even oppoſite: they, however, appeared evidently the ſame in four experiments. In the firſt, when M. ACHARD electrified a ſyphon *poſitively*, the water iſſued out from its narrow extremity, not drop by drop (as before its electriſation), but in a continued ſtream; and when he electrified, *negatively*, the

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conductor

conductor on which the tube or syphon was suspended, the effect was the same. The second experiment proved equally decisive. Three Leyden phials were half filled with moistened earth, and covered with a wet flannel, on which was placed cress-seed. Two of the phials were electrified hourly, the one positively, the other negatively; the third was not electrified at all: and the result was, that the cresses grew with equal success in the two electrified phials, and that their vegetation was equally vigorous and progressive, and much superior to that of the grain placed on the phial which was not electrified. In the third experiment, made on the seed of silk worms, and in the *fourth*, made on the evaporation of water in three metal cylinders of the same dimensions, the effects of positive and negative electricity appeared entirely the same.

From this sameness of the effects of positive and negative electricity on organized bodies, M. ACHARD is much disposed to conclude, that these effects do not depend upon the condensation or rarefaction of the electrical fluid, but upon the repulsion arising from the want of an equilibrium in that fluid, contained in different bodies. Several experiments, here described, are employed to support this hypothesis, which opens views, with respect to the manner in which electricity acts, very different from those which have been hitherto entertained.

In the *Third Part*, M. A. proves, by several experiments, that electricity accelerates the fermentation of vegetables, and the putrefaction of animal substances, that are deprived of life.

In the concluding *Part* of this memoir, we have an account of two experiments, made with a design to discover in what manner the air, when electrified without sparks, is affected by the electrical fluid. By the *first*, he proves, that the air, when charged with electricity without the sparks, is neither phlogisticated, nor loses aught of its salubrity, as is the case when electrification is accompanied with sparks in a certain quantity of air. The *second* was made in order to decide the following question; 'Is the volume of a mass of inclosed air augmented, when it is charged with the electrical fluid; or diminished, when it loses a part of that fluid by negative electricity? The result of the experiment, made with the Leyden phial well closed, and a glass tube passing through its cover, bent below in a direction parallel to the vertical surface of the phial, and plunged at its extremity into a small vessel filled with water, decided this question in the negative. And from this and other experiments, it appears evident to M. ACHARD, that electricity, whether positive or negative, neither augments nor diminishes the elasticity of the air—that the electrical matter with which the air, when electrified positively, is charged, is lodged in its pores—and that the quantity of that matter, which it loses by negative electricity,

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tricity, occupied previouſly only the interſtices of the air, without tending, in the leaſt, to remove its parts at any diſtance from one another.

Mem. III. *Concerning an artificial Emphyſema formed with different Sorts of Air.* By M. ACHARD. The artificial emphyſema, or inflation, is a chirurgical operation, practiſed by the inhabitants of Guinea, in the maraſmus, the rheumatiſm, and in hypochondriac complaints, in the following manner: an inciſion is made in the ſkin as deep as the *membrana adipoſe*, and a tube conveyed into this membrane, through which air is blown, in any quantity required. As the cells of this *adipoſe* membrane communicate with each other through the whole body, a general ſwelling or emphyſema is produced by this operation. In this ſituation, a potion, compoſed of the juices of lemons, of ſeveral plants, Guinea pepper, and *aqua vitæ*, is adminiſtered to the patient; after which, he is obliged to run till he is quite tired, and then he is put into bed, where he ſweats copiouſly. A ſtrong doſe of the potion is given three or four times a day, until the *emphyſema* has ſubſided, and the cure is performed. The inflation, occaſioned by the introduction of the air, as above mentioned, begins to diminiſh the third day, and about the tenth diſappears entirely.

M. *Gallandat*, from whoſe *memoir* * our academician has taken this relation, and M. *Negre*, ſurgeon and man-midwife at Middelburg, performed this operation on ſeveral dogs, and were ſurpriſed to find, that it was neither dangerous nor very painful, as the animals, on which it was practiſed, made no reſiſtance while under it, and received no damage from it. They were only blind-folded.

M. ACHARD, imagining that this operation might become an object of public utility, formed the deſign not only of repeating M. *Gallandat*'s experiments, but alſo of extending them by practiſing the *inſufflation* with different kinds of air. This he has effected in a ſeries of experiments, here related, in each of which he directed his principal attention to two different objects —to the *effect*, which the air, introduced by inſufflation into the *adipoſe membrane*, produces upon the *animal*, and to the *alterations* which the *air undergoes* in this membrane, after having remained in it for a certain time. The experiments, ſixteen in number, were made upon dogs, chickens, partridges, pigeons, finches, quails, and frogs, with common air, nitrous air, inflammable air, dephlogiſticated air, and with fixed air drawn from chalk by the vitriolic acid.—With reſpect to the firſt object of his reſearches, the effect produced upon the animal by

* Publiſhed in the Abbé ROZIER's Journal for the Year 1779, p. 229.

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this operation, the principal results of M. Achard's experiments were as follows: The *emphysema*, or inflation, effected by *common*, *fixed*, and *inflammable* airs was attended with no dangerous or noxious consequences, though the last seemed to render the animals dejected and languishing for several days, until it was entirely absorbed by the animal humours. This absorption is effectuated with the greatest abundance and facility, when the insufflation is practised with fixed air; and our academician takes occasion hence, and from the salutary effects of this air in diseases that arise from putrefaction, to recommend the method of administering it by insufflation, as likely to prove more efficacious and salutary in medical practice, than the use of it in clysters and potions, which is the present method. What he says on this head deserves the attention of those physicians, who are desirous of extending the limits of their art, and improving their practice by new discoveries.—Of all the different sorts of air employed by our Academician in the formation of the emphysema, the nitrous air alone proved invariably mortal.

As to the *alterations* which the air undergoes in the adipose membrane, our Author observes, previously to his examination of the fact, that they may proceed from two causes; 1st, from the animal emanations with which the infused air may be charged; or, 2dly, from the absorption of a component part of it, which must necessarily occasion a real decomposition. As to the fact, it appears from the experiments, here related, that common air, injected into the adipose membrane, is charged with phlogiston, and is consequently decomposed; but it appears, at the same time, that this phlogistication of the air takes place, in different degrees, in different animals; and that the longer it remains in the adipose membrane of any animal, the more it is phlogisticated, though this progress must have certain limits, which our Academician's experiments have left undetermined. Dephlogisticated and common air produce the same effects upon animals, and undergo the same alterations in the membrane above mentioned: fixed air is absorbed, in this membrane, with great facility, and in large quantities; and inflammable air undergoes, in it, a real decomposition.

Mem. IV. *Concerning the Effect of Scents upon the Air.* By M. ACHARD. In this memoir the indefatigable Academician begins by describing accurately the eudiometer he employed to discover whether fumigations (*i. e.* scents raised by fire) diminish or increase the salubrity of common air. And as it was necessary, in the course of his experiments, to prevent the intrusion of any foreign cause, which might act upon the air and affect it, at the same time with the vapour or smoke of the scents, he burned his odorous substances not upon coals, as is usually done, but on a red-hot iron, which he placed on a metal ring

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in a bucket, of which the bottom was covered with water. A receiver was placed over the ſcent and the red-hot iron, and the water prevented the entrance of external air. In order to determine and compare together the effects of different ſcents upon common air, he previouſly aſcertained the degree of its phlogiſtication with all poſſible exactneſs; and, that he might be perfectly aſſured, that the alteration of the air, in the experiments he was about to make, could have no other cauſe than the vapour of the odorous ſubſtance, he made a previous experiment on the red-hot iron, to ſee if *it* could produce any alteration in the maſs of air, with which it was incloſed, and found that it produced none at all.

From 26 reſults of the experiments made with an equal number of the ordinary ſcents, our Academician draws the following general concluſions:—That all ſcents phlogiſticate the air in a ſmall, but not in the ſame degree;—that among the ſolid odorous ſubſtances the reſinous phlogiſticate it the leaſt, generally ſpeaking; for to this rule there are exceptions;—that none of the ſubſtances *, employed in theſe experiments, phlogiſticate the air to a degree, which renders its reſpiration mortal or even dangerous;—and that, of all the odorous ſubſtances, whether ſolid or fluid, employed by our Academician in the courſe of his experiments, vinegar phlogiſticates the air in the ſmalleſt degree, and thus merits the preference.

It is particularly worthy of obſervation, that, in all theſe experiments, the ingenious Academician took care, that the odorous ſubſtances ſhould not be lighted into a flame, and ſhould only heat the iron to the degree that was neceſſary to make them ſmoke, becauſe it was natural to ſuppoſe that the air would be copiouſly phlogiſticated by a real inflammation. To verify this ſuppoſition, he repeated ſome of the preceding experiments, with this difference, that he heated the iron to a degree that inflamed the odorous ſubſtance under the recipient, and found,

* The ſcented ſubſtances employed by M. Achard were, juniper, gums of ſtorax and myrrh, the leaves of dried roſes, flowers of lavendar, compoſitions of odorous ſubſtances, maſtic, incenſe, gum ſandarach, ſcented powder, the root of the *Iris Florentina*, benzoin, cloves, amber, coriander ſeed, roſemary, white cinnamon, gun-powder, thyme, tobacco, caſcarilla, labdanum, boiling vinegar, and boiling ſpirit of wine.—It is eaſy, ſays M. *Achard*, to ſhew, whence it comes that reſinous odours are leſs noxious to the air, than the ſcents proceeding from wood, bark, leaves, fruits, or flowers, as theſe latter, when decompoſed by heat, yield fixed and inflammable air, whoſe mixture with common air, muſt neceſſarily alter its quality, whereas fire does not develope or diſengage the air of reſinous ſubſtances, but only attenuates them, by volatilizing the eſſential oils, which they contain, without decompoſing them.

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that the phlogiſtication of the common air, not perfumed, was to that of the air, in which benzoin had been *inflamed*, in the proportion of $10\frac{1}{4}$ to $15\frac{1}{8}$, whereas in the ſame experiment, made without the inflammation of the odorous ſubſtance, the proportion was as 14 to $15\frac{1}{8}$. This experiment ſhews how abundantly odorous ſubſtances, when they are inflamed, phlogiſticate the air; and this was farther confirmed by the immediate ſudden extinction of lighted candles, when placed in common air, in which ſweet powder and benzoin had been burned with inflammation.

It is almoſt a general opinion, that perfumes dry the air, but M. ACHARD thinks they muſt rather render it humid by the watery particles they contain; and he has proved this to be the caſe by ſeveral experiments, made in an apartment, where he had placed a hygrometer conſtructed upon the principles of M. *Lambert*. The reſult (which is all that we have of them in this memoir) amounts to what follows;—that all ſcents and perfumes, without exception, add, more or leſs, to the humidity of the air, the reſinous perfumes in the leaſt degree;——the vapour of wood, bark, leaves, fruits, and flowers (as may be eaſily conceived) in a larger meaſure—vinegar moſt of all, in conſequence of the volatiliſation of the aqueous parts with which the ſaline acid particles are always combined, even in vinegar that is the moſt concentrated.

The general concluſion deduced by our Academician from all the experiments mentioned in this memoir, is, that perfumes do not increaſe the ſalubrity of the air;—that, on the contrary, they phlogiſticate it, though not in a degree, that can render its reſpiration either mortal or dangerous.—Nevertheleſs, he was nearly caught by the trial: for, having obſerved that a pigeon paſſed its time very well in a thick ſcented vapour during twenty minutes, he filled a large receiver with amber ſmoke, and popped his head into it, to try the experiment upon himſelf. At the firſt *inſpiration* he felt ſomewhat diſagreeably;—but it was no great matter: at the ſecond, he began to cough,—at the third, he was almoſt ſuffocated, and was very glad to return to his uſual element. There was, however, no *great* harm done,—ſome, indeed, to his head, but none to his hypotheſis; for, ſays he, this ſuffocation did not proceed from the air as air, but from the vapours which floated *in* it, without being incorporated *with* it: theſe vapours were condenſed in his lungs, and irritated his wind-pipe, and that was all. It was not the air in itſelf, which became *mortal* or *dangerous*, but its bad company, the ſmoke and vapour. Accordingly, he tells us, in finiſhing his memoir, that we muſt take care to diſtinguiſh accurately the *cauſes* of the noxious impreſſion which the animal œconomy may receive from air charged with ſmoke or vapour, as this impreſſion may either

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be owing to vitiated and phlogisticated air, or to the smoke, which though not identified with its substance, yet floats or resides in it. It was not my design, continues he, to treat of the effect of smoke or vapour, but of the effect that may be produced by the phlogistication of the air, as far as it is produced by smoke or vapour. This he repeats, that erroneous conclusions may not be drawn from his experiments. In good time—but M. *A.* is a very rapid investigator, and sometimes makes more haste than good speed, as the saying is.

Mem. V. *Experiments, designed to ascertain the Manner in which Fire acts upon calcareous Earth, mixed with Earth of Allum, Earth of Sal Amarus, and Saline Substances.* By M. ACHARD. In a former memoir this laborious Academician related the experiments he had made in order to discover the action of fire on mixtures of calcareous earth with *earth of allum* and earth of *sal amarus*. It remained, to determine the action of fire on the same mixtures combined, in different proportions, with saline substances. This is the subject of the present memoir. A table, divided into five columns, denoting the mixture, the proportion, the result, its colour, and hardness, and occupying 27 pages, will shew the curious chemical reader the particular results of above two hundred and fifty trials.

Mem. VI. *New Observations* on an old fabulous Story, mentioned as true by *Simon Pauli*, concerning a Norwegian Plant, called *Gramen Ossifragum Norwegicum, Sim. Pauli.* By M. GLEDITSCH. In the last century, Simon Pauli was told that a certain herb in Norway had such a strange effect upon the cattle, that their bones were bruised, and their legs broken, when they happened to feed upon it. Pauli was credulous, and on receiving some samples of the plant or grass in question, and some farther testimonies in favour of its singular operation, gave it the name of *Gramen Ossifragum Norwegicum*, i. e. the Bone-breaking Norwegian herb or grass. But it appeared afterwards to more accurate botanists, that this plant did not belong to the *Gramina* or grass-genus. *Bartholinus* called it, accordingly, *Asphodelum paludosum*, or the Gramen ossifragum innoxium *, and on farther inquiries it was found to belong to the lily genus. The botanists adopted generally this idea; Linnæus, on a more accurate view of its flower and fruit, placed it with certain species of the Asphodelus, the Phalangium, &c. under the *Anthericum*, as its genus, and M. GLEDITSCH (in this memoir) describes it circumstantially, as also the soils where it grows, and the countries where it is found. This latter, who is an adept of the first order in natural history, discusses the question concerning the noxious effect of this plant on the horned cattle,

* See Act. Med. Danic. Vol. II. Obs. 130.

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which has given it the denomination of *offifragum*; and he proves that it has no ſuch *bone-breaking* quality as hath been erroneouſly imputed to it. Its firſt ſhoots, which appear early in the ſpring with other temporary herbs, in low and marſhy grounds, may be unwholeſome enough to render the cattle lean, and weak, eſpecially when the ſalutary paſtures, that yield their true nouriſhment, are backward in their growth: and, in ſuch caſes, the back-bone may appear, to the eye of ignorance, as if it was broken. In this early ſeaſon, the cattle, in many northern parts of Europe, are in great want of food; the proviſions of the winter are finiſhed, the productions of the ſpring are tardy, or ſcanty; and hunger prompts them to devour every thing that comes in their way: hence their conſtitution is altered, the organs of digeſtion are weakened, the nutricious juices are corrupted, and a brittleneſs, and diſſolution of the bones, may ſometimes be the effect of this phyſical depravation in the animal œconomy. It is certain, that, in or about the year 1780, a diſeaſe, accompanied with a fracture or diſſolution of the bones, manifeſted itſelf among the horned cattle, young and old, in the electorate of Brandenburg, where the *gramen* in queſtion does not grow. M. GLEDITSCH promiſes, in a future memoir, the hiſtory of this diſeaſe, with an account of its ſymptoms, and an inveſtigation of its cauſes, and we ſhall be glad to hear him on a ſubject which muſt be intereſting both to farmers and philoſophers.

Mem. VII. *Concerning the Relation of Affinity and Diverſity that there is between Earths and Stones expoſed to Fuſion, in different Crucibles made of different Subſtances.* By M. GERHARD.

Mem. VIII. IX. and X. *Concerning Arſenic, and its Combination with different Bodies.* By M. ACHARD. We have here a ſeries of experiments, deſigned to aſcertain and eſtimate the action of arſenic on metals, metallic calxes, earths, and ſaline ſubſtances. Theſe 60 experiments, with their reſults, add ſeveral new diſcoveries to thoſe which have already improved and extended chemical ſcience.

Mem. XI. *An Extract from the Meteorological Obſervations, made at Berlin in the Year* 1781. By M. BEGUELIN.

MATHEMATICS.

Mem. I. *Concerning the Theory of the Motion of Fluids.* By M. DE LA GRANGE. It is well known that M. *D'Alembert* reduced the laws of the motion of fluids to analytic equations; this method was ſucceſsfully purſued by the Academicians of Paris and Peterſburg, and the general theory of this motion has been greatly improved by their reſearches: but the part of this theory which relates to the manner of applying it to the ſolution of particular queſtions, has been neglected from a notion of the difficulty of this application, and its ſuppoſed impoſſibility in moſt caſes.

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It is in order to remove or alleviate these difficulties, that M. DE LA GRANGE directs his laborious researches in this Memoir; which is divided into two sections. The *first* contains general considerations on the fundamental equations of the motion of fluids; and the *second* treats of the motion of heavy and homogeneous fluids in vessels or canals of any figure whatever.

Mem. II. *A Theory of the secular Variations of the Elements of the Planets.* Part I. containing *the Principles and general* Formulæ, *by which these Variations must be determined.* By M. DE LA GRANGE. The observations of Kepler, Newton, and succeeding astronomers, have proved, that the elliptical motion of the planets about the sun is subject to small variations, arising from their reciprocal action on each other. These variations are periodical or secular. The former depend upon the configuration of the planets with respect to each other; they are the most perceptible; they have been calculated by several authors, and they do not alter the primitive orbit of the planet, being no more than transitory deviations which it makes in its regular course. The latter alter the elements of its orbit, that is, the position and the dimensions of the ellipsis it describes; it is difficult to ascertain them either by observation or theory, and though their effect be imperceptible, during a short space of time, it may become at length very considerable. It is a complete theory of these latter variations, that our Academician proposes to give, in this and a following memoir.

Mem. III. *Concerning the* Minimum *of the Wax in the Cells of Bees, and particularly concerning a* minimum minimorum, *relating to that Object.* By M. LHULLIER, Citizen of Geneva. Very curious and interesting, but incapable of abridgment.

Mem. IV. *A Direct Method of determining the true Longitude of the Moon by the mean Motions, with the assistance of some New Tables, that may be easily calculated for that purpose.* By M. SCHULZE.

Mem. V. *Concerning the Use and the Theory of a Machine which may be denominated a* BALLISTIC INSTRUMENT. By Messrs. JOHN and JAMES BERNOULLI.—No account of this Memoir, without the engravings, would be intelligible.

SPECULATIVE PHILOSOPHY.

Mem. I. *An Analysis of the Dissertation on the Origin of Language, which obtained the Prize in* 1771. By M. MERIAN. This Analysis will be a very valuable present to persons whose unacquaintance with the German language has prevented their perusing the masterly performance of the ingenious M. HERDER; and it must be as agreeable to M. HERDER, as it is lucky for the Public, that it has been undertaken by such an able and

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excellent hand. The origin of language is, without doubt, a weighty and moſt difficult problem; and when it was propoſed by the academy, as a Prize-queſtion, ſeveral of the moſt eminent philoſophers in Europe entered the liſts and contended for the prize, which was adjudged to M. HERDER. If the contents of the pieces, compoſed on this occaſion, were digeſted by an able hand, they would, probably, exhibit this important queſtion under all the points of view of which it is ſuſceptible, and be perhaps ſufficient to exhauſt the ſubject. This is the opinion of M. MERIAN; and who, more fit for the taſk than this profound philoſopher; who more capable of performing it with ſucceſs?

As we formerly had an opportunity of mentioning M. HERDER's Diſſertation, from a ſhort account given of it by the Hiſtorian and Secretary of the Academy in one of the preceding volumes of theſe Memoirs, we ſhall not enlarge upon it here *. We ſhall only obſerve, that the ſketch of *Man*, exhibited in this Diſſertation, is truly a Philoſophical Maſter-piece. When M. Herder proves, in the *Firſt Part*, that man was formed with power, and impelled by neceſſity, to invent a language, his arguments in behalf of this opinion, drawn from our internal nature and our external organization, as alſo from the analogy of languages in their elements, their contexture and their reſpective improvements, are ingenious, concluſive, and open, uncommon and intereſting views of the powers and operations of human nature. When, in the *Second Part*, this acute Philoſopher treats of the *means* by which man muſt have been led to the invention and uſe of language, he obſerves, that theſe means are the laws that nature has invariably preſcribed to all beings of the human ſpecies. The principal of theſe are—that man is a thinking, active and free being, whoſe powers are developed progreſſively—that he is a ſociable being—that different national languages muſt neceſſarily have reſulted from the inevitable diviſion of mankind into ſeparate communities,—and—that mankind forming a progreſſive *whole*, whoſe parts are contiguous, language forms a ſimilar *whole*, derived from, and dependant on the ſame origin. M. HERDER's illuſtrations of theſe laws are ingenious and intereſting in the higheſt degree. Upon the whole, his proofs of an *internal language* derived from human invention are curious and palpable, and had he pointed out with equal perſpicuity and detail, the tranſition from this to an *external language*, i. e. to articulate ſounds, and the exerciſe of the organs of ſpeech, nothing would have been wanting to render his Diſſertation the moſt complete and perfect that has yet appeared on this difficult ſubject.

* See the LIIId Vol. of our Review, in the *Appendix*. p. 530.

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Mem. II. Concerning the progreſſive motion of the *Center of Gravity of the whole Solar Syſtem.* By M. PREVOT. It was conjectured, nay even *ſtrongly* ſuppoſed, by M. De LA LANDE, that beſides the two proper motions of the Sun, there was likewiſe a motion of *Tranſlation*, by which that luminous body changes more or leſs its place *, and a progreſſive motion is given to the center of gravity of our whole planetary ſyſtem. This hypotheſis was not deduced from obſervations of the ſtars, but was inferred from the effect, which the impulſion that communicated the motion of rotation about his axis to the Sun, muſt have produced on his center of gravity. M. De la Lande's hypotheſis was merely a mathematical opinion, until the real exiſtence of the motion of tranſlation above-mentioned, was rendered highly probable by the obſervations of Mr. *Herſchel* †. Mr. Prevot brings forward a rival hypotheſis, and pretends to account for the fact in queſtion, by attraction, that is to ſay, the exceſs or predominance of the attraction of bodies in one region of ſpace, above that of the oppoſite region. *Wits jump*; for Mr. Herſchel had already ſpoken in the ſame ſtrain, though what he ſaid had not reached the eye or ear of our Academician. It is certain, that if any hypotheſis can give a ſhove to the center of gravity of our planetary ſyſtem, that of Mr. PREVOT bids fair for doing the buſineſs, and it is much more plauſible than that of the French aſtronomer. Having ſuppoſed, that attraction extends to the region of the fixed ſtars, and is ſuperior to the reſiſtance of the mediums, he proceeds thus: 'Conceive an infinite plane paſſing through the center of gravity of our ſyſtem: Reduce, mentally, all the attractive powers to two, oppoſite to each other, and perpendicular to the plane. It may be concluded from all the principles of probability, that theſe two powers will be unequal. Beſides, ſince motion exiſts in the univerſe, an equilibrium cannot be permanent. In a word, we may pronounce, with certainty, that there is an exceſs of attraction—Therefore, there is in our ſyſtem, a progreſſive motion towards the point, where attraction is predominant.' And this motion muſt conſequently, as our author proves, be accelerated or retarded; it muſt be alſo curvilinear. In theſe two reſpects it differs from that which would have been produced by the inſtantaneous impulſion or ſhock, which, according to M. De Lande, in effecting the ſun's rotation round his own axis, ſhoved forward the center of gravity of

* See the *Memoirs of the Acad. of Sciences* for 1776, of which there is an account in the *Appendix* to the 65th Vol. of our Review—See particularly p. 493.

† See Mr. De Luc's letter to M. De la Lande, of which there is an extract in the Journal of Paris. No. 151, for the year 1783.

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the whole planetry ſyſtem. Mr. PREVOT, however, does not conſider attraction as a primitive and independent principle. He adopts the corpuſcular ſyſtem of M. Le Sage, who explains, by *impulſion*, all the phenomena of attraction, by augmenting indefinitely the ſmallneſs and celerity of atoms, as alſo the poroſity and permeability of compound bodies.

Mem. III. *On the Origin of Projectile Velocities, containing reſearches concerning the motion of the ſolar ſyſtem.* By M. PREVOT. —Mem. IV. *Concerning the Principles on which the Theory of Fortuitous Gains is founded.* Second Memoir.

BELLES-LETTRES.

Mem. I. *Diſſertation on the Revolution of States, and more particularly thoſe which have taken place in Germany.* By the Baron DE HERTZBERG, Miniſter of State and Member of the Academy. This illuſtrious and learned Academician, after confirming by an enumeration of examples, which comprehend *almoſt* the whole terreſtrial globe, the common opinion of the changes and revolutions, that have happened in various countries, with reſpect to their inhabitants, ſovereigns, government, language, religion and manners, excepts Germany from this general rule. Under the denomination of Germany, which (as he ſhews with ample erudition and evidence, ought to be called Teutonia) he comprehends, not only the preſent German empire, but alſo the ancient *Scandinavia*, or the modern kingdoms of Denmark and Sweden. This vaſt extent of territory has, according to him, remained always free, and independent on foreign powers and conquerors. The Romans extended their dominions no farther than the Danube and the Rhine, and in their momentary incurſions beyond theſe rivers they were always repulſed by the Germans. Northward, the Sclavonians and the Venedi, puſhed their conqueſts no farther than the Elbe, and they were afterwards reduced to obedience, and ſubdued by the German arms. Attila, indeed, marched his deſtroying legions through Germany into Gaul, where he was defeated and repulſed near Chalons; however, his domination over the Germans was but tranſitory; it ſcarcely laſted a year. Through all ages from the Chriſtian æra to the eſtabliſhment of the great monarchy of the Franks, Germany was only inhabited by the Teutonian nations, ſuch as the Franks, Allemans, Saxons, Thuringians, and Boii or Bavarians, and was only governed by Sovereigns who belonged to theſe nations; and, in the following ages, the Teutons recovered their ancient poſſeſſions as far as the Alps, beyond the Rhine and the Elbe, and in the neigbourhood of the Weiſſel.

To theſe hiſtorical proofs, largely detailed in the Memoir before us, the noble and learned Academician adds an induction, which offers a new argument in favour of the permanent

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nent and unaltered ſtate of the German nation, drawn from the identity of its preſent and its ancient language. Here he proves, with a degree of erudition more uſually met with in the Univerſity, than in the cabinet-council, that the Teutons ſpeak now the ſame language which they ſpoke in the time of Julius Cæſar, Tacitus, Pliny and Ptolemy, nay in the remoteſt periods, in which they are mentioned by the Greek and Roman hiſtorians and geographers; whence he concludes that they are the ſame people that they were two thouſand years ago, and that they are the only people in the univerſe which has not been totally ſubjected by a foreign power, or met with an entire and univerſal revolution. Tranſitory, partial and inteſtine revolutions have, indeed, taken place in the German empire, and theſe M. de HERTZBERG acknowledges and enumerates.

In enumerating the cauſes that have, for ſo long a ſeries of ages, rendered the Germans a permanent and independent nation, our illuſtrious Author does not confine himſelf to thoſe alledged by Tacitus, viz. their diſtance from the ſouthern nations, the difficulty of acceſs to their country by land or ſea, and the aſperity of their climate and rudeneſs of their ſoil, which rendered it rather an undeſirable place of reſidence to ſtrangers. He finds more honourable cauſes of permanence and independence in the phyſical conſtitution, and the moral character of the Germans, as alſo in the political conſtitution of the ſtates and communities that compoſe the great Germanic body, of all which he exhibits a noble and intereſting portraiture. And then he adds the following remarkable paſſage: 'The maintenance and preſervation of this ſyſtem, (*i. e.* the Germanic body) muſt be intereſting, nay even eſſential to the reſt of Europe. The Germanic empire, placed in the center of the continent, and compoſed and governed as it is at preſent, ſeems formed by nature to hold the balance in that part of the world, and to prevent any momentous revolution, that may prove dangerous to the general ſafety, and to the liberties of Europe. If, on the contrary, Germany was governed by *one ambitious* and deſpotic Sovereign, he would find it poſſible, at the head of ſuch a warlike and populous nation, to extend his power *under plauſible pretexts*, to diſturb the balance of Europe, and bring about the greateſt revolutions.' Our illuſtrious Author hopes that this will never be the caſe, and he alleges many reaſons why it is not likely to happen. He thinks the German empire ſo fortified by internal laws, external relations, the well-proportioned diſtribution of power among its members, and thoſe diſciplined armies, which, though burthenſome to the people, are nevertheleſs the means of preventing the greater evil of frequent and deſtructive wars, that it has no reaſon to apprehend any great revolutions. Here he draws a ſort of prophetic picture of a perio-

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a period which he conſiders as *now* commencing, when hiſtory will no more diſtreſs humanity with the pompous, but afflicting details of battles and conqueſts, when Sovereigns will immortalize their name by the advancement of agriculture, *commerce** and the internal proſperity of their ſubjects. Whether this pleaſing prediction is to be realized, or not, it furniſhes the ingenious miniſter of ſtate with an opportunity of beſtowing much well-deſerved praiſe on his Royal Maſter, who has, undoubtedly, for theſe laſt twenty years, ſignalized his reign by the nobleſt exertions of wiſdom, zeal, and truly royal beneficence in promoting the internal well-being and proſperity of his ſubjects. Scarcely any object of national felicity, that is compatible with the political conſtitution of his dominions, has eſcaped his paternal attention. The extraordinary ſums that have been expended from his treaſury, in clearing grounds, encouraging agriculture, manufactures, commerce and uſeful arts; in rebuilding towns, erecting ſeminaries for public inſtruction, relieving the diſtreſſes of his ſubjects, and particularly thoſe of the induſtrious huſbandman, ariſing from accidental calamities, in ſupporting declining families, rewarding private and public merit, and in other acts of munificence too numerous to relate here, ſurpaſs, during the period above-mentioned, forty millions of German crowns. The liſt of his expenditures, in the year 1782, ſubjoined to this Memoir, muſt affect every feeling heart, and diſplay in this monarch a character, which we confeſs was, for ſome time, concealed from *our* view, under the painful blaze of his military glory, we mean, the character of generous, beneficent humanity. As to the impartial, and faithful adminiſtration of juſtice that ennobles his reign, it is too well known to be mentioned here: and it is with a very ſingular pleaſure, that we *now* ſee and confeſs, that the pacific years of the reign of this great Prince will conſtitute the brighteſt rays of his glory in the eſteem of poſterity. Frederic will be known to future ages, not only as the *Terror* of his enemies, but alſo as the *Father of his People.*

Mem. II. *Concerning the influence of the Sciences on Poetry, and the manner in which it operates.* By M. MERIAN. This is given as a ſupplement, or rather a variety of ſupplements, to different paſſages in the IVth Memoir on this intereſting and agreeable ſubject. The obſervations, contained in theſe ſupplements, are relative to three objects,—the Imitative Spirit of the Latin Poets,—their Didactic works,—and the poetical compoſitions of ſome Roman philoſophers.

* One of the moſt ignoble, pick-pocket incentives to war and blood-ſhed, which predominates at preſent in Europe, and ſeems to have ſucceeded the love of fame and falſe glory.

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Mem. III. *Concerning Usage, considered as the authoritative Rule of Speaking or Writing Languages, according to the Maxim of Horace—*

\- - - - - - - - - - - - - - - *si volet usus*
Quem penes arbitrium est et jus et norma loquendi.

By M. THIEBAULT. What is generally practised may be denominated *usage*; what has been long practised we call *custom*; usage constitutes the *mode*, custom forms *habit*; and all these have an undoubted influence upon language. Usage, or usual practice and custom, may be considered jointly or successively, as the arbiters of language: the former, by extending its signification, may comprehend the latter; and it is thus that our academician employs it in this ingenious and instructive Memoir. After an acute and critical examination of what has been said by *Vaugelas*, *Buffier*, *Beauzée*, and other able grammarians, concerning the authority of *usual practice* in point of language, and carefully distinguishing from this, *abuses*, which are deviations from well-established custom, and can never be respectable, even though they should become more or less prevalent, he discusses the following curious questions:—Is the authority of usual practice the *same* over all languages, living and dead, and among the living, over those that are not yet thoroughly formed, as well as those that are already brought to a high degree of perfection?—2d. Does this authority extend itself equally to all the parts of language?—3d. Who are the persons, whose united suffrages constitute *usage?*—4th. Among the different classes of citizens, who may have a claim to be consulted in this matter, which is the class whose authority ought to preponderate? and, lastly, What are the best adapted means to ascertain *usual practice*, or to supply its place? We must refer the curious reader to the Memoir before us for the solutions of these questions, which would lose much of their merit by abridgment.

Mem. IV. *Concerning the Riches of Sparta.* By M. BITAUBE. The poverty, that was introduced into Sparta, and the equality that attended it, were the deeds of force, stemming the course of nature. Accordingly, neither could subsist long. Even while the rigorous institutions of Lycurgus subsisted, their force was counteracted; and, about the fourth century of its reformation, Sparta was become the most opulent of the Grecian states. Plato says this in express terms in his *First Alcibiades*, and adds, that all *the gold and silver flowed into Sparta, and none of it came out from thence.* The explication of this seeming paradox is the object of M. BITAUBE's researches: where his materials are scanty, he does not hesitate in supplying their place by conjectures; and upon the whole, we find too great a disproportion between the quantity of *things* and the quantity of *words* contained in this Memoir. This enables us to concentrate the former into a nar-

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row ſpace. The learned inveſtigations of our academician may be ſummed up as follows: Sparta's riches corrupted its morals; Lycurgus uſed the violent means, that are well known, to remedy this evil. But while he deprived the rich of their lands, ſubſtituted iron in the place of gold currency, and prohibited the entrance of foreign treaſure; he left the opulent in the poſſeſſion of their gold, and contented himſelf with rendering it uſeleſs.—This is one circumſtance, that, according to our author, enables us to account for the riches of Sparta, even after the inſtitutions of Lycurgus. *Athenæus*, however, affirms, that the gold and ſilver of the Spartans were depoſited in the temple of Delphos, and conſecrated to Apollo; and, though no other hiſtorian relates this fact, yet none denies it: the law of Lycurgus, which made not only the circulation but the poſſeſſion of gold, a capital crime, muſt have engaged the Spartans to get rid of it as faſt as poſſible, and this confirms the relation of Athenæus. Our author twiſts and turns, with great contention of ſpirit, to remove this difficulty; and then compounds the matter, by allowing that the Spartans gave a part of their gold to Apollo—but not *all:* there was ſmuggling in the buſineſs.

But even ſuppoſing that *all* the gold had been given, Sparta had other means of acquiring riches, notwithſtanding the rigorous inſtitutions of Lycurgus. It was not poſſible to execute, ſtrictly, the law which prohibited the entrance of ſtrangers, whom curioſity muſt have led to ſee the Lacedemonian heroes feeding on their black broth. Beſides, entrance was permitted to ſtrangers, on certain occaſions, though any conſiderable reſidence was denied; and the public games, celebrated at Sparta, muſt have drawn ſpectators thither from all the Grecian cities. The preſents and expences that accompanied theſe viſits, muſt have brought money *into* Sparta, while, as Plato ſays, *none* went *out*.——Again, we hear of the Spartans bribing the generals of the enemy, which they could not do with their iron-money, and of their plundering hoſtile camps and returning enriched with their ſpoils. Here M. Bitaubé triumphs with them; but Athenæus, again, comes acroſs his way, with an old ſtory. The Spartans (ſays he, Book IVth) having reſolved to gild a ſtatue of Apollo, conſulted the oracle of Delphos, in order to know, where they ſhould buy gold; and the oracle anſwered, from Croeſus.—But this only proves, that there was no gold in the public coffers, though there might have been large quantities concealed in the houſes of individuals, or depoſited in truſt with their neighbours the Arcadians, which was a practice not unuſual among the Lacedemonians, as Athenæus himſelf acknowledges. Beſide, the permiſſion of the Oracle to *buy gold* from Croeſus on a pious pretext, might occaſion an acceſſion of opulence to Sparta, as Pauſanias tells us, that its chiefs were corrupted

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corrupted by the presents of the Lydian Monarch, and that it was the first of the Grecian States which entered into an alliance with the Barbarians. After the irruption of the Persians into Greece the Spartans had *their* Newmarket, and surpassed in the sport of horse-racing: we find them also erecting, at Olympia, two statues, the precious workmanship of the celebrated Myron, partaking of the immense treasures that were found in the Persian camp after the battle of Platea; and taking their share in the plunder of the Temple of Delphos, in which the Phoceans took the lead. The conquest and plunder of Athens increased still farther the opulence of Sparta; and the contributions it drew, after this conquest, from all the cities that were subject to the Athenian government, must have concurred to render it, as Plato calls it, the richest of all the Grecian States. It must also be observed, that in these circumstances, even the institutions of Lycurgus, contrary to their primitive intention, contributed to the accumulation of opulence in Sparta; for while floods of wealth came in, an unacquaintance with the wants of luxury, and a respect, real or forced, for the laws of frugality, which had not totally lost their hold, prevented any thing considerable from going out.—At last the period came when the Volcano broke through its icy cover, and the passions, nourished by its hidden flame, came forth with the explosion, and destroyed the morals and grandeur of Sparta.

Art. II.

Verhandelingen Raakende, &c. i. e. Prize-Dissertations on Natural and Revealed Religion. Published by Teyler's Theological Society. Volume III. * Large 4to. Haarlem. 1783.

HUMAN liberty or (what the society has been pleased to call) Moral Liberty †, is the important subject discussed in this Volume. The question was proposed in the following terms: *What is it that constitutes the moral liberty of man? and, this being determined, what are the proofs which shew, with the most substantial evidence, that man is a* FREE AGENT? Of a great number of discourses on this subject, that were sent to the society, *Four* were deemed peculiarly worthy of publication. The

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* For our account of the Ist. and IId. Vols. see Review, Vol. LXVII. p. 527—537.

† To remove all ambiguity, we observe, that liberty, in this question, is designed to signify that faculty or capacity of *willing* and *acting*, which renders man a *moral* and *accountable* being, the object of approbation or disapprobation, and worthy of reward or punishment.

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two firſt, compoſed by Profeſſor PAP DE FAGARAS †, of Tranſilvania, and the Rev. Doctor MACLAINE of the Hague, were crowned with the firſt and ſecond prizes. The third, which is anonymous, and the fourth, whoſe Author is the Rev. and learned Mr. C. VAN DEN BOSCH, of Rotterdam, complete the volume.—We ſhall give as brief an account as the ſubject will permit, of their eſſential contents: but what can there be new under the ſun on the ſubject of liberty, will ſome ſay? This, however, is the ejaculation of ſloth: ſo let us go on.

Profeſſor PAP DE FAGARAS, in treating the firſt part of the queſtion—*In what does Liberty properly conſiſt?* points out its nature, its laws and its manner of operating, in examples drawn from the conduct of life; and thus his diſcuſſion of the queſtion aſſumes rather a practical than a philoſophical aſpect, and will be uſeful to every ſenſible man, though it may not prove always ſatisfactory to every refined or captious metaphyſician. From the caſes of two men, of whom one goes to priſon and the other to the tavern, he concludes, that *voluntary action*, unreſtrained by any external impediment, is requiſite to the exiſtence of liberty. It is not, however, ſufficient alone to complete its idea; for from other examples, equally concluſive, he infers, that in order to be free, the agent muſt not only act *willingly*, but muſt *know clearly* the nature of his action, and have had it in his power both to have *willed* and *acted* otherwiſe. But we have not yet done; for, according to our author, neither diſtinct knowledge and velleity, nor the poſſibility of omitting an action, or doing the contrary (when this poſſibility is merely relative to the phyſical power, the *vis motrix*) completes the notion of liberty. It is farther required, in order to conſtitute man truly a free agent, that the *repreſentations* or views of good and evil, which engage him to act, depend, with reſpect to their *quantum*, upon that faculty of the mind which turns its *attention* towards them, and the objects from whence they ariſe, and is not itſelf determined in its exertion by any preſent external impreſſions, or repreſentations; *e. g.* Two oppoſite deſires (as is often the caſe) ſollicit a man at the ſame time to a virtuous abſtinence and a vicious action: the vicious deſire prevails. If you ſay that he had no more than a phyſical power of counteracting this deſire (which is no power at all where an effective volition does not precede it), the man, in this caſe, was compelled to act as if he had been actuated by the ſenſual and vicious deſire alone; his action is merely inſtinctive, and therefore is not free. If he has not the power of exerting a de-

† For our account of this Gentleman's Prize-Diſſertation on the Subject of PROVIDENCE, ſee Rev. Vol. LXVII. p. 532. 536. alſo Vol. LXVIII. p. 159.

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gree of attention and reflexion, that might have strengthened the virtuous propensity, and weakened the vicious one, he is as destitute of liberty as an infant, a madman or a brute. In sensations and affections without a reflex act of the mind, there can be no liberty. It is in this reflex act, in the faculty of attending to the nature and consequences of our actions, that, according to our author, liberty chiefly consists: and hence we daily call to reflexion persons that are carried on by the impulse of appetite to unlawful or improper actions, from a persuasion that reflexion can modify and restrain the strongest propensities to vice, and excite volitions that will counteract their force. Prepollent good must, indeed, influence conduct; but in comparing the different appearances and prospects of good, there is often so much difficulty in ascertaining what is the greatest good, that here a wide field is left for the exercise of liberty in acts of reflexion on the various kinds and degrees of enjoyment. It was therefore, says our author, erroneous in *Locke*, to deem it a folly to inquire how far the *will* may be considered as free; for though there be no freedom in the natural and general propensity of the *will* towards good, and its natural and general aversion to evil; yet the particular determination of the will to one object or action, rather than another, is, whatever name may be given to such a determination, the effect of liberty. The highwayman's aversion to poverty is natural and necessary; but his determination to rob the traveller, notwithstanding the dictates of his conscience, is a free act of his will, an effective volition.—Long and laborious are our author's details and illustrations on this part of his subject.—His observations also, concerning the use of motives, as the instruments of Free Agency, and the absurdity of what is generally called Liberty of indifference, are judicious. The soul can never be indifferent with respect to those objects which it considers, as good or evil; but it can modify their impressions so as to make a free and active choice: and *election*, unrestrained by external impressions or objects, is the essence of liberty.

Having thus, in the space of forty pages; developed and illustrated, by a great variety of examples and reasonings, his notion of liberty, he sums up its nature and characters in the following definition: *It is*, says he, *the faculty with which man is endowed of chusing, among different objects*, or actions, *apprehended as good* (and to none of which he is *directly determined* BY any of his perceptions, whether clear or obscure, to give the preference) *one rather than another, and of acting conformably to this choice.* To give a moral species to this liberty, nothing more is required than that man be considered as a Being endowed with reason, capable of moral ideas, and possessed of a power of acting agreeably to them. The motions of the brain

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(as well as those of the members) considered as the effects of the mind's energy, are classed by our Author in the rank of free actions, and however the representations or views of good may affect the mind, its determination does not depend upon them, but upon its own internal energy or effective volition.

It then only remains to prove, that liberty, as it is thus defined, really exists in man. M. PAP's proofs are, in general, solid and judicious; but, at setting out, he seems chargeable with an inaccurate use of the term *spontaneity*, which he employs as synonimous with *self-determination*, or the internal effective volition, which is the direct and immediate principle of action. We may suppose a man, carried by mere external force from London to Bath, but secretly willing to be brought there, in which case he goes *spontaneously*, but without any exertion of an effective volition, or self-determining power, as the business is done for him—and *to* his mind, but not *by* it. Spontaneity and necessity may meet together, but real necessity and a free internal principle of action never can. However, this is but a verbal mistake; and when we know, what our Author means by spontaneity, we can follow his reasoning without confusion or ambiguity. That some Being or substance must possess an internal and independent *principle* of action is intuitively evident; for to such a principle, some where or other, all effects, *passive* in their nature, must owe their existence. A concatenation of effects suspended upon *nothing* is a glaring absurdity: it contradicts our essential ideas, and puts an end to all reasoning.—On this all sober philosophers are agreed, the *Priestleys* and the *Prices*, and as for the darkling disciples of *Spinoza*, in modern times, who are busy in vamping up the system of the old Dutch Jew with French finery, we mind them not. The question is—does man possess this internal principle of *real* activity? M. PAP undertakes to prove the affirmative; but in his proofs there is more common sense than analytical investigation; and, therefore, they may not perhaps find favour in the sight of our poring philosophers, who seem formed, like the bird of Minerva, to see truth in the dark. He introduces his proofs by a previous observation, that motion and perception, which exhibit the only changes known to us in nature, have their principle in mind; and this he proves with more detail than is necessary. That man is endowed with an internal principle of activity independent on inward sensations and external impressions (which *are all passive*, as he ought to have noticed) he evinces from *internal consciousness*, which affords, certainly, clearer evidence of the thing, than can be produced by the proofs of the contrary, which are drawn from the imperceptible operation of unknown and secret causes upon his volitions. These occult causes have lately been let loose from their dungeon, to throw dust in the

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eyes of true philosophy; and strange confusion of ideas do they produce, much perplexity in the understanding, and, we fear, noxious nourishment to corrupt passions in the heart. The consciousness of an internal principle of activity in man is accompanied with a prevision of his volitions and his future actions in a multitude of cases, which prevision, as our Author judiciously observes, is incompatible with the operation of secret and imperceptible causes, even after allowing all the influence that is due to habit and certain associations of ideas. M. *Pap* acknowledges the difficulty of dealing with such philosophers as deny boldly this internal consciousness, or audaciously regard it as an illusion. All evidence, even in the most complete demonstrations, terminates in an internal perception of this kind, in an immediate consciousness. Beyond this we *feel* that the mind cannot go, without finding itself bewildered, and its penetration repulsed, blunted, and impaired. Our Author pursues this argument with great strength of reasoning, and by several examples, that throw much light upon the subject, and sometimes exhibit new points of view, he shews the absurdity of rejecting the evidence that arises from this internal consciousness, the ridiculous consequences that must result from distrusting it, and the sterility of that subtile and unsatisfactory jargon, to which those are reduced, who place our volitions under the dominion of imperceptible causes, of which we have neither the knowledge nor consciousness. With equal perspicuity and evidence does he prove, that the acts of the mind have no sort of analogy to the motions of inert matter, and that the invariable *laws* which the latter follow are in *direct* contradiction to those by which the former are directed. From all which he concludes, that in the various lines and changes of conduct that relate to the subject *of* liberty, man is not a passive machine, but a free and moral agent.

Having got thus far, our Author proceeds to prove, that this moral agent, in the exercise of his liberty, acts in such a manner, that his volition, choice, and actions are neither *determined by* the state of his brain, nor by the perceptions or representations of things that are connected with it; but that he is endowed with the power of self-determination. To proceed with order, in this discussion he defines the different kinds of necessity, hypothetical and absolute, which some modern philosophers (shall we call them, or sophists?) have laboured to confound. The dark dreams of Spinosa and his followers are not deemed worthy to occupy him long. The more specious manner of combating liberty, which consists in deriving choice, and volitions, from the constitution of the body, and the prevailing sensations and propensities of the mind that are connected with it, is the hypothesis against which he opens the trenches in form,

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and points his best artillery; but as his *manœuvres* here, though good and laudable, are neither new nor very unusual, we think a particular account of them unnecessary. He says acute things, illustrated by striking examples, on the power of man even over the motives, or representations and views of good, that excite to action, and the energy he can and does often display in augmenting or lessening their influence. He gives the quintessence of what the ablest defenders of liberty have said upon the subject, and it loses nought, but often rather gains by his manner of presenting it; but he is not always on his guard against inaccurate expressions, and the use of arguments that a subtile adversary may turn against him. We were much pleased with a passage in which he compares the *necessary* determinations of the understanding with the *active* determinations of the will, to shew that the mind does not exercise the same dominion over the former, that it does over the latter; that in the former neither suspension nor change *can* take place; and that they may both take place in the latter. You *may* insult a good man, but you *cannot* despise him.——The argument drawn in favour of liberty, or a self-determining power, from election among objects apparently equal, or at least, whose difference and inequality are totally unknown, is also well managed by M. Pap; and however rare the cases may be, where there is a perfect equality in the objects of choice, this is nothing at all to the purpose: a single case is sufficient to prove that the mind *can* act even where its choice is not determined *by* prepollent representations or views of good; and the curious subterfuges of Leibnitz on this subject, his ass of Buridan *, and his doctrine of *indiscernibles*, are really such an insult upon common sense as sober philosophy ought not to tolerate. We may say as much of the cunning use that is made of occult causes and obscure perceptions, to stop every crevice, through which liberty might slip out, and by their fairy operation to determine the pretended free agent, without his knowing any thing of the matter. Nothing, indeed, can be more complaisant and officious, than these obscure perceptions, associations of ideas, and such like imperceptible entities. They lie snug in their corners, till they are called for; they only act when the hypothesis requires their intervention; and they are as obsequious to the orders of the *Necessarian*, as the matter of the first element is to the Cartesian. Farther,

* If this ass had been a fanatical metaphysician, he might, indeed, have perished by hunger between two equal bundles of hay, for want of a prepollent motive to turn to one side for his dinner. But as the ass, notwithstanding our groundless jokes, is a very solid, sensible animal, who does not trouble himself much about the doctrine of *indiscernibles*, he would certainly eat his hay, and leave the philosopher to feed upon his theories.

M. Pap

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M. PAP shews very fully, and with much good sense, that the exercise of all the moral affections of the human mind, and of all those powers that have for their objects virtue and happiness, are inseparably attended with a consciousness of liberty, and absolutely suppose its real existence. And, indeed, without this supposition, the judgment we pronounce upon our own actions and those of others, as *deserving* or *undeserving*, is totally fallacious; imputability is a word without meaning; and praise, blame, remorse and gratitude, among men, sounds which, as often as they are repeated, convey false and illusory ideas. In short, in the system of the Necessarian, volitions and motives are no more than *physical* powers covered with a *moral* mask, and designed to produce sensations of well-being, or to prevent sensations of pain. Some modern defenders of necessity are bold enough to speak out and to consider them in this point of view, which, be it said without offence, confounds, nay extinguishes, all our notions of moral government.——Again—if we may be allowed to quit our Author for a moment, we would ask these profound philosophers, how, in a good administration of the universe, evil should have any place, if it had not been an essential part of the best possible system, that intelligent, finite, fallible, and moral beings, should be *agents*, and (which we think synonymous) *free agents* in the advancement of their own happiness? For if the Deity is, properly speaking, the *only* AGENT in the universe (and that he is *such* in the scheme of Necessity Dr. MACLAINE proves clearly in the 2d Discourse of this volume) how can we conceive that there should be either suffering or disorder in his works? Nothing but good can come from his positive act: his power could have prevented deviation in *mind*, and disorder in *matter*; and if you say, that disorder and suffering may be means of amendment, we have little conception what amendment is in the doctrine of Necessity—it is something like mending a watch, which would have had no occasion for such an operation, if the maker had been able or willing to finish it with a more masterly hand, or had condescended to interpose in order to prevent its deviations. Since the business of man must be done *for* him, *by* a force, which his will cannot resist, by a *real* external influence under the illusion of spontaneity and the appearance of liberty, why not do it to better purpose? Why not force him to be happy? We have really no idea of what could engage infinite benevolence and power to mix suffering in the lot of humanity, except it was the expediency of rendering man the author of his own happiness, by a capacity of acting, and an innate power of improving the dispensations of Providence to his advancement in happiness.

We shall not enlarge upon M. PAP's proof of liberty, deduced from the institution of rewards and punishments in human

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man society. He says indeed acute things on this head, and refutes the sophistry with which *Hobbes*, *Bayle*, *Collins* and others, have forced the institution of rewards and punishments into the service of the Necessarian cause, by representing them as *determining* motives to action. How far they are *such*, observation teaches us every day. If man were not a free agent, rewards and punishments could never fail to produce the effects for which they are appointed; and if the Divine Being were the only agent in the universe, it might be expected, that he would render them propellent and victorious motives to right conduct: but man's power of not attending to them, renders them, in a multitude of cases, inefficacious: they are still, however, motives, but they do not determine necessarily: they are often useful, but are never irresistible; they are counteracted every day; yes—will you say, but by other motives; so then we have here the Divine Legislator proposing rewards and punishments, as determining motives to man, and sending other motives to combat them; and in this contest of jarring motives, man is a passive Being, acted upon by contrary forces.

Ducitur ut nervis alienis mobile lignum.

Our Author treats the subject of laws and punishments very amply, and with his usual sagacity and good sense. In a subsequent article he observes, that all the common transactions of life, our discourses, our phrases, our complaints of the perfidy of friends, of the injustice of enemies, of the inconstancy of our mistresses, of the unfaithfulness of our wives, are founded on the idea of liberty, and are destitute of common sense on any other principle. For if things *could not* have been otherwise than they are, and if all our pretended *actions* are no more than a series of necessary *effects*, in which we are totally passive, in every moment of our existence, all complaints and accusations, all admonition and moral disapprobation are really unjust and even ridiculous. If we were to model our ordinary language upon the hypothesis of necessity, it will make rare jargon in human society: not however such a bad jargon neither, for it would be full of politeness, patience and meekness, of the burlesque kind, it is true, but no matter for that.

Before we conclude our account of this Dissertation, we must observe, that M. Pap's representation of Liberty, as directly opposed to *every* kind of necessity, and his regarding *necessary* and *contingent*, as the two *genuses* diametrically opposite to each other, are just and philosophical; and if the language and phraseology of writers and speakers, on this intricate, but most important subject, was conformable to this distinction, much confusion and logomachy might be avoided. But we do not think that M. Pap's notion of Liberty's diminishing, as the number of motives and the quantity of good exhibited by them increase,

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increase, is admissible: for if this were true, in the most momentous and important of moral actions, neither man, nor even the Deity would be *free*. This notion was not necessary to the support of M. PAP's hypothesis, and it has occasioned some confusion in his excellent Dissertation.

Dr. MACLAINE's Prize-Dissertation,—the IId. in this Volume.

After some preliminary observations on the intricacy of the subject, and the additional darkness that has been cast upon it, by employing, without the proper restrictions in metaphysical investigations, the terms *agency*, *power*, *cause* and *effect*, that have been used in Natural Philosophy to express the motions and modifications of material substances, the Doctor comes to the true state of the question. In the *Ist Part* of this Discourse he endeavours to state, with all possible precision, the true notion of liberty. He considers Liberty as the *primitive energy* of WILL, or VOLITION, *in chusing*, *resolving*, *and acting*, conformably to the dictates of reason, or the perception and prospect of good.—In other words, *Liberty*, according to him, *exists*, when man *chuses*, *resolves*, or *acts* by the uncontrolled *energy* of WILL or VOLITION, *as first mover*. Thus Liberty is placed by our Author, in *will* or *volition*, whose independence on all physical influence and all external force, constitutes man a free Being, a moral agent.

In order to unfold the ideas expressed or implied in these definitions, and to render the notion of liberty distinct and complete, Dr. MACLAINE observes, that its essential characters are *intelligence*, *spontaneity*, *activity*, and *contingence*. The three first relate to the agent, the last to his actions, and the physical motions they suppose. *Intelligence* and *spontaneity* are the *conditional* requisites of liberty, which cannot exist without them: *they*, however, may exist without *it*; for Spinoza's stone, though by his supposition, possessed of intelligence and spontaneity (that is, conscious of its descent, and acquiescing in it), could not, however, descend *freely*, because it descended by the force of gravitation. Activity, therefore, or agency, is peculiarly essential to liberty. But, at the same time, contingence (which signifies, in any given action or movement, the possibility of the contrary) is the conditional requisite of agency; for if all the voluntary determinations and physical movements in the universe are *necessary*, so as that different or contrary movements are impossible, there can be no *agency* in man. In such a case his pretended actions would be no more than passive movements, independent on his will and inevitable effects of the concatenation of the *whole*, and man would neither act upon the objects around him, nor the objects upon him. Liberty then, or moral

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moral agency, ſuppoſes a Being who *knows* what he does, who acts with choice, and has *in himſelf* the power of chuſing and acting: ſo that the *reaſon* why he does not chuſe or act otherwiſe, in any given caſe, is not becauſe he *cannot*, but becauſe he *will not*.

After having ſhewn wherein liberty conſiſts, the Doctor proves, in the IId. Part of his Diſſertation, that, according to this deſcription of it, man is really a free being. Here he has two kinds of adverſaries to encounter; the firſt are the *Fataliſts*, who refuſe *agency* to man, and *contingence* to all objects and motions in the univerſe. The ſecond are the *Neceſſarians*, of a leſs duſky and forbidding aſpect. Theſe latter ſeem to grant the four things mentioned above, as the marks or characters of liberty; but they ſubject agency to *motives*, and advance motives to the rank of *efficient cauſes*, and thus, if they do not take liberty by ſtorm, they nevertheleſs attempt to ſap its foundations.

Againſt the *Fataliſts*, Dr. M. ſhews, that activity reſides in the mind, and there alone; and that ſince the nature of matter is eſſentially inert, we muſt reſolve analytically all corporeal motion into the voluntary act of a thinking ſubſtance, as its firſt principle. The immediate operation of the *will* upon the brain and other parts of the body, is acknowledged by the ableſt anatomiſts, and is conſtantly confirmed by obſervation and experience. The objection drawn, upon this occaſion, from the pretended impoſſibility of acting upon a ſubſtance or machine, the whole mechaniſm of whoſe parts is not known to the ſuppoſed agent, is fully anſwered by Dr. MACLAINE. The peaſant does not know *how* the lever communicates motion, but ſurely he gives it its firſt movement, and makes it produce important effects: and who will deny that it is the volition of the muſician, that ſets the viol or the portable organ in motion, though he is little acquainted, in detail, with the conſtruction of theſe inſtruments. The only difficulty that there is, in theſe caſes, lies in the manner how motion is communicated from certain particles or bodies, to others; and this is an object of phyſical inveſtigation that ſtill remains myſterious: but it is certain, that neither the lever would work, nor the organ play a tune to all eternity, if motion were not communicated to them, directly or indirectly, by a voluntary agent. We cannot enter into all the proofs and illuſtrations employed by our Author on this head; but we are entirely of his opinion when he affirms, that even from the very dawn of his exiſtence, almoſt every thing diſplays primitive, active volitions in man. *Curioſity* (which is aſſuredly neither a nerve, a muſcle, nor a fluid) *diverſifies* the firſt motions of the infant, which the mere material impulſe of outward objects would render infinitely more uniform

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uniform than they are known to be. We see the infant incessantly turning its attention from one object to another, making efforts to use the organs of sensation and motion, awkwardly, indeed, till experience teaches it better the management of them, and just like a man who brings unconnected and discordant sounds from a musical instrument, before he has learnt to touch it skillfully.—It is impossible to conceive upon the hypothesis of the Fatalists, how the word *march*, should set a company of soldiers in motion. It cannot be the *mere sound* that does the business, by its impression on the organs of sense; for had the word been pronounced in an unknown language, it would not have produced its effect:—it cannot even be the *sound understood*, that sets the soldiers in motion, for were they independent and unwilling, they would not obey; it is then a motive, arising from *mind* alone, even from the fear of punishment, or the love of obedience, or, in other words, it is *will* or *volition*, that sets them in motion.

The animal spirits and nervous vibrations, are largely considered by Dr. MACLAINE, in order to ascertain the true and primitive principle of motion and agency. We should certainly diminish the perspicuity of this discussion by abridging it; this, therefore, we shall not undertake. As it appears to us, he proves fully the subjection of all these motions, in actions called *moral*, to the empire of the will. Neither observation nor experience have ever evinced, that the determination of the will is the *product* of any previous corporeal movement; and we might as well suppose, that, in the execution of a symphony, the harpsichord is the *agent*, and the musician the *instrument*, as believe that any modifications of matter can produce volitions or plans of moral conduct. Involuntary motions there are, indeed, in the body, and these are the work of the supreme volition of its maker; but they only keep it in tune, if we may so express the thing, and render it a fit instrument for the operations and energies of the thinking Being, who is to act upon it, and upon other objects by its intervention, and which the same maker has created active, as he created it passive. Nay, so far are these involuntary motions, or the organs of sensation from having a *causal* influence on volition, that, as our Author proves in a short digression, which, however, is not unconnected with his subject, they do not produce, as efficient causes, even our sensations, perceptions, and ideas, although these latter do not pretend to that active energy, that belongs to the ME, to the Being that *wills*. Even simple sounds are the creatures of *mind*, or at least its modes, produced we know not how, if not by itself. The chords of the lyre, and the fibres of the brain, can neither receive nor communicate any thing but corporeal motion; and between motion in

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body and ſound in *mind*, there is an incommenſurable chaſm. In a word, the action of matter (all whoſe motions are paſſive) upon a thinking Being, ſeems a palpable contradiction. The faculty of receiving ideas appears to be the organ of the mind, that furniſhes materials for its operations; and its operations are the energies of volition, which comes the neareſt to its eſſence of any thing we know, and is the ſeat of its liberty.

Whatever may be ſaid of perceptions, and ideas, the mind, as Dr. M. obſerves, muſt ſurely be active in the faculty it has of recalling theſe ideas when their objects are no more preſent, of giving more attention to ſome than to others, of combining and comparing them, and of forming a judgment concerning them, all which are acts of volition, though *Collins* endeavoured to repreſent the act of judging, as paſſive, by confounding it, either ſophiſtically or inconſiderately, with the deciſions and truths, which are the reſults of its operations.

Having, by theſe and many more obſervations, proved, againſt the ſchool of Spinoza, that man is a *real*, and therefore a *free* agent, and ſhewed alſo the contingence of his actions, Dr. M. faces the other claſs of adverſaries, above-mentioned, who are more reſpectable, both on account of their abilities, and their intentions. Here he is willing to come to terms of agreement, if this can be effected by a mutual and unequivocal explication of phraſes, which by being ambiguouſly or vaguely employed, occaſion confuſion, and prolong the conteſt; but he does not refuſe to carry on the war, if *fataliſm* ſhould lurk, whether perceived or unperceived, under the maſk of what is called *moral* or *hypothetical neceſſity*.

It is truly to be lamented, obſerves the Doctor, that the word *neceſſity* was ever applied to the determinations of the *will*, and the actions which reſult from them. But it is eaſy to come at the origin of this very imprudent and improper uſe of that term. As ſoon as certain philoſophers came to conſider *reaſons* and *motives*, as the *cauſes* of volition, without drawing cautiouſly the line of diſtinction between *conditional* and *efficient* cauſes, they were led by the maxim, *that every cauſe produces* NECESSARILY *its effect*, to look upon volitions and moral actions as *neceſſary*. Perceiving, however, on the one hand, that *neceſſity*, in its ſtrict ſenſe, deſtroys all agency, liberty, and morality; and being perſuaded on the other, that the determinations of the will and the actions of men are, in their nature, contingent, they found themſelves obliged to ſoften the word neceſſity, and to wreſt it out of the hands of the Atheiſt. For this purpoſe they added to it the epithets *moral* and *hypothetical*. This modification rendered the ſound of the word *neceſſity* leſs harſh; but it introduced confuſion into the ideas, and ambiguity into the expreſſions of many writers, from whom more preciſion and accuracy

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curacy might have been expected. The fatal word still retained, under its new form, a part of its old meaning, and often came forth in the writings of sceptics and sophists to perplex the unwary. But after all, what is this moral *necessity?* if it is synonymous with what we mutually esteem to be liberty, why call it Necessity? and if it be incompatible with liberty, why call it *moral?* We are told that *moral necessity* is founded upon the efficacy of motives: this efficacy Dr. MACLAINE examines amply, and it is to this point that he seems to direct his principal force. We cannot follow him in this discussion, but we shall give the substance of some of his remarks on this important part of the present question.

He shews, on the one hand, that the use of motives is not incompatible with liberty, and he grants that liberty is not founded on a state of indifference. Though the principle of action be *in* man, and is derived from no foreign object or impression, yet it exerts itself in consequence of reasons and motives; otherwise man would not act like a rational being. Man has a propensity towards good and well-being *in general*, and this propensity is invariable, and even instinctive: here indifference can have no place; for if he were wholly indifferent to good, he would not act at all, but would be acted upon like a machine, and indifference, instead of being a source of liberty, would become, on the contrary (for extremes often meet), the strongest fatality. But besides this general propensity of the will towards good, man exerts variable and reflex *volitions*, which have for their objects particular and various appearances of good; and it is here that liberty is properly displayed, because these volitions are accompanied with reflexion, attention, comparisons of good, preference and choice, or, to speak more properly, all these acts of the mind are so many volitions; and here we may see the true place that is to be assigned to *motives* in free actions, or in moral conduct. From the manner in which some philosophers have exaggerated their influence, they have been considered as *efficient causes* of moral actions. But this is palpaby erroneous; for surely *motives* are not endowed either with *personality* or direct *agency*. They are, in their nature, no more than perceptions, desires and fears, that is, passive modifications or states of the mind. Now to give *passive* modifications an *active* force, is strange philosophy. It is the *person*, exerting volition, that acts, and not the *motive*. Motives are examined and compared, one is preferred as a reason for acting, but it does not act *directly*, for if it did, neither examination, nor comparison, nor choice could take place. The motive is the condition, without which the man *will* not act, (for *can* not act would not be the proper expression) but it is not the efficient cause of his action, and they, who confound *conditions* with *causes*, attend little to what

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what passes within them. One would be apt to conclude, from the reasonings of some of our necessarians, that motives were little *invisible agents*, sent by some Fairy Queen to stimulate Man, and to excite, at pleasure, volition in the mind, and motion in the body. It is thus that the Ass reasons in the fable of LA FONTAINE, to excuse himself, before the Lion's Bench, for having taken a mouthful of forbidden grass:

La faim *(says he)* l'occasion, l'herbe tendre, et je pense *quelque Diable* m'y poussant,
J'ai tondu de ce Prez la largeur de ma langue.

Dr. MACLAINE exposes to the ridicule it deserves, the illustration that has been given of the influence of *motives*, by comparing them with the *weights*, which destroy the equilibrium of the balance, when they are unequal. The weights are foreign to the balance, but motives belong to the mind itself. Besides, nothing is more unlike to mind, than a balance, and as little do motives resemble pieces of lead or copper: such similitudes may be pretty fancies, but they are miserable arguments. All the pretended influence of motives is included in the domain of the understanding and the will: all ideas, perceptions and desires, *i. e.* all motives are *notices*, upon which mind exerts its energy for the attainment of good.

But it has been said, that if motives do not determine the will necessarily, *willing* or *volition* is an effect without a cause. Dr. MACLAINE answers, that *volition* (by which he understands the mind WILLING in a particular case) is not, properly speaking, an effect; it is the personal exertion of intelligent activity. The principle of willing and acting which is in *me*, said an excellent philosopher, is *me*, or *myself*, who am formed capable of *acting* or *not acting*, upon a view of the consequences of these different determinations, that is to say, of motives. If then men will insist upon calling such *willing*, or volition, an effect, it must be the effect of the only cause capable of producing it, and that cause is the *me*, or the *mind* that *wills*. If this volition or act of willing be an effect, not depending on the *me*, and therefore passive, it must be linked to a chain of motives or previous states of the mind, which have no first principle or cause, until we arise to the Supreme Being, the only *agent*, upon this hypothesis, in the universe. But even here, as our Author justly observes, the analysis does not end: for it will appear that volition, or the act of willing, in the Deity, has no other principle, but the *I am*, which, though infinitely more perfect is yet analogous to the *me* in man, as God made man, in respect of agency as well as intelligence, *after his own image*. If then volition in man be an *effect* without a *cause*, it must be *such* in God; and we are led, by this hypothesis, to a succession of effects, forming a great chain that hangs upon nothing. You cannot get

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id of this abſurdity, otherwiſe than by ſeeking a cauſe of the Divine volition *out of himſelf*; but this muſt lead you to another abſurdity of equal magnitude; for this would put you directly in the caſe of *Homer*, who, firſt linked the ſcale of beings to the throne of *Jupiter*, and afterwards bound Jupiter himſelf to the decrees of *fate*.—All this is *darkneſs viſible*; and therefore our Author ſubſtitutes in the place of this cloud-capt hypotheſis the following clear, and, we think, true propoſitions. The *firſt* and Supreme cauſe is eſſentially *intelligent* and *active*, otherwiſe nothing would have ever exiſted.—Being intelligent and active, he is eſſentially *free*.—It was poſſible for him to create, and he has, in effect, created beings, who are active and free.—Theſe beings have, in themſelves, by the intellectual and moral conſtitution he has given them, the *principle* of their moral actions, and this principle is the *will*, whoſe volitions or exertions produce actions, on the repreſentations of reaſons and motives. To aſk therefore if the *will*, uncontrolled by all external and phyſical power, be *free*, is really almoſt to aſk, if liberty be liberty?

The *conſciouſneſs* of internal activity and liberty that is in every man, the intimate and invariable perſuaſion (inſeparable from his being) that, among different enjoyments or different plans of conduct propoſed, he is *maſter* of his election, is a conſideration in favour of liberty, which our Author ſets in its true light, as a moſt concluſive argument, and ſhews the miſerable and low ſubterfuges by which its force has been evaded. It is ſtrange to ſee men liſtening with ſuch ardour to the ambiguous language of a metaphyſical hypotheſis, againſt the immediate, diſtinct, and invariable feelings of their own mind.—The objections againſt liberty, drawn from the *Divine Preſcience*, are eaſily removed by the Doctor, who acknowledges the actions foreſeen by the Deity to be *certain*, which is a ſufficient foundation for *preſcience*, and is not incompatible with liberty. We ſhall not follow our Author in this diſcuſſion, as we have carried the preſent article already to an undue length.

The IIId and IVth diſſertations of this volume ſhall be taken notice of on another occaſion.

ART. III.

Nouveaux Memoires de l'Academie de Dijon, &c. i. e. New Memoirs of the Academy of Dijon. Part. II. 238. p. 8vo. with Cuts and Tables.

Memoir I. *CONCERNING the Means of ſaturating the Mother-waters of Nitre, without any Loſs of the Alkali; and of preventing the Mixture of the* Muria [*Lye*] *of Potaſh, or Salt of Silvius with the Salt-petre.* By M. DE MORVEAU. It is now well known that the mother-water of nitre, or the portion of

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liquor which, in the fabrication of ſalt-petre, was formerly thrown away as uſeleſs, and not ſuſceptible of cryſtallization, is found to contain a conſiderable quantity of the nitrous acid, which only requires an alkaline baſis to furniſh new cryſtals of ſalt-petre. It is accordingly now preſerved carefully, and decompoſed, in order to obtain from it the quantity of ſalt which it is capable of yielding. To improve this operation, which has hitherto been imperfect, M. MORVEAU has made ſeveral experiments, of which and of their reſults he gives a circumſtantial account in this Memoir. He has ſucceeded ſo far as to leave no part of the nitrous acid in the mother-water unſaturated with alkali, to prevent the formation of any improper mixture in the potaſh, which is employed in this operation, and to aſcertain the preciſe quantity of the potaſh that is neceſſary to obtain all the ſaltpetre, which the mother-water is capable of furniſhing.

II. *Continuation of the Memoir concerning Biliary Stones.* By M. DURANDE. It has been objected to the diſſolvent, which this eminent phyſician and chymiſt found out for biliary ſtones, that the mixture of æther and ſpirit of turpentine, is too hot for certain conſtitutions. This objection is here anſwered in a ſatisfactory manner, and the advantages of the diſſolvent are farther diſplayed.

Mem. III. *Concerning a Lead Mine diſcovered at* St. Prix ſous Beauvroy, *alſo, Mineralogical Obſervations on that Part of the* Province of Burgundy. By Meſſrs. DE MORVEAU and CHAMPY.

Mem. IV. *Containing the Explication and Uſe of the Table of ſemidiurnal Arches, given,* in the 1ſt part of this Volume. By M. ROGER. The ſemidiurnal arches of this Academician are no more than portions of the equator converted into time. The utility of his table conſiſts in its determining the time, that, any ſtar, whoſe declination does not exceed 31 degrees, continues every day above our horizon.

Mem. V. *Concerning the Glow-worm.* By M. GUENEAU DE MONTBEILLARD. This eloquent and ingenious aſſociate of M. de Buffon, has here communicated ſome curious facts, and new obſervations, relative to this brilliant inſect. The reſults of theſe facts and obſervations are as follows:—*Firſt.* The common glow-worm, male and female, glows or ſhines, without interruption, in every period of its exiſtence, and, ſometimes even after its death. If by any accidental circumſtance its light is extinguiſhed, it may be reſtored by a ſoft and gentle friction; this it has in common with many other natural phoſphori, and particularly with thoſe that contribute to render the waves of the ſea luminous. *Secondly.* The eggs, even thoſe that have not been fecundated, have alſo a luminous quality, and thoſe only loſe their luſtre, which come from a diſeaſed female.—*Thirdly.* It appears that the female *larvæ* of this ſpecies (*i. e.* thoſe who undergo

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undergo an alteration in their form) change their skin several times, and live, at least, a year before their metamorphosis commences; that the adult females begin to lay their eggs soon after the last stage of their transformation, and that they die almost as soon as this operation is finished. And, *fourthly*, It is proved, by our Author's observations, that the male *nymphs*, which have been hitherto unknown, differ more from the female than the *larvæ* of different sexes do from each other, and that they are found in the same places, where the female adults, their *nymphs* and *larvæ*, are observed to reside.

Mem. VI. *Analysis of the Waters of Premeaux* (in Burgundy). By M. MARET. From their constituent principles they are *supposed* to be not only diluting, but an efficacious dissolvent, a mild aperient, and peculiarly adapted to absorb acids.

Mem. VII. *Contains Observations relative to the Natural History of that Part of* Burgundy, *that extends from the* Yonne *to the* Saône, i. e. *from* Auxerre *to* Chalons. By M. PAZUMOT.

Mem. VIII. *Observations on a Colick*, occasioned by *biliary Stones, and cured by a dissolvent of these Stones.* By M. MARET. This Memoir is the very ingenious and instructive production of an eminent physician and chemist, whose laborious researches are always directed towards publick utility; and it confirms the results of the interesting experiments of M. DURANDE, already mentioned in this article.

Mem. IX. *Concerning Sluices.* Part II. By M. GAUTHEY. This memoir treats of the forms that ought to be given to sluices, and of the respective dimensions of all their parts.

Mem. X. *Extracts from the Meteorological Registers of* M. MARET.——Mem. XI. *Relative to the Natural and Botanical History of the Cevadilla* (or small Indian barley) By M. WILLEMET. This plant, though now grown pretty common, has no place in the sexual system of Linnæus. It is accurately described by *Retzius*, a German botanist, in a treatise published at Leipsic, in 1779. Its properties are enumerated by our academician, who finds that it has a considerable affinity to aconite, and the plants of that class.

Mem. XII. *The Meteoro-nosological History* of the Year 1782, *continued*, by M. MARET.

ART. IV. *Memoires de l'Academie Imperiale et Royale des Sciences*, &c. i. e. Memoirs of the Imperial and Royal Academy of Sciences and Belles Lettres of Brussels. Vol. IV. 4to. Brussels. 1783.

THIS volume begins, as the preceding ones, with a *journal* of different sittings of the academy. The most interesting contents of this journal, will be taken into consideration in our account of the memoirs; excepting an article re-

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lative to the life, character, and writings, of the late Abbé NEEDHAM, well known in the literary world. This article was composed and presented to the academy by the Abbé MANN, and we shall give here a summary of its principal contents.

JOHN TUBERVILLE NEEDHAM, was born at London, the 10th of September, in the year 1713. His parents were descended from ancient and noble families. His father, who had once possessed a considerable patrimony at Hilston, in the county of Monmouth, was of the younger and catholic branch of the Needham family: the head of the elder and Protestant branch was lord Kilmory, created viscount in the year 1625.

The father of our academician died young, and left but a small fortune to his four children. His eldest son, who is the subject of this article, prosecuted his studies under the secular clergy of the English college of Douai, where he took orders, taught rhetoric for several years, gave eminent proofs of sagacity and genius, and surpassed all the other professors of that seminary in the knowledge of experimental philosophy. In 1740, he was engaged, by his *superiors*, in the service of the English mission, and was entrusted with the direction of the school, erected at Twyford, near Winchester, for the education of the Roman catholic youth. In 1744, he was appointed professor of philosophy in the English college, at Lisbon, where, on account of his bad health, he remained only fifteen months. After his return, he passed several years at London and Paris, which were principally employed in microscopical observations, and in other branches of experimental philosophy. The results of these observations and experiments were published in the *Philosophical Transactions* of the Royal Society of London, in 1749, and in a volume in 12mo. at Paris, in 1750; and an account of them was also given by M. *de Buffon*, in the first volumes of his Natural History. There was an intimate connexion between this illustrious French naturalist, and Mr. Needham: they made their experiments and observations together; though the results and systems, which they deduced from the same objects and operations, were totally different.

Mr. NEEDHAM was admitted to a place in the Royal Society of London, in the year 1747, and in the Antiquarian Society, some time after. From the year 1751, to 1767, he was chiefly employed in finishing the education of several English and Irish noblemen, by attending them, as tutor, in their travels through France, Italy, and other countries. He then retired, from this wandering life, to the English seminary at Paris, and, in 1768, was chosen by the Royal Academy of sciences in that city, a corresponding member.

When the regency of the Austrian Netherlands, in order to the revival of philosophy and literature in that country, formed the

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he project of an Imperial Academy, which was preceded by he erection of a ſmall literary ſociety, to prepare the way for ts execution, Mr. NEEDHAM was invited to Bruſſels by Count Cobentzel and the preſident Neny, and was appointed, ſucceſſively, chief director of both theſe foundations. He held this place, together with ſome eccleſiaſtical preferments in the Low Countries, until his death, which happened the 30th of December 1781. "His piety, temperance, and purity of manners (we follow the expreſſions of the Abbé MANN) were "eminent: his attachment to the doctrines and duties of "chriſtianity was inviolable. His zealous oppoſition to mo"dern infidels was indefatigable, and even paſſionate. His "probity was untainted. He was incapable of every ſpecies "of duplicity; his beneficence was univerſal, and his unſuſ"picious candour rendered him often a dupe to perfidy." Theſe and other good qualities the panegyriſt attributes to his deceaſed friend, and *we* believe very juſtly; for Mr. NEEDHAM was not unknown to ſome of us. He was, undoubtedly, both an honeſt man and a worthy citizen: but though his death be a real loſs to the literary world, yet he died ſeaſonably for himſelf; for had he lived to ſee Joſeph the IId. and the *Great*, making ſo free with the paint, patches, and trinkets of mother church, confiſcating her lands, aboliſhing her convents, ſuppreſſing her holidays, introducing common ſenſe into her worſhip, erecting political conductors to diſperſe the thunder of the Vatican, and atchieving many other things in this ſtyle of improvement, it would have vexed full ſore his feeling heart. For this honeſt man was narrow, even to ſuperſtition and bigotry, in his religious ſyſtem; and we never knew a man in whom there was ſuch an unaccountable mixture of implicit faith and philoſophical curioſity as in Mr. NEEDHAM.

He was a keen and judicious obſerver of nature, had a peculiar dexterity in confirming his obſervations by experiments, and he was always occupied (ſometimes indeed with too much fancy and precipitation) in generalizing facts, and reducing them to his ſyſtem. "His pen (ſays Abbé MANN) was neither "remarkable for fecundity nor method: his writings are ra"ther the great lines of a ſubject expreſſed with energy, and "thrown upon paper in a hurry, than finiſhed treatiſes." A liſt of his productions is annexed to this eulogy: they are well known.

MEMOIRS.

Theſe memoirs are not reduced to claſſes, according to the reſpective ſciences to which they relate, and we give them in the order (if it may be ſo called) in which they lie in the volume before us.

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Mem. I. Concerning the pretended properties of vaults, *a chainette*, in which it is demonſtrated, in oppoſition to an opinion pretty generally adopted, that this is not the kind of curve which the intrados, or interior ſurface of a vault, equally thick throughout, requires, in order to the exiſtence of a perfect equilibrium between its parts. By the Chevalier *de Nieuport.*

Mem. II. *Concerning a Machine capable of raiſing conſiderable loads.* By the Chevalier de Nieuport.

Mem. III. *Concerning the Origin and Nature of the Animal Subſtance.* By M. VAN BOUCHAUTE. "We call animal matter," ſays this academician, "a ſubſtance chemically compoſed "by nature, which is palpable in animals, but ſcarcely, at all, "perceptible in plants, though it exiſts, in theſe latter, fully "formed, conſtitutes an eſſential part of their ſubſtance, and "appears to be the baſis of their organization."

Animal matter, according to our Author, is the only ſubſtance in nature that is ſuſceptible of putrid fermentation. It is the principal conſtituent of bones, cartilages, horns, hair, ſilk, blood, lymph, and ſo on, in animals; and it conſtitutes a part of the ſubſtances of ſeeds, of the *Parenchyma* of plants, in the vegetable kingdom. Moreover, the analyſis of animal matter, made by fire in cloſed veſſels, proves it homogeneous throughout nature, and characterizes it by a great number of uniform products, many of which are not to be obtained from the analyſis of other bodies, not derived from animal matter. Theſe products are volatile *alkali*, two particular empyreumatic oils, the ethereal oil of *dippel*, an inflammable air, or *gas*, which ſmells like the bloſſoms of the peach-tree, and the colouring principle of Pruſſian blue. Our Author ſhews the order in which theſe and other products manifeſted themſelves during the analyſis he made of the animal glutinous body of the flower of wheat. By this analyſis, which is here circumſtantially related, and which is conformable (excepting in the quantities of the chemical products) to the analyſis of ivory, hartſhorn, white of eggs, and other animal ſubſtances, we ſee, ſays M. BOUCHAUTE, not only the homogeneity of animal ſubſtance, but alſo the great variety of elements, that nature has employed in its compoſition.

After theſe and other obſervations, our academician undertakes to prove, that it is in the vegetable kingdom alone that nature compoſes animal matter, and that it paſſes thence, completely formed, into animal bodies, for their nouriſhment; ſo that digeſtion, inſtead of the transformation of ſubſtances maintained by certain phyſiologiſts, only produces that diſſolution of the aliments which developes and diſengages the animal matter that was previouſly formed in the vegetable œconomy.

Mem.

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Mem. IV. *An Eſſay on the Reproduction of organized Beings, and the Continuation of each Species.* By the ſame. The animal ſubſtance, mentioned in the preceding memoir, acts a ſignal part in the *Reproduction* of which the learned academician here treats. As long as it is not decompoſed it retains its *irritability*, and it is, according to him, the only baſis of natural organization in plants and animals. Theſe two facts are to be fully proved in another memoir. One of his proofs is, however, produced here; for by the aqueous infuſions of animal or vegetable ſubſtances, and a certain corruption of theſe ſubſtances, which did not go ſo far as complete putrefaction, he found the *animal matter* not only divided, diſſolved, and diſengaged, but alſo forming irritable, organized, and vital corpuſcles: and if (ſays he) the aceſcent mucous body remains united to the animal matter in the infuſions and corruption of vegetables, there will thence, ariſe, different vegetations, manifeſtly organical, ſuch as moſſes, and other of the Cryptogamia-ſpecies.

Nature, according to our Author, proceeds nearly in the ſame manner in the reproduction and preſervation of innumerable regular claſſes of plants and animals: but his deſcription of this procedure is neither recommendable for perſpicuity and propriety of ſtyle, nor for clearneſs of ideas.

Mem. V. *Inveſtigations concerning the Queſtion:* "Whether "the ringing of bells in thunder-ſtorms, occaſions an explo- "ſion, by drawing down the lightning upon the ſteeple, when "the cloud, which is charged with electrical matter, is above "the place where the bells are rung." By the (late) Abbé NEEDHAM. This memoir is a phyſico-theological exploſion, produced by a conflict between natural philoſophy and ſuperſtition. The people, in Roman-catholic countries, believe that the conſecration, or benediction of the bells, endows them with the virtue of averting thunder. As this notion was communicated and encouraged by *mother-church*, good Mr. NEEDHAM's affection for that *old lady*, who at preſent ſeems to be in a very pitiful ſituation, led him to favour it. But the philoſophers cried out, this ringing of bells attracts the thunder, inſtead of averting it, and they reinforced their objection by certificates, from many places, of ſeveral perſons being killed *by* the thunder, when they were ringing *againſt* it. Mr. Needham replies, that it was not the *ringing*, but the ſituation of the ſteeples, in the direction of the lightning, and within its *exploſive diſtance*, that occaſioned the miſchief; and this he proves by ſeveral experiments. This, however, ſhews that the benediction of the bells does not go far; ſince it cannot reach even to the ſteeple. Mr. NEEDHAM allows, that, though the *ringing* is not, properly ſpeaking the cauſe of the miſchief, yet the *ringers* are, indeed, expoſed to danger in a thunder-ſtorm. Therefore, to re-

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concile piety and philoſophy, recommends the uſe of conductors, which will do real good, and a perſeverance in *bell-ringing, with prayer*, which, with the bleſſing of the Almighty, *may* do good, and *can* do no harm, at any rate.—More harm than you were willing to imagine, good man! It is an enormous miſchief done to true religion and virtue, to encourage the multitude in believing, that there is any portion of *ſanctity* in conſecrated bells, or a *charm* in ringing them.

Mem. VI. *Reſearches concerning the moſt effectual Method of preventing the Diſorder occaſioned in the natural Direction of the Magnetic Needle, by the Electricity of the Atmoſphere.* By the late Abbé NEEDHAM. The analogy between the electrical and magnetic fluids ſeems now to be fully aſcertained. The intereſting diſcoveries contained in Lord MAHON's *Principles of Electricity*, complete the evidence in favour of this analogy. It ſeems alſo to be fully proved, that the irregular movements of the *Auroræ Boreales*, or, in other words, the ſhoots and ſtreamings of the electrical fluid, accumulated in the upper regions of the atmoſphere, ſuſpend the virtue of the magnetic needle, trouble its motion, and render it indifferent to its ordinary polar direction. This fact was confirmed to our Author by the teſtimony of an ingenious man, well ſkilled in experimental philoſophy, who, in the month of December 1773, embarked in the Engliſh ſhip, called the *New Duckenfield*, commanded by Captain Foſter. The Captain took with him eight compaſſes, and was greatly ſurpriſed to find all their needles diſturbed on a ſudden, and taking different directions, off the Madeira Iſlands to the ſouthward. Suſpecting that this phenomenon might proceed from an accumulation of the electrical fluid in the atmoſphere, the Captain extended from the top of the maſt an iron wire, whoſe extremity entered into the ſea, and the effect was, that the needles reſumed their magnetic virtue, and their ordinary direction.

To prevent the influence of atmoſpherical electricity on the direction of the magnetic needle, Count *de Cepede* covered it with a thick glaſs, and Count *de Milly* employed another expedient, which was to do over the inſide of the compaſs with ſeveral layers of gum-lac or Spaniſh wax (which, being *idio-electric*, might prevent the communication of the air's electricity to the magnetic needle), and to inſulate the box of the compaſs on a plate of glaſs. But the inſufficiency of theſe expedients has been expoſed by Mr. *Galley*, in a ſeries of twenty experiments, which ſhew that the electrical fluid exerts its influence upon the magnetic needle, even through the thickeſt glaſs that can be employed upon this occaſion, as well as through other idio-electrical bodies: nay they ſhew ſomething ſtill more ſingular, and, which is in direct oppoſition to the means recommended by

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by theſe two philoſophers; for it appears by the experiments of Mr. *Galley*, that magnetic needles, *not* inſulated and incloſed in boxes of metal, are more effectually preſerved from all foreign influence, than by the methods above mentioned.

Nevertheleſs Mr. *Galley*'s method did not entirely ſatisfy Mr. NEEDHAM, who hit upon one more recommendable, as he judged, by its ſimplicity, and the certainty of its anſwering the deſired end. His compaſs is conſtructed in the ordinary way: upon its box are two ſegments of a circle, made of copper, which croſs each other at right angles, in form of a crown, and are thick ſet with points, which may be multiplied at pleaſure in every direction. Theſe two pieces may be placed either horizontally, or raiſed perpendicularly to the horizon. It is in this latter poſition that they become an effectual preſervative, in all poſſible caſes, againſt the action of the electrical fluid upon the magnetic needle.—We refer our Readers to the Memoir of Mr. NEEDHAM, for a farther account of the advantages of this method.

Mem. VIII. *Concerning the* AERIAN TIDES, *or*, in other words, *the Effect produced on the Atmoſphere of the Earth by the Action of the Sun and Moon.* By the Abbé MANN. In the *Firſt* of the three ſections, into which this Memoir is divided, the learned Academician exhibits a conciſe view of the theory of the tides of the *(terreſtrial)* ocean, founded on the univerſal principle of attraction. From the ſame principle and theory, which comprehends univerſal *Nature*, he proceeds, in the ſecond ſection, to prove the *exiſtence*, to point out the *nature*, and to aſcertain the *quantity* of the tides of the terreſtrial atmoſphere, which, according to him, are, almoſt in every circumſtance, analogous to thoſe of the ocean, and proceed from the ſame cauſes. As the atmoſphere is compoſed of parts which are poſſeſſed of gravity, are moveable, elaſtic, and have their diurnal motion around the earth's center, as well as the waters of the ſea, it neceſſarily follows, that the atmoſphere muſt be affected by the very ſame phyſical cauſes from which the ebbing and flowing of the ocean proceed. It is not (ſays our Author) the exiſtence, but the *quantity* of the *aerian* tides that can be a ſubject of controverſy. Some philoſophers, and thoſe of the greateſt note, have affirmed, that the quantity of the aerian tides does not ſurpaſs that of ſea-tides, *i. e.* does not go beyond 8 feet in the ſyzygies. They maintain, that an ocean of water, air, or quickſilver, would riſe nearly to the ſame height by the action of the ſun and moon, and would have nearly the ſame degree of motion in conſequence of that action. Our author is of a quite contrary opinion, and thinks that, under the ſame force of attraction, the elaſticity, ſpecific gravity, and mobility of the aerian fluid, muſt produce an enormous difference between the tides of the atmoſphere and thoſe of the ocean; and, in his

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ample diſcuſſion of theſe and other cauſes, that muſt contribute to this difference, he is ingenious and inſtructive, but not always conciſe and methodical. Every argument, though good, is not always in its proper place, and this creates more or leſs confuſion. According to the Abbé's hypotheſis, there are daily *three aerian tides*, two produced by the combined attraction of the ſun and the moon, and a third by the heat of the ſun alone, which two cauſes act diſtinctly and ſeparately on the atmoſphere, except in the ſyzygies. The *two aerian tides of attraction*, and the *tide of heat* (for theſe are the names by which our author diſtinguiſhes them) are ſometimes reunited and confounded together, ſometimes in oppoſition to each other, for the moſt part, diſtinct and ſeparate in their effects, but always in proportion to the different aſpects of the two luminaries, towards which they have their reſpective direction, and by whoſe attractive influence or heat they are produced. For the *manner* of their formation we refer the reader to the memoir itſelf.

In the *third ſection* our learned Academician treats of *the effects of the aerian tides*. They produce the monſoons or trade-winds, the breezes, that uſually take place at the riſing and ſetting of the ſun; they purify the air, and prevent its ſtagnation, and are the cauſes of many meteorological phenomena: and, for an account of their influence on the animal and vegetable kingdoms, the Abbé refers us to Dr. *Mead* *, and M. *Toaldo* †, among the moderns, and to *Hippocrates*, *Ariſtotle*, and *Pliny*, among the ancients.

Mem. IX. *Containing a compendious view of the Natural Hiſtory of thoſe Parts of the Netherlands, that lie on the Sea-coaſts.* By the Abbé MANN. This is the continuation of a Memoir, *Concerning the phyſical State, ancient and modern, of the Low-Countries, and the adjacent Seas, as alſo concerning their Natural Hiſtory.* This latter, which was but lightly ſketched in the former Memoir, is the ſubject of the preſent one, whoſe contents are really intereſting. It is divided into four ſections.

In the 1ſt under the general title, *Of the Soil and Productions of the maritime Netherlands*, our Author treats of the riches and population of Flanders in general, of its vegetable productions, its domeſtic animals, its game, and fiſhery, as alſo of the commerce of the Netherlands, and the articles of exportation. From his account of theſe various articles, Flanders ſeems to be one of the richeſt and moſt comfortable countries in Europe.—The *inhabitants* of this country, their *natural character*, their *manners*, *morals*, *cuſtoms*, *religion*, &c. are well deſcribed in the ſecond

* De Imperio Solis et Lunæ, &c. † In his *Meteorology applied to Agriculture*, &c.

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ſection. The Flemings are devout, credulous, and ſuperſtitious, but of all people upon earth, the leaſt addicted to fraud, theft, and every ſpecies of injuſtice. The men are frank, honeſt, ſincere, and hoſpitable; the women modeſt, chaſte, and, nevertheleſs, eaſy of acceſs, affable and obliging in their manners; they are remarkably prudent and careful in the management of their domeſtic affairs, and have even talents for commerce, in which they are often employed. They are cleanly in their dreſs and houſes, without ſubjecting themſelves, in this article, to the conſtraint and inconveniencies, which accompany it in the extreme to which it is carried by their Dutch neighbours. The Flemings, in general, are luſty and well-proportioned in their bodily ſtructure, though heavy and corpulent. They have not the vivacity, gaiety, nor ſprightlineſs of the French, nor the pride and gravity of the Germans, but their proximity to theſe two nations has given them a certain tincture of the virtues, vices, and manners of both.

In the IIId ſection our Author treats *of the Atmoſphere, of the Seaſons in the maritime Netherlands, and of the meteorological Phenomena that are obſervable there*; and in the IVth and laſt, he conſiders *the Influence of the Soil and the Atmoſphere* upon the health of the inhabitants, as alſo the nature of the diſeaſes to *which they are ſubject*. The humidity, that relaxes the animal fibres, that diminiſhes the elaſticity of the air, and thus renders it leſs adapted to reſpiration, is the great cauſe of ſeveral chronical diſorders, to which the Flemings are peculiarly ſubject. This is, according to our Author, the only permanent vice of the climate of the maritime Netherlands; and to it may be attributed the intermitting and pleuretic fevers, the nervous and ſcorbutic complaints, the catarrhs, peripneumonies, aſthmas, dropſies, palſies and apoplexies, as alſo the gout and rheumatiſm, which are frequent in that country. Much might be done to correct the humidity that produces theſe diſeaſes, and our Academician preſcribes ſeveral methods of correcting it effectually, which might poſſibly prove ſerviceable in other countries.

It has been ſuppoſed by many, that the vapours, which are raiſed from the ſea, are impregnated with its ſalt, and that the air, partaking of that ſaline quality, as far as the atmoſphere of the ſea extends, is thereby rendered ſalubrious. But our Author thinks, that the heat of the ſun is incapable of rarefying the marine ſalts ſo far as to render them ſpecifically lighter than the air, and that of conſequence theſe ſalts are never exhaled, though they may, ſometimes, be carried up by ſtorms and hurricanes, with the ſcum of the ſea, in which caſe, they do not remain ſuſpended in the atmoſphere. He acknowledges, that from ſea-water, diſtilled with a violent heat, a water is derived, which is not entirely deprived of its ſalt; becauſe

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becauſe a violent heat can raiſe, by dilatation, the heavieſt bodies: but it *is probable*, ſays he, that ſea-water, diſtilled by a degree of heat equal to that of the ſun, would be entirely deprived of its ſaline particles, and rendered potable; and he ſtrengthens this ſuppoſition by the following fact, that the rain collected in the middle of the Pacific ocean, at ſuch an immenſe diſtance from any continent, as ſhews that it was raiſed from the ſalt water of the ſea alone, furniſhes, nevertheleſs, a freſh, potable, and ſalubrious water.—This appears to us a hard doctrine—and if it be true, how are thoſe nitrous exhalations raiſed, which are the chief matter of which thunder, lightning, and other meteors are generated in the air. It will be nothing to the purpoſe to ſay, that a violent ſubterraneous or ſubmarine heat may join its influence to that of the ſun, in raiſing theſe ſaline vapours: we admit the ſuppoſition, but then it will ſtill be true, that theſe ſaline vapours do riſe; and it will not be true, that the vapours ariſing from the ſea, and carried to land by the winds, diminiſh the elaſticity of the air, and relax the animal fibres, becauſe their ſaline quality will often contribute to prevent theſe effects.

Mem. X. *Concerning the Means of augmenting Population, and improving* Agriculture *in the Auſtrian Netherlands.* By the ſame. The laborious Academician treats of theſe two important articles in two ſections. In the firſt he ſhews that the fertility of a country depends on its population and cultivation, points out the connexion that there is between theſe two, the general principles relative to both, and the proportions they bear to each other. He more particularly ſhews the great efficacy of judicious induſtry in giving fertility to lands, that have the moſt barren aſpect; and obſerves, that farms of ſuch a moderate extent, as encreaſe, as much as poſſible, the number of cultivators, are eſſential to the true improvement of agriculture. On this occaſion he makes juſt remarks on the bad conſequences of great farms both in England and in the Netherlands, propoſes methods of encouraging marriage, and concludes this ſection by an attempt to prove, that the celibacy of the clergy is neither neceſſarily a cauſe of depopulation, nor a real prejudice to the ſtate. This latter point he makes out with a great ſtruggle, or rather, he tacitly gives it up, by the ſuppoſitions he makes, in order to render it admiſſible; for he ſuppoſes, that the Romiſh clergy, and particularly the monaſtic ſwarms, *might* and *ought* to be reduced greatly in their number; and he ſuppoſes farther, that by ſhining examples of piety, learned induſtry and virtue, they might render ſociety happy and flouriſhing in every reſpect. And indeed if the Clergy were reduced to a little flock of angels, their celibacy might then be rather uſeful, than detrimental to the community: but it is not eaſy to reduce them, nor is it very

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very practicable to ſanctify them *all* up to our Abbé's ſtandard: and therefore we think, that they muſt ſtill be allowed to live like other men, with reſpect to domeſtick bonds. And after all, it is a ſad and ſorry way of proceeding, to attempt to raiſe virtue on the tyrannical oppreſſion of nature. On the other hand, it were devoutly to be wiſhed, that the connexions of theſe ſons of heaven with the daughters of the earth were ſuſceptible of ſuch regulations, as would prevent the corruptions, abuſes or inconveniencies to which they often give riſe. It is to be avowed and lamented, that the corroding cares, and dejecting poverty, which often reſult from the conjugal and domeſtic relations of the clergy are unfavourable and inauſpicious to ſtudy, genius, and often to virtue. The extremes of opulence and want operate at once on different parts of the clerical body, and though they operate in different ways, they combine in corrupting an order of men, who, by their pure and ſacred profeſſion, ought to be the guides and models, as well as the inſtructors of mankind.

[*To be continued.*]

Art. V.

De l'Electricité des Vegetaux, &c. i. e. Concerning the Electricity of Vegetables: a Work in which the Electricity of the Atmoſphere is conſidered in its Relation to Plants, in its Influence and Effects on the Vegetable Kingdom or Oeconomy, in the *medico-nutritive-electrical* Virtues of Vegetables; in which alſo the manner of applying Electricity to Agriculture is pointed out practically, and the Invention of an *Electro-vegeto meter* is deſcribed and illuſtrated by Plates. By the Abbé Bertholon de St. Lazare, Profeſſor of Experimental Philoſophy to the States General of Languedoc, and Member of many Academies. 8vo. pag. 468. Paris. 1783.

THE reputation the ingenious Writer has acquired in this line of natural ſcience is well known. His account of the *electricity of the human body*, in which he conſidered the influence of that fluid, not only on man, but on the whole animal kingdom, was received with great applauſe, and has been tranſlated into ſeveral languages. The work we announce will undoubtedly meet with a ſimilar reception: it contains new reſearches and new diſcoveries; and it is a new conqueſt added to the empire which electricity is aſſuming over the natural world.

The work is divided into three Parts. In the First, the Author proves, in twelve chapters, the influence of the electrical fluid upon vegetables, by their analogy with animals, by the nature of the fluid itſelf, which muſt pervade them, by the diſtinctive characters of the electrical phenomena, ſuch as lightning, thunder-rains, northern lights, water-ſpouts, and earthquakes, by the influence even of ſnow, hail, and miſts, on

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the vegetable kingdom, by the quantity of water which the atmosphere receives from seas, rivers, lands, animals, and plants, and by the nature of that water, which, as it is an excellent conductor, falls from the clouds impregnated with the electrical fluid, and discharges it upon the earth.

Many experiments and observations have been employed by this ardent and ingenious investigator, to come at the knowledge of those plants, which communicate more or less the electrical commotion, of the period of their growth in which they possess most the *conducting* power, and of the causes from which they derive this property. For an account of these, we must refer the Reader to the work itself, in which he will find very instructive and interesting details on all these articles. It appears from these experiments, that any dried vegetable substance is an improper conductor, and that the presence of water in a plant is requisite in order to its transmitting the electrical fluid. It appears also, that the force of vegetation is principally owing to the electrical fluid with which the rain-water is impregnated, and not to those aerian nitrous vapours, which have hitherto been considered by many as its principal cause. Our Author is not the first who has observed, that, those years in which frequent thunder-storms have announced the greatest measure and activity of the electrical fluid, have been most distinguished by the speedy maturity and by the abundance of fruit and of vegetable productions in general; but he is the first who has demonstrated, by a laborious and satisfactory series of experiments, that water, deprived of the electrical fluid which it had received in the cloudy regions, is deprived of a great part of its nutritive power and of its influence on the plants. These experiments may be made and repeated with the greatest facility. The curious, in these matters, have only to place plants of the same kind in such situations, as that some may be watered only by rain, others only by the water commonly used by gardeners for sprinkling, and others again by water, in which nitre has been dissolved in different quantities: our Author found the result, always and signally, in favour of the first.

These observations are far from being useless, with respect to daily practice in our fields and gardens; they are adapted to dispel the errors of those, who endeavour to increase the fertility of their plants by nitrous irrigations, and they will instruct the gardener, not to sprinkle his beds with the water drawn recently from a deep well (unless it be in places where the electrical matter is abundant), but to let it lie, for some time in large basons, where a more immediate communication with the atmosphere may charge it with the electrical fluid, and thus render it more adapted to fertilize the earth. The experiments made upon the plants by artificial electricity are as amusing and as easily practised

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tiſed as they are inſtructive. A plant, placed in a metal vaſe, inſulated, previouſly irrigated, and then electrified, exhibits a moſt beautiful and brilliant ſpectacle, and, conſidering the identity of atmoſpherical and artificial electricity, is an irrefragable proof of the influence of the electrical fluid on the vegetable world.

The effects of this influence are conſidered in the SECOND PART of the work before us. In this part, which is ſtill more inſtructive than the preceding one, a multitude of experiments and curious obſervations are produced, to aſcertain its effects on the birth and germination of vegetables, on the production of fruits and flowers, on the multiplication of branches and leaves, on the kind of life which the plants enjoy, on their perſpiration, reſpiration, growth, ſecretions, reproduction, as alſo on their general and particular motions, their odours, the ſavour of their fruits, and even their colours. It is, indeed, remarkable how plants, flowers, and fruits, were, in all theſe reſpects, improved by electricity, and, in conſequence of our Author's experiments, ſurpaſſed in vigour, beauty, and fertility, thoſe which had not been electrified.

Among the effects of the electrical fluid on the vegetable world, thoſe which it produces on the *ſenſitive* plant are peculiarly remarkable. The phenomena of this plant are generally known; but the experiments, related by our Abbé, exhibit it under new aſpects, and evince manifeſtly that electricity is the cauſe of all theſe phenomena. When the plant is touched with a piece of poliſhed metal, terminated at each end by a round knob, its leaves are contracted or ſhut: when it is touched with a piece of glaſs of the ſame form, it remains inſenſible, and its leaves do not ſhut themſelves;—but if this piece of glaſs be electrified, either by rubbing or by communication, and the plant is touched with it in this ſtate, then its leaves ſhut. From theſe and ſeveral other experiments, firſt tried by M. Le Dru, and afterwards repeated by our Author, it appears, that the plants, called *ſenſitive*, require a greater quantity of the electrical fluid than others: the moment that a foreign body touches them, the fluid eſcapes by communicating itſelf to that body, and thus the plant has no more the quantity of the electrical fluid, that was neceſſary to maintain its natural vigour. This theory may be confirmed, ſays our Author, by inſulating a little willow, or any other ſmall tree, on a cake of roſin. The little tree, in this ſituation, will acquire new vigour, and its leaves ſeem to riſe and ſwell; but on being touched, it falls into a ſtate of languor, like the ſenſitive plant.

M. BERTHOLON, not ſatisfied with his diſcoveries of the action of the electrical fluid upon vegetables in general, carries his views farther, and inveſtigates its action upon the ſubſtances that

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that compoſe them. We cannot follow him in theſe minute and intereſting experiments, which he propoſes to publiſh with more ample illuſtrations in a ſeparate treatiſe; but we cannot help making ſome mention of another article contained in this ſecond Part of the work, relative to what he calls the *electrico-nutritive* and *medico-electrical* virtues of vegetables, becauſe it may be an object of conſequence to health, if ever the medical credit of electricity ſhould be fully and univerſally eſtabliſhed. Our Author, in his treatiſe concerning *the electricity of the human body*, had laid down marks, by which the diſorders ariſing from the deficiency or ſuperabundance of the electrical fluid, might be clearly diſtinguiſhed; and here he teaches us how to correct theſe different cauſes of indiſpoſition, by the qualities of the vegetables themſelves. The rules of practice and regimen, deducible from the principles and experiments of our Author, are, that, in the diſorders which depend upon too great an abundance of the electrical fluid, thoſe remedies and aliments are recommendable which have the quality of *conductors*, ſuch as greens, aqueous fruits, and acidulous beverage; whereas, in the diſeaſes, ariſing from a contrary cauſe, from the deficiency of that fluid, (in paralytic complaints for example (it is proper to have recourſe to *non-conducting* or idio-electrical ſubſtances, ſuch as ſugar, honey, chocolate, old wine, candied fruits, light, nouriſhing food, that is adapted to furniſh much gelatinous matter. —We muſt paſs over, in ſilence, ſeveral inſtructive articles (in this ſecond Part) relative to the influence of the electrical fluid on luminous plants, to the *fixed* ſtate of this fluid in vegetables, to the negative electricity of theſe latter,—to the different effects that proceed from the influence of atmoſpherical electricity on plants; to the effects of electricity on earths, and particularly on vegetable earth.

In the THIRT PART, the Author endeavours to render his diſcoveries uſeful to cultivators, by indicating the manner in which they may be applied to practice, and deſcribing the inſtruments which he has, very ingeniouſly indeed, contrived to render the electrical fluid beneficial to the labours of the huſbandman, by modifying it when exceſſive, by increaſing it when deficient, and by directing anew its courſe to the plants and vegetables, which it has abandoned. It is moſt frequently in conſequence of a too ſmall proviſion of electricity that vegetation loſes its vigour. On the other hand, it is well known, that the lightneſs of this fluid makes it tend towards the higher regions of the atmoſphere, where it is always found in the greateſt quantities; it is alſo well known, that metals, terminated in long points, receive, or are charged with, a conſiderable portion of the electrical fluid; why—we know not—but the fact is undeniable: it is alſo undeniable, that this fluid, collected

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lected on these points, escapes by the opposite extremities, and may therefore, by lengthening the metallic conductors, be conveyed wherever it is wanted. It is upon these principles that M. Bertholon has constructed a machine, remarkable for its simplicity and efficacy, which he calls an *electro-vegeto-meter*, of which we shall endeavour to give as clear a notion as can well be communicated without the assistance of the figures. It consists of a pole or long piece of wood, sunk deep enough in the ground to keep it firm against the winds. The part that is sunk in the earth must be done over with tar or pitch, the moment after it has been previously dried in the fire. The whole length of the rest of the pole, must be painted over several times, or covered with a layer of bitumen. At the upper end of the pole, must be placed a bracket or iron supporter, bent at right angles, of which one extremity is to be sunk into the pole, and the other terminated by a ring, which will receive a hollow glass tube of a considerable thickness. In this tube an iron rod must be inclosed, thickly done over with bituminous substances mixed with ashes, brick-dust, and pulverized glass. The iron rod, thus insulated, must end above, in a long point, while, from its lower end, which passes through the tube, an iron chain must be suspended, and pass through another glass tube, which rests upon an iron supporter, joined to the pole. The extremity of this chain must fall upon a disk of iron, which disk is part of a horizontal conductor. This conductor may be lengthened at pleasure, by transporting it by the means of silken cords and stands, placed at certain distances. Its extremity must be terminated by several points turned towards the earth, and which may be made to approach it more or less, as occasion may require.

It is not difficult to conceive the use of this instrument, and its manner of operation. The point or points that are at the upper end of the mast or pole, will be charged with the electricity of the ambient air—the chain and the conductor, perfectly insulated, will convey all this electrical matter towards the lower points, by which it will be discharged on the earth.—This conductor being moveable (for such it is supposed to be, and made with hinges that it may turn in various directions) and the bars and chains that may be adapted to it, being always insulated by the stands and the silk cords, it will be easy to direct the electrical matter to any bed of a garden, or to any part of a field, where it may be wanted, by the lower points of the conductor, from which it is continually issuing: and if the electrical matter be too abundant in the ground, these same points will perform an opposite function: for being charged with the overplus of the electricity, they will convey it from the bottom to the top of the machine, where it will be discharged into the at-

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moſphere by the upper points. Moreover, when any particular circumſtances require a ſuſpenſion of the whole effect of this apparatus, this may be immediately produced, by deſtroying the inſulation of the conductor by the means of a chain which reaches the ground.

All this exhibits a new method of manuring the ground, which is exceedingly cheap: for the apparatus coſts little, and the electrical fluid, at leaſt hitherto, is to be had *gratis*. It is alſo a much more elegant method of manuring, than that in which dung, and other dirty ſubſtances are employed: and what ſtill recommends it more ſubſtantially, is the ſucceſsful trial that has been made of it by our author; for it multiplied the number and improved the quality of the plants, greens, and fruits of a garden, in which the machine, here deſcribed, was erected by his counſel, and under his direction.

But the advantageous methods of employing electricity in the fertilization of lands are not confined by our Author to the uſe of this machine. He alſo recommends in irrigating the garden, the uſe of water that is impregnated with the electrical fluid; and the method he indicates for obtaining ſuch water, is quite plain and practicable. He places the gardener, with his watering-pot in his hand, on an inſulating ſtool, *i. e.* on a ſtool done over with melted pitch and wax. A communication is eſtabliſhed between him and the electrical machine: and it is from a tub of water, ſupported alſo by the inſulator, and to which the electricity is alſo imparted, that the gardener draws the water which he is to employ in his watering-pot for the plants, or in his ſyringe for the ſummits of the trees. Mr. B. indicates many contrivances for facilitating the uſe of this electrical rain in the largeſt gardens, and for conſtructing baſons and reſervoirs in ſuch manner, as to make the water, employed in ſprinkling, preſerve its electricity, and though he acknowledges, that a conſiderable part of it muſt be diſperſed in drawing the water, yet he takes no ſmall pains to prove, that a great quantity of it will remain. Some very eaſy and practical methods of diminiſhing the too great abundance of electricity, are alſo ſuggeſted by our Author, ſuch as aſperſions of common water, and the uſe of conductors, whoſe conſtruction, as here deſcribed, is neither difficult, nor expenſive.

Electricity, in the hands of our ingenious Author, is a kind of univerſal agent, which not only does good, but remedies evil. His method of employing it for the deſtruction of thoſe inſects which ravage orchards, gardens, and even ſometimes fields and foreſts, is, ſurely, worthy of attention. He ſhews, in a detail, which we paſs over with regret, how a ſingle ſhock of the Leyden phial may be ſo managed as to deſtroy the inſects of a whole orchard.

As,

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As, in our author's opinion, there is a palpable analogy between the diseases of animals and vegetables, his last chapter is employed in shewing how the latter may be cured by electricity, and the manner of applying it to this salutary purpose. It is certain that the inclemency of seasons, the superabundance or defect of sap, the too rapid or too slow motion of this sap may produce in vegetables, as well as in animals, disorders both internal and external, such as plethorics, consumption, inanition, inflammations, obstructions, and palsies. This therefore is a very interesting and important part of his ingenious work, as the author points out, with great sagacity and judgment, the diseases in which the application of electricity may produce good effects, and those in which it must prove useless or detrimental.

Upon the whole, this is a very ingenious and interesting publication. The author has made a dextrous and good use of all that has been discovered, conjectured, or imagined on the subject of electricity by preceding writers, and he has not only greatly augmented their stock by new observations, but has struck out new and ingenious methods of rendering it useful to mankind.

Art. VI.

Essai sur la Physiognomie, &c. *i. e.* An Essay on Physiognomy, &c. By J. G. Lavater, &c. Vol. II. Concluded.

We left M. Lavater instructing the portrait-painter *, by laying down the essential rules of his art, and he continues, in the 13th Fragment, to illustrate these rules by a series of examples. These we have in a considerable number of portraits, most of them well drawn and elegantly engraved, which exhibit expressive heads and attitudes, and are accompanied, each, with a critical and physiognomonical commentary. Among these heads, many of which will naturally furnish subjects of reflection and matter of entertainment to connoisseurs and *dilettanti*, we find several that even the ingenuous critic will be forced to pronounce absurd and shocking; such are the *St. John*, the *Satan*, and some other drawings of the otherwise ingenious M. Fuesli. Our author points out the faults of these heads, for which some good lines of character do not atone; but, the faults being predominant and egregious, we cannot conceive why he placed them in his work. The portrait of *Fuesli* is admirably drawn by himself, and as admirably commented upon by M. Lavater: the pencil and the pen represent the object with perfect harmony: their descriptions are lively, ac-

* Vide our Foreign Article for February last.

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curate, perſpicuous and ingenious, and almoſt perſuade us to become phyſiognomiſts. The heads of *Winkelman*, *Mengs*, Sir *Thomas More*, *Queſnoi*, and *Brutus*, when he ſaw the ghoſt, are alſo excellent, and the remarks upon them ingenious. A beautiful group, done after *Raphael*, by Fueſsli, gives our author occaſion to expatiate upon the great powers of the immortal artiſt of Urbino: but he is alſo bold enough to point out, what he deems, his defects. It is certainly bold to affirm, that the heads and more eſpecially the portraits of Raphael, are deficient *in truth*, in the expreſſion of nature, and in correctneſs of deſign. This cenſure, at leaſt, is new *to us*. We always thought, that correctneſs of deſign was one of the diſtinguiſhing characteriſtics of Raphael's pencil; and we humbly apprehend, that the incorrectneſs of the copyiſt, or of the engraver, muſt have miſled our author into an erroneous opinion concerning the painter. We have not ſeen enough of Raphael's portraits, to pronounce judgment upon another opinion of M. LAVATER's—that in thoſe of this great artiſt, the noſe is always too near the lips and too far from the eyes; but we may preſume, at leaſt, that the caſe may have been ſuch in the perſons he drew; for *we* perceive no defect of this kind in the ideal heads of his hiſtorical compoſitions.

In the 14th Fragment, our author treats of the *homogeneity of all the individuals of the human ſpecies*; and here we meet, at leaſt, with original thoughts. 'All the operations of nature,' *ſays he*, 'in every organized ſyſtem, proceed from one internal principle, and every circumference has one common centre. The ſame vital force, which makes the heart beat, moves alſo the fingers ends. The ſame act vaults the ſkull of a man, and the nail of his toe. Art, in compoſing a *whole*, is abruptly buſy in ſorting and matching the ſeparate parts; but nature proceeds in a manner very different from this: its organizations are not compoſed of different pieces, brought together; it forms the *whole* at a ſingle caſt. Head, back, ſhoulder, arm, hands, fingers, ariſe, as it were, in progreſſion from each other; and thus have an original affinity and mutual relation, in each individual; ſuch as, in vegetable productions, the ſhoot has to the ſtalk, the ſtalk to the branches, and the branches to the bloſſoms and fruit.' Thus one part depends upon another, as its root or original principle; they are all therefore of the ſame nature, all *homogeneous*. It is thus that *nature* acts in forming the minuteſt plant or the moſt ſublime philoſopher; and, in all her productions, whether regular or irregular, beautiful or deformed. So that *ſuch* a noſe ſuits *ſuch* a forehead and no other, and a certain *given* forehead is never found but with a certain analogous formation of lip, noſe, and chin. Our author is ſo fond of this principle, that he has made a multitude of obſervations

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vations to confirm it. 'Among an hundred foreheads, *ſays he*, which appeared round in the profile, I did not find a ſingle one which was aſſociated with an aquiline, or what we call a Roman noſe.'—That may be, but, in *two* hundred, perhaps you might have found four or five. Be that as it may, why are you in ſuch mighty dudgeon with the painters (not even ſparing *Pouſſin* and *Raphael*), for their inattention to a truth, of which, were it ever ſo fully aſcertained, they can make but little uſe.—The painter cannot throw off his figure, at one act, as nature does according to you; and if he *could*, it remains a queſtion, whether he *ought* to do ſo. The *Helen* of *Zeuxis* muſt have been a motley, abſurd compoſition, becauſe, according to your hypotheſis, in every individual form, the ſeveral parts belong inſeparably to the *enſemble*, or *whole* of *that* form, and can neither jointly nor ſeverally be adapted to any other. This is forcing experience and fact to yield to a theory, which is obſcure and ambiguous; and this is not all; for, we think our author ſtrikes at ſome of his own principles of phyſiognomical ſcience, when he ſpeaks as follows: 'Place before you the *ſhadows* or profiles of four perſons, acknowledged to be *judicious*; take from each of them a ſeparate part; and from theſe parts you may compoſe a *whole*, ſo connected, as that nothing will indicate the patch work: but when you have aſſociated the forehead of the firſt to the noſe of the ſecond, and afterwards added the mouth of the third and the chin of the fourth to your compoſition, the reſult of theſe different features, which in their original and reſpective places were ſigns of *judgment* and *wiſdom*, will in your compoſition become the image of *folly*.' The experiment may be eaſily made by a painter. But the reſult of ſuch experiments will not always turn out, we apprehend, to the credit of M. LAVATER's hypotheſis. The compoſition, he indicates, is indeed ſomewhat violent, and might produce diſparities and an abſurd reſult: but a ſingle feature tranſpoſed from one face to another, might, if we are not miſtaken, often anſwer well, and produce a good, nay an harmonious effect, and this would be ſufficient to blaſt the credit of our author's hypotheſis. He, however, thinks it raiſed above all contradiction; he is ſingularly ardent upon the ſubject, and dwells with a kind of rapture upon the *ſimplicity* and *homogeneity* of nature's operations. And he is ſo ſure of his point, that he aſſerts the poſſibility of judging of the *whole* of a profile by ſeeing *one* of its parts. He does not, indeed, ſuppoſe that the capacity of judging thus is common; it is peculiar to a certain *inſtinct*, to a certain *tact*: it is the privilege of the *initiated*.

Nature, whatever connection there may be between the parts of the human form, as it comes out of *her* hands, does not always exhibit, in individuals, that harmony and proportion that are the great objects of the painter's ſtudy. Our author tells us

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of a gentleman who diſguiſed himſelf at a maſquerade, merely, by a ſupplemental noſe of paſte-board, and we do not deny that this may have diſguiſed him effectually, even in the eyes of his intimate acquaintance; but when our author concludes from this fact, the *reluctance of nature againſt every thing that is heterogeneous to her*, we do not feel the legitimacy of this concluſion: for it is poſſible, that the gentleman, with the paſte board noſe, *may* have appeared handſomer to his friends, than when they knew him with his noſe of fleſh; and *we* know perſons who would really gain by the change; ſo that we ſee no neceſſity for ſuppoſing diſguſt or reluctance in the caſe. Nature is, in many caſes, ſuſceptible of improvement, nay, is deſigned by its author for improvement. We therefore ſee no ſolid or true meaning under M. Lavater's allegorical expreſſion of nature's *reluctancy* againſt every thing *heterogeneous* to her, if he means, by this vague term, heterogeneous, whatever form has not been comprehended in her *firſt* CAST of any object: and this is certainly the ſenſe he annexes to that term. But the term is improper, and the doctrine is obſcure, if not totally falſe. A *horſe's* head on a *human* body, is an heterogeneous coalition; but we can ſuppoſe *Nancy's* noſe placed upon *Sally's* face (*mutatis mutandis*), without any heterogeneity at all, though the *firſt caſt* of nature had diſpoſed matters otherwiſe. Beſide, what clear ideas does our author mean to convey by this *caſting* buſineſs? We know little of the myſtical proceſs of nature in generating and organizing, and our author's fanciful account of the thing, which has the appearance of being ingenious without being even plauſible, throws no new light upon the matter. We believe he took his idea from the founderies, but we do not apprehend that men are caſt either like cannon or ſtatues of bronze. The ſixteen *additions*, ſubjoined to this fragment, to illuſtrate his doctrine, have not added much, if any thing, to our light in this matter.

But nothing in this volume gave ſuch a rude trial to our patience as the 16th FRAGMENT, which is entirely taken up in appreciating the productions of RAPHAEL. This immortal artiſt is juſtly celebrated, and alſo moſt abſurdly cenſured by M. LAVATER. We ſay *abſurdly cenſured*, becauſe this ſublime painter is judged from the very imperfect and ſometimes abominable drawings that have been made after his pictures. It would not be fair to judge of Horace and Homer by the tranſlations of *Creech* and *Ogilby*; becauſe copies often not only want the ſpirit, but diſtort the features of their originals. But, in painting, copies, or drawings are ſtill more fallacious, as the ſmalleſt touch of a pencil or of a chiſel can ſpoil the effect and expreſſion of a whole figure. M. LAVATER ſeems to acknowledge this in the introductory part of the preſent *fragment*; but he loſes ſight of it in the courſe of his critical remarks, on eleven large and ſixteen

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small plates, in which the productions of Raphael are ill-copied, or totally travestied. This puts us in mind of *Don Quixotte's* mistaken war upon the puppets, with this difference, that the doughty knight was in a more compleat illusion than our author could be, who knew what *Raphael* was, speaks of his genius and powers with an enthusiastic admiration, and places him above all artists, and almost above all men. There are, nevertheless, many just and ingenious remarks even in this fragment, which we look upon as among the worst of the volume. M. LAVATER is never long, extravagant, eccentric. We scarcely find impatience or displeasure arising in the perusal of a passage, without seeing something in the succeeding ones, that smooths our brow and lights up a smile of complacence. But this smile was converted into a laugh, when annexed to a most pompous, and indeed a most beautiful description of the countenance of *Raphael (whose form*, says our author, *I call up to memory, when I desire to contemplate with admiration the perfection of the works of God)*, we found a head of this great artist so ignobly drawn and so wretchedly engraven, that if it were swilling a pot of porter, the composition would be homogeneous, or, at least, harmonious.

The subject of the 16th Fragment is interesting, and, as we think, difficult. Its title is, *concerning the ideal beauty of the ancients—beautiful nature, and its imitation.* M. LAVATER appears to advantage in this fragment; and though we do not adopt all his opinions, we think they are well expressed, ingeniously defended, and will be generally received. From what source did the ancients draw that idea of *perfect beauty*, that is the most visible in their productions? Was it from the *creative* force of imagination, or from models of beauty in nature? Our author adopts the latter of these opinions. He founds it upon this principle, that it is the exclusive privilege of the Deity to *create*, while the sphere of human activity goes no farther than *imitation.* In a word, to imitate or copy is, according to our author, the *study*, the *nature*, and *art* of man, and from the cradle to the grave he does nothing but by imitation. He creates nothing, not even images; for every image supposes a model. M. Lavater applies this general principle to painting. The painter, *says he*, copies or imitates the *masters*, who have taught him the *age* in which he has lived, the *objects* that surround him; he copies *himself* also: but the man of genius is distinguished from the servile imitator, who only follows the steps of his master, by his observing nature, while he imitates, and not taking his views of it only from the representations of others. His imitations are not an assemblage of parts or portions of nature brought together, without symmetry or connection: he casts anew his materials, and, by a dextrous distribution of them, he forms a *homogeneous whole*; and this *re*-production appears so new and so

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different from a vulgar compoſition, that it paſſes for *original ideal, creative.* The moſt beautiful works of art ſuppoſe, therefore, always prototypes in nature ſtill more beautiful, and an eye, in the artiſt, long uſed to the contemplation and compariſon of theſe beauties. It muſt not therefore be ſaid, that the ancients did not imitate nature, and that their maſter-pieces 'are ſo many *arbitrary creations.*—The Greeks had advantages, beyond what we poſſeſs for the imitation of nature: they had before their eyes living forms of beauty, far ſuperior to thoſe which preſent themſelves to us; this is a fact;—whether it was owing to the influence of their climate, their education, or their manner of living, is a point of ſpeculation that does 'not belong to our preſent ſubject.—Far from creating,' ſays our Author, '*ideal beauties* without the ſuccours of nature, art cannot approach in its productions, to thoſe which nature exhibits, even when it follows nature as its model. This will appear a ſhocking *paradox* to our painters, ſculptors, and poets; it is nevertheleſs a real *truth*; and I am perſuaded that it is only, by a ſort of *convention*, that an ideal picture appears to us ſuperior to nature: for art muſt always remain below nature; and that which we call the *great ſtyle of beauty* of the ancients, was probably, with reſpect to them, no more than a feeble imitation of nature.'

'It may ſometimes happen, *ſays our Author*, that an artiſt ſhall draw a portrait more beautiful than the original; but, in ſuch a caſe, this portrait is only a copy of *a nature* different from that which was before him, or the imitation of another model, which preſented itſelf to his mind. But this model was not derived from an *innate form of ideal beauty*, more perfect than actual nature; it was copied from nature, obſerved elſewhere, modified by ideas that were become habitual to the artiſt, embelliſhed by ſenſations, previouſly excited by real objects; ideas and ſenſations, grown ſo familiar, that their reproduction did not require the preſence of the objects which originally excited them.'

This doctrine of LAVATER's will not pleaſe the admirers of *Winkelman* and *Mengs*, who follow *Raphael* and the orators and rhetoricians of antiquity. Theſe elevated geniuſes are continually deſcanting on an *ideal beauty*, ſuperior to what is to be found in individual nature, the conception of which is the gift of Heaven to the human mind, and the ſtandard from which all the fine arts receive their perfection, and by which all the productions of the artiſt are to be judged. This becomes, in its progreſs, a metaphyſical kind of controverſy, in which (as is uſually the caſe in metaphyſical diſcuſſions) both *imagination* and *reaſon* act their parts, and ſeem to have ſeparate intereſts; we are only ſurprized to ſee our Author maintaining thoſe of

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the latter. We believe, however, the matter may be compounded, if M. LAVATER will be a little tractable, and explain himself properly: when he affirms, that all the productions of art are below beautiful nature, and never can approach its perfection, What does he mean here by the term nature? If he means individual nature, the controversy cannot be accommodated; for the Apollo of Belvidere will come forth, and demand the preference before any individual man that ever existed. But if he means by nature the scattered beauties which are distributed in an infinite variety of forms, through the works of the Deity, animated and unanimated, and which furnish ideas that are capable of being combined and united in various compositions, so as to form more perfect expressions of beauty, than are observable in any individual objects, the *Winkelmanians* would do well, to make up matters, and, instead of appealing to inspiration and Heaven-born conceptions for the perfect idea of beauty, acknowledge, that the contemplation of beautiful existing forms, the correcting nature by herself, and combining her various productions with each other, will, after long and nice observation, generate, if we may use that expression, the idea of perfect beauty in the mind of the artist.

M. LAVATER seems to yield to these terms of accommodation, when he says, that every *ideal* production, however masterly and sublime, is no more, when analyzed to its first principles, than the *reproduction* of sensations that have previously affected us; an imitation of the beauties which have struck us some where in nature, a reunion of these beauties into *one* beauty, which, by the operation of art becomes homogeneous, or, at least, appears to be such. After all, this whole business is really no more than the controversy about *innate ideas*, vamped in a new form, and applied to the theory of the fine arts. With respect to *ideal* beauty, as far as it makes a principal object of the *practical* study and pursuit of the artist, we have never seen that matter illustrated with such refined judgment, and such propriety, elegance, and perspicuity of expression, as in the *third* discourse of Sir JOSHUA REYNOLDS, which was delivered to the students of the Royal Academy in the year 1770. This learned and noble artist, who keeps at an equal distance from that intemperate enthusiasm which produces obscurity, and that imperious reason which chills genius, delivers his precepts with all the light of satisfactory evidence, and the delicate sensibility of true taste.

All our Author's discussions concerning beauty and imitation are appropriated to the improvement of physiognomical science; but here, for the sake of brevity, as well as for other reasons, we must let him go on, without attempting to follow him.

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The *additions* that are deſigned to illuſtrate this *fragment*, contain a conſiderable number of heads, accompanied with critical and phyſiognomical obſervations, which are highly intereſting and inſtructive. The *Apollo of the Vatican* furniſhes an important article in theſe additions, and a large field for obſervations, on the *ideal beauty* of the Greeks. *Winkelman*'s admirable deſcription of this ſublime production of ancient ſculpture, is here inſerted, and a ſevere but juſt cenſure of what *Hogarth* ſays of it in his *analyſis of beauty*, is quoted from SULZER's *Theory of the Fine Arts*. Three Grecian profiles and a fine buſt of Homer, are accompanied with remarks, in which M. LAVATER diſplays a very extenſive knowledge of the art of imitating nature in the delineation of the human face, and criticiſes ingeniouſly the right-lined profiles, that are generally regarded as the peculiar beauty of the Grecian heads.

The ſeventeenth fragment, which terminates this volume, exhibits a long ſeries of rules for the *Study of Phyſiognomy*, illuſtrated by obſervations, examples, diſcuſſions, and details, without number. He muſt be a bold adventurer on this dubious part of the ocean of ſcience, who to obtain ſome fragments of phyſiognomical knowledge (for no more is attainable *here below*, according to our Author's own confeſſion) of which the advantages are diſputable, and the application may be dangerous, will ſubmit to the Herculean labours ſketched out to his pupil, by M. LAVATER. We expreſs ourſelves improperly when we talk of a part of the Ocean of ſcience, for the phyſiognomical ſtudent muſt embrace the whole. *C'eſt une Mer à boire*, as the French ſay. He muſt be a natural philoſopher, a logician, a metaphyſician, an anatomiſt, a deſigner, a connoiſſeur in pictures, an antiquary, a philologiſt, a moral philoſopher, and what not? A mere enumeration of the articles in this fragment that regard the capacity of the ſtudent, and the labours that he is to undergo, would be ſufficient to ſhew that the life of a Neſtor, we might almoſt ſay, of a Methuſela, would be too ſhort for the buſineſs.—This will appear from the following feeble ſketch of this courſe of ſtudy; leaving the ample and learned details to be peruſed by our curious readers in the work itſelf.

The ſtudent muſt ſet out with certain previous qualities, with a *phyſiognomonical touch*, or *Tact*, which perceives with diſtinctneſs and rapidity the characters of nature, with *judgment* to digeſt and generalize his obſervations, and with a talent for drawing, which may enable him to repreſent theſe characters with accuracy and truth.—Thus furniſhed for his work, he muſt enquire into, aſcertain, and reduce to their proper claſſes, the external ſigns of the internal powers and affections of the human mind, diſcover the cauſes of certain effects by the lines

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and motions of the countenance, and endeavour to know diſtinctly the intellectual qualities, and the affections and propenſities of the heart that are in connection or contraſt with a certain form, or certain features of the face. He muſt find out general ſigns of the internal faculties, that are palpable and communicable, and muſt acquire a habit of applying them with facility and certainty. This is a general ſketch of the ſtudents taſk, and the details which are required in order to its execution, are immenſe. For he muſt begin by acquiring the knowledge of thoſe qualities and characteriſtics, that are common to all the individuals of the human ſpecies, and the marks of diſtinction, that take place univerſally, between the organization of the human body, and every other organization, whether animal or vegetable. Having fixed theſe general lines of diſtinction, he muſt ſtudy, ſeparately, each part and each member of the human body, together with the connections, relations, and proportions, that ſubſiſt between them. From this general view of the parts of the body he muſt proceed to the inveſtigation of particular characters, and begin with thoſe faces, whoſe form and lines have ſomething ſtriking, ſome character ſtrongly and palpably expreſſed, ſuch as deep thinking, imbecility, or idiotiſm, obſtinacy, coldneſs, ardor, inſenſibility. He muſt ſtudy his ſubject individually in all its parts and proportions, deſcribe it in words, and upon that deſcription draw the portrait of the perſon in his abſence. The ſtudy of one characteriſtical face will lead him to the diſcovery of the reſemblances that there are between different faces, and ſtill farther of thoſe, which ſubſiſt between the intellectual faculties and moral feelings of different perſons. His reſearches will be greatly facilitated by ſpying out the deciſive moments, when the predominant character of the perſon, he ſtudies, is brought forward into action, and by making extraordinary and exceſſive characters the firſt objects of his inveſtigation. Bedlam may be one of his firſt ſchools, and thence he may carry on his reſearches with more advantage in ſober company, for having perceived the lines and ſources of folly, he will be aſſiſted in inveſtigating the expreſſions of wiſdom. The great lines of the countenance, that muſt attract his principal attention, are the ſeparation of the lips and the line which the upper eyelid deſcribes on the eye-ball *. Shadows and profiles muſt oc-

* "I affirm boldly (ſays our Author) that, with the aſſiſtance of "theſe two lineaments, it is poſſible and even *eaſy* to *decypher* all "the intellectual and moral powers of any individual whatever. I "do not ſay that this would be EASY for ME, but it would be ſo "for one who ſtudied the matter with more leiſure and talent, than "I poſſeſs."——What will the ſtudent ſay when he reads this?

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cupy him inceſſantly: he muſt draw them, deſcant upon them, and reduce them to claſſes, according to their reſemblances of each other, in the forehead and other diſtinctive characters. He muſt obſerve the human figure, not only in a ſtate of activity, but alſo in a ſtate of repoſe, in ſleep, in death. He muſt make collections of figures caſt in plaſter, of ſkulls of *known* perſons, (an eaſy matter, no doubt!) of the impreſſions or prints of ancient and modern medals and gems. He muſt acquire an extenſive knowledge of languages, compoſe a vocabulary of phyſiognomonical terms, and keep a regiſter of characteriſtical faces. He muſt derive inſtruction from portraits and hiſtorical pictures, of the moſt eminent artiſts.—Here M. LAVATER gives an elegant and judicious ſketch (in a few words for each) of the diſtinctive characters and reſpective merit of the painters of different ages and nations. He then returns to his ſtudent in the ſecond ſection, and lays before him ſeveral rules and maxims which claim his attention: the principal of theſe are as follows:

A forbidding exterior does not always exclude great intellectual faculties; the ſtudent muſt, therefore, be careful to learn, what are the regularly-beautiful forms which belong excluſively to great minds, and what are thoſe irregular and unpleaſing ones, which have ſome place left for talent and virtue. *Again,—When a principal line or feature of the face is ſignificative, the acceſſory features will be ſo too.* 'Young man, (ſays M. LAVATER) if you are not intimately perſuaded of the truth of this *axiom*, get you gone, and leave the ſtudy of phyſiognomy to your betters.'——This puts us in mind of a high-church book, which had for its title, *Short Work with the Diſſenters.*—Again—'*Give yourſelf totally up to the firſt impreſſions* you receive from a phyſiognomy. If they are ſuddenly excited by an involuntary kind of ſentiment, their ſource is pure truth, and you have no need of induction.' This is a bold maxim, but our Author pares it down almoſt to nothing by what follows, for he adviſes his ſtudent to confirm theſe impreſſions by the opinions and deciſions of other good judges.—*Stature*, again, is no indifferent object of the ſtudent's attention, and the 'ſound of the *voice* will indicate, to a nice ear, the claſs, to which the *forehead*, the *conſtitution*, and the *character* belong.' This is deep doctrine, and even wonderful: the following maxim is more clear, and it is important. *Diſtinguiſh carefully the lines that are natural—thoſe that are accidental—and thoſe that have been produced by violent cauſes.* Many ingenious, and ſeveral obſcure things are ſaid to the ſtudent, when he is told that ſometimes a character may be aſcertained by a ſingle ſign, that one ſingle deciſive moment may explain a whole phyſiognomy; and alſo when he is deſired to give a peculiar attention to the *ſuperiority which certain phyſiognomies have above others.* 'Every man,' ſays

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says our Author, (in relation to this last article) 'has *his* place in that diversity of ranks and classes, that Providence has wisely appointed, and equality of characters, as well as of conditions, is an absurd chimera. Every man has millions of beings below him, and many above him, so that he is superiour and subject at the same time. The student must, therefore, endeavour to find out, in each organized, animal body, the *superiority* and *inferiority* that are inseparable from its class or species, and cannot be taken away by any conventions of society. — It is possible to ascertain by geometrical rules, the proportions, that there are between the *forehead* of a man formed for commanding, and that of another destined to obey — between the *nose* of a monarch and the nose of a slave.' In which class must we place Ovid?

We pass over several rules, that we may come at the last, which we like the best of all. It is contained in these few golden words, *judge little.* Stand firm against the entreaties of those who urge you to *judge often*, for, if you mistake once, a hue and cry will be raised against you, as if you had pretended to infallibility.

Our Author concludes by acknowledging, that *Physiognomony* is a very difficult science, and that he, himself, has made no great progress in it, after all his efforts. Be that as it may, his efforts have not been unattended with fruits that compensate, more or less, the labour they have cost him. For, however the science of physiognomy may fare, and whatever discordant opinions may be entertained concerning its evidence, or its utility, it still remains true, that M. LAVATER has enriched these two volumes with a multitude of observations, many of them ingenious, several of them new, which may be improved toward the advancement of the fine arts, *&c.* and we may add, moral philosophy. As a moralist, we are free to place him among the first of that class; and *we* think that few, if any, have excelled him in the knowledge of the human mind. A lively fancy, which often dresses out description with too vivid colours, and with ideas associated, or contrasted with too much rapidity, has sometimes betrayed him into real obscurity and seeming contradictions: but even in these, there are visible lines of a deep thinker and a philosophical genius. If he had less imagination, his wisdom would appear to more advantage. But where is the moment, or where is the passage in which his virtuous, his feeling, his benevolent heart varies from its pole-star, the love of God and the love of mankind? His work is too prolix, his repetitions are too frequent, his digressions too wild, and his details too minute, and often too vulgar: but these defects are far from being unworthy of indulgence in a work which certainly has eminent merit, in many respects.

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ART. VII.

Phyſique du Monde, &c. i. e. Coſmological Syſtem of Natural Philoſophy, &c. By Meſſrs. de MARIVETZ and GOUSSIER.—Part IIId. of the IId. Volume. and bound ſeparately.

THE firſt thing we meet with in this ſmall volume, is a ſeries of TABLES of the Sun, Mercury, Venus, the Earth, the Moon, Mars, Jupiter and Saturn. Theſe tables contain the dimenſions of the planets, the times of their rotations, the dimenſions of their orbits, and the analogies, by which the intenſeneſs of the heat of the ſun upon each planet is aſcertained in the perihelion, the mean diſtance, and the aphelion. Theſe tables are followed by a large *ſynoptical table*, in which are placed at one view before the eye, all the dimenſions of the celeſtial orbits, the proportions of theſe orbits one to another, and the times, velocities and diſtances of the principal planets of our ſyſtem, as alſo the times, diſtances, and horary velocities, *&c.* of the ſecondary planets or ſatellites of *Jupiter* and *Saturn*, and the contemporary velocities of theſe two planets.

This great SYNOPTICAL TABLE, which is of a very uncommon length, is divided into thirteen ſections, of whoſe contents it will be proper to give a general idea. The Iſt, compoſed of *two* columns, of which the one marks the diſtances of the planets from the ſun, the ſun's diſtance from the earth being made the ſcale, and divided into ten equal parts, and the other the mean diſtances of the planets from the ſun, the ſun's radius being taken for unity. The IId ſection contains the diameters of the planets ſeen from the ſun, in the three following ſituations with reſpect to that luminary, and is compoſed of *three* columns for the three angles, which the diameter of a planet would appear under to an obſerver placed in the ſun, in its perihelion, its mean diſtance, and its aphelion. The IIId ſection, comprehending *eight* columns in four diviſions, contains the proportions of four ſorts of quantities for each of the orbits of the ſix planets. The firſt diviſion comprehends the greater axes of the elliptical orbits, the ſecond, the mean diſtances, the third, the leſſer axes, and the fourth, the eccentricities. The IVth ſection, compoſed of nine columns, in three parts, contains the valuation of the diameters and circumferences of the orbits of the ſix planets, in leagues of 2283 toiſes. We ſee, among other things, by this table, that the earth, when in its aphelion, is at the diſtance of 33,382,000 leagues from the ſun; ſuch was its diſtance from that luminary the 30th of June 1780. Its mean diſtance towards the equinox is 32,830,000 and 450 leagues, and its diſtance in its perihelion (December 28th, 1780,) was 32,278,890 miles. The Vth

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section, in two columns, exhibits the space between the aphelion and the perihelion of the planets, and also the eccentricities of their orbits, or the number of leagues, that form the distance between the center of these orbits, and the center of the sun. The VIth section exhibits, in three columns, the place of the aphelion, counting from the first degree of Aries, the annual and direct motion of the aphelion, and its direct and secular motion, or the angle which the invisible line of the apsides would form in absolute space with the line of the apsides, drawn in the same space, a century before or after the present position of that line. The VIIth section comprehends also three columns: In the first we have the ascending node of each planet, or the point of the ecliptic, where the planet passes from the southern to the northern hemisphere; in the second, the annual and retrograde motion of the nodes, or the angular change of the place of the line, which is the mutual intersection of the orbit of the planet and the ecliptic, or the earth's orbit; and in the third, we have the secular and retrograde motion of the invisible line of the nodes, or the angle which that line would form, with the trace of the same line a century before or after, if these lines left a visible trace in absolute and immoveable space.—The VIIIth section contains, in four columns, the sidereal revolutions of the planets, in days, hours, minutes, and seconds. In this same section, we have three tables of the periodical, sidereal, and synodic revolutions of the six planets. The first contains the time each planet employs in its course round the whole circumference of the circle, which corresponds with its orbit; the second, the sidereal revolutions now mentioned, and the third, the time which passes between a conjunction of the planet with the earth, and the conjunction which follows. For the benefit of such readers, as are not familiarly acquainted with subjects of this nature, the ingenious Authors have shewn, by an elegant, clear, and striking comparison, how it is possible that a planet may perform, at the same time, three different revolutions.

The IXth section, in three columns, contains the horary velocities in the circumference of the aphelion, in the circumference which answers to mean distances, and in that of the perihelio. These three columns contain, in leagues of 2283 toises, the spaces which would be passed over, in an hour, by three supposed planets, beginning and finishing their revolutions in circular orbits, in the same time that the true planet, to which they answer, performed its revolution in its elliptical orbit. The Xth section contains, in three columns, the true elements of the spiral curves, by which the sun communicates his action, in space, to each of the six planets. Of the five columns in the XIth section, the four first relate to the body of each planet in par-

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particular, and the fifth, to the orbits in which they revolve. So that we have here the time of the rotation of each planet (Mercury and Saturn excepted) in hours and minutes, the diameters of the planets in leagues, the circumferences of their equators in leagues, the horary velocity of the equator of each planet in leagues; and the inclination of the orbits of the planets to the ecliptic, or the earth's orbit.—In the XIIth section, composed of ten columns, and divided into four parts, we have the apparent periodical revolutions of the four satellites of Jupiter around that planet in days, hours, minutes, and seconds, the distance of each satellite from that planet, in semi-diameters of the planet, and thousandths of the semi-diameter, the dimensions of the apparent orbits of the satellites of Jupiter, in leagues of 2283 toises, the diameters and circumferences of their orbits, the horary velocities which would take place in the supposed circular orbits, which the satellites would describe, if Jupiter became stationary, and was deprived of progressive motion in his orbit; and finally, the velocity of Jupiter, cotemporary and relative to a revolution of each of his satellites, or, in other words, the space which Jupiter describes in his orbit, during a revolution of the satellite. The XIIIth and last section is also composed of ten columns, separated into four parts. The *first* part contains, in three columns, the apparent periodical revolutions of the five satellites of Saturn round that planet, in days, hours, and minutes of the earth's rotation; the *second* marks, in two columns, the distance of each satellite from Saturn, in semi-diameters of that planet, and in thousandths of the semi-diameter; the distances also in minutes and seconds of a degree, or the greatest elongations of the satellites from Saturn, that planet being, in its mean distances, from the sun. The *third* exhibits the dimensions of the apparent orbits of the satellites of Saturn, in leagues of 2283 toises, their radii, their diameters, their circumferences, the horary and cotemporary velocities, as before calculated with respect to Jupiter, as also the dimensions of Saturn's Ring.

Our Author had formerly proved, that the path of the Moon, in absolute space, was an helicoid or a triple curve, and not an ellipsis, as is commonly supposed. He here confirms this doctrine by new proofs; and affirms and proves the same thing with respect to the paths of the satellites of Jupiter and Saturn. Perspicuity and precision never abandon him in these learned discussions, and however it may fare with his new system, he must be acknowledged, on all hands, to have weighed it with the most profound attention, and to be completely master of his subject.

The *synoptical table* is followed by five large plates, elegantly composed, engraved, and illuminated. The explication of these

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plates, in which the learned Authors unfold the general principles of their astronomical philosophy, is contained in the *second part* of the IId volume. We therefore refer our Readers to this second part for a particular and circumstantial explication of the plates before us, in all their interesting detail, and shall only mention here their general contents. The Ist represents the solar system, drawn upon the plane of the ecliptic. The sun is in the center; the spectator is supposed to take his stand at the southern extremity of the earth's axis; from this station, directing his eye towards the concavity of the northern hemisphere, he sees the six planets turning downwards, to the right, and passing below, towards the left, and re-ascending to finish their revolution, according to the order of the signs of the zodiac. The IId plate represents the motion, or rather the respective situations of the earth and the moon in their revolutions round the sun, during the course of the year 1780, and a part of the year following, at the new and full moons, and at the quadratures. The curves, described by the rays of the sun, in this plate, give a much clearer idea than any description in words could do, without the figure, of the manner in which that great luminary, by turning on his axis from west to east, acts upon the circumambient ether, and imparts motion to it according to the order of the signs. The IIId and IVth plates represent the internal organization of the solar vortex, and the different motions of the ether of the vortex, determined by the sun's rotation. The Vth contains the relative magnitudes of the sun, and of the principal planets, and those of the apparent orbits, described by the satellites around their planets, which are proportional to each other, and to the scale of 1600 leagues, engraved at the bottom of the plate.

We have already received the IIId and IVth volumes of this ingenious, learned, and interesting work, and regret a circumstance that has retarded our account of them. They shall, however, come under consideration without farther delay. In the mean time it may not be improper to observe here, that the Baron de MARIVETZ, has, in some separate publications, shewn as much ability and acuteness in defending his system, as he displayed genius and knowledge in composing it. He has been attacked by rival system-makers, by minute philosophers, and also by sages of greater magnitude. An acute attack was made upon his theory, by M. *Fabre*, in a letter to the Baron *de Servieres*, and inserted in the *Journal Encyclopedique* of Bouillon, for the month of January 1782. Another, and no contemptible, adversary arose the year following, and, of the primitive and fundamental propositions, on which M. de MARIVETZ had built his system, attacked the second, the third, the fifth and sixth, with several others, that bear a less important, though no inconsi-

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derable part, in ſupporting the weight of this ſtupendous edifice. His work was entitled, *Examen de la Phyſique du Monde de Monſieur de Marivetz*, and it was publiſhed at Paris, in 8vo. in the year 1783. The firſt of theſe our Author refuted in a ſeries of *Obſervations*, publiſhed in the *Journal of Bouillon*, above-mentioned, for the month of March 1782, and the latter has been lately anſwered in a large quarto pamphlet, entitled, *Reponſe à l'Examen de la Phyſique du Monde*, printed at Paris in 1784, which does not come from the pen of M. de MARIVETZ, but from an anonymous hand or hands, which we ſuſpect to be the Authors of the *Journal de Phyſique*. We ſhall not enter into an account of this controverſy, at leaſt, for the preſent. It may caſt ſome rays of new light upon the ſecrets of nature, at which the philoſophers of the preſent age are gueſſing with ſuch ardour, ſometimes perhaps with a kind of indiſcretion. NATURE is a wiſe old lady, who does not think proper to tell *all* her ſecrets to children.

ART. VIII.

Memoires concernant les Chinois, &c. i. e. Memoirs concerning the Hiſtory, Sciences, Arts, Manners and Cuſtoms of the Chineſe. By the Miſſionaries of Pekin. Vol. IX *. 4to. 486 pages, with 12 Plates. Paris, 1783.

THE firſt article we meet with in this volume, contains extracts from five letters, written from Peking, in 1780, by M. AMIOT. In the *firſt* of theſe Letters we find Remarks upon the Magnetic Needle. The reſult of M. AMIOT's obſervations on its variations in China is, that the point of the needle, which indicates the North, inclines towards the Weſt, from two to four degrees and a half, ſeldom more than four degrees and a half, never leſs than two. It muſt appear not a little ſurpriſing, ſays the learned miſſionary, that the inclination of the magnetic needle, which varies, from one year to another, almoſt every where elſe, ſhould be in China as uniform and conſtant, as the manners and cuſtoms of the nation.

In this ſame letter, M. AMIOT repeats his promiſe of the publication of his *Life of Confucius*, and gives us to expect it in a ſhort time. It has coſt him great labour to collect, from a multitude of books and records, the materials that are neceſſary to render his work, not a fanciful romance, but a real hiſtory. He has already finiſhed an hundred plates, in which the principal actions of this great Philoſopher are repreſented, after the drawings of one of the moſt eminent artiſts of Peking. The

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* In the 55th vol. of our Review, we gave an account of the firſt volume of theſe *Memoirs*, and we have ſince, occaſionally, apprized our Readers of the continuation and progreſs of this work.

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emaining contents of this Letter are not worth mentioning. f the intereſting parts of the volume were ſeparated from the eſt, it would be reduced to a very moderate ſize.

The *ſecond* letter contains ſome account of a feſtival celebrated when the preſent Emperor *Kien long*, entered into the 70th ear of his age; and deſcribes the ceremonies in which he appeared in the character of *Sovereign Pontiff* of the nation.—In he *third*, we find an account of the means employed by the Grand General and Prime Miniſter Akoui, to keep within heir channel the waters of the river *Hoang-ho*.—Theſe means were the erection of a dike, and the forming a canal or baſon; ind this buſineſs coſt the Emperor, beſide his money, more edicts and negociations, than the poſſeſſion of Krim-Tartary has coſt the Ruſſians. All theſe edicts are here given at full length, ind how ſuch a ſenſible and learned man as M. *Amiot* could o ſtrangely abuſe the patience of the public with ſuch tedious letails, we are at a loſs to conceive. We were, however, very glad to hear that, upon this occaſion, the Mandarin *Ly-younki*, who had been condemned to a courſe of penance for ſome oguiſh trick, managed his ſpade with ſuch zeal and labour, that ie obtained his pardon, and the priviledge of wearing a peacock's eather in his cap.

We learn from all this, the manner of doing buſineſs in China. A great river overflows its banks, and threatens ſome diſtricts with an inundation. The news is brought to the Emperor: he calls together the grandees, who make ſpeech after ſpeech (as if they were orators of a certain houſe) with diſplays of *mock* conſternation and ſenſibility, which only exiſt in tropes, figures, and ſolemn ſentences. A dike, however, was o be made, and a canal dug to receive the ſuperfluous waters: ind, no doubt, this is an object of conſequence, particularly in China; however, in ſuch a mighty empire, one would not think that it ſhould occupy ſo entirely, and for ſo long a time, the whole cabinet and its auguſt Chief. But ſo it was.—when the news came of the riſing of the river *Hoang-ho*: the Emperor, finding that the Mandarins, who preſided over the waters, were but audacious bunglers, and that the Grandees, whom he had ſent to their aſſiſtance, let the precious time paſs away in the delivery of idle ſpeeches, and the formation of ineffectual plans, while the flood was gaining ground every moment, he confided the buſineſs to *Akoui*, his firſt miniſter. Then *Akoui* makes a long ſpeech to the Emperor, tells him what he propoſes to do, in order to ſtem or divert the torrent; then the Emperor makes a ſpeech to *Akoui*: then *Akoui* pulls out a topographical chart of the river and its environs, and explains to his Majeſty what he propoſes to do, (not omitting the driving of a nail) in order to prevent the threatened calamities. Then *Akoui* ſets out, ar-

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rives at the ſcene of action, where poor *Ly-young-ky* and many of the workmen got wet to the ſkin; on which occaſion the firſt miniſter recommends them to his Imperial Majeſty's munificence for dry doublets. But while all this is going on, a new incident ariſes, for a very noiſy and troubleſome man, called *Té-tcheng* ſteps forth and tells the firſt Miniſter, to his face, that his plan of operation is abſurd, and not worth a farthing, and that it belongs to him *Té-tcheng* to do the buſineſs, and to act in his Imperial Majeſty's name on the preſent occaſion.—We ſtop ſhort here, leſt ſome ſhould fancy that we are allegorizing inſtead of relating. We ſhall only obſerve, that *Té-tcheng* was diſmiſſed, and ſent about his buſineſs; that *Akoui* brought all to rights, made the impetuous floods return to their channel, and fertilize inſtead of deſtroying the country; and the whole buſineſs ended happily, with general rejoicings.

It is certain, that the endleſs and minute details of the Imperial edicts relative to theſe objects, and the ſolemnity with which every motion of the mud, and every bubble of the water are deſcribed, muſt be tireſome to us, and appear abſurd and trifling in themſelves. But this latter charge will be much modified, by conſidering that agriculture is a capital object in China, to which the Emperor, who has none of thoſe relations of alliance, jealouſy or intereſt to foreign powers, that conſtitute ſo great a part of European politics, turns his conſtant and principal attention. As the moſt auguſt ceremony, that annually repreſents his paternal government, conſiſts in his tracing a furrow with the plough, it is natural to think, that every thing that can contribute to the fertility of his lands, forms his chief and eſſential occupation during the reſt of the year.

The *fourth* and *fifth* Letters are ſcarcely worthy of mention. In the firſt we have the eulogy of *Yu ming-tchoung*, one of the moſt learned men of the empire, who died in the year 1780; an account of the manner in which the Emperor honoured his memory, and a great many trivial and unintereſting circumſtances relative to the family of this celebrated Doctor. But in what kind of ſcience he ſhone, or what branches of literature he cultivated, we cannot learn from any thing here ſaid of him. The ſecond contains an account, given to the Emperor, of the progreſs of a work, compoſed by his order, in honour of thoſe who diſtinguiſhed themſelves, by their capacity or valour, in the wars of the Chineſe with the neighbouring nations. Of the *Han-lin*, or learned, ten were appointed by the Emperor to compoſe this work, three to reviſe and examine their labours, two to arrange the materials, and to prevent their being miſlaid, and twenty ſubaltern mandarins to tranſcribe and copy. The manner in which every officer and ſoldier received the wound by which they fell, their actions and exploits on the field of

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battle, and their conduct during the whole courſe of each campaign form the contents of this ſingular work. It may be well conceived how voluminous it muſt be, when it is known, that among thoſe, who fell valiantly in the ſingle war with the kingdom of *Mien*, there were an hundred and ſixty-ſix officers, and four thouſand ſoldiers. And if each of theſe, as ſeems to be the caſe, is perſonally celebrated, for actions that muſt reſemble thoſe of his fellow-warriors, it is eaſy to imagine how tediouſly uniform ſuch a work muſt be.

Theſe letters are followed by a work entitled, *Sublime and Familiar Inſtructions*, which occupy 220 pages of the volume before us. Theſe are the counſels, and rules of conduct, delivered by the Emperor *Kang-hi* to his ſons, in the way of converſation. They were collected, after his death, by his ſon and ſucceſſor *Yu-tchen*, who died in 1735, and was the father of *Kien-long*, the preſent Emperor of China. *Kang-hi* was one of the ableſt and moſt illuſtrious Princes, who have ruled that great Empire, and a reign of ſixty years crowned his natural parts and his acquired knowledge with the wiſdom of experience. Nevertheleſs, his *Inſtructions* contain maxims that are often unimportant, nay trivial, and not ſeldom inaccurate and erroneous. They are alſo frequently obſcure, but many of them are ſolid and judicious, and ſome are really expreſſed with great energy. They were tranſlated from the Tartar language into Italian, by the Miſſionary *Poiret*. This tranſlation is here publiſhed, with a French verſion, which is no bad way of ſwelling a volume without much expence of materials. On the whole, we think theſe *Inſtructions* very far from being deſtitute of merit, as they exhibit an intereſting view of Chineſe morals and manners, delineated by a wiſe Prince, a tender father, and a good man, whoſe ſuperior knowledge and talents ſeem to be accompanied with the greateſt meekneſs and modeſty.

The next article we meet with in this volume, is the ſecond part of an *Eſſay on the Writing and alphabetical Characters of the Chineſe*. By the Miſſionary *Cibot*. The firſt part of this Eſſay was publiſhed in the preceding volume of theſe Memoirs. The Miſſionary does not confine himſelf, in this Treatiſe, to the arid diſcuſſions of a grammarian: far from it; he rather expoſes himſelf to the accuſation of being too miſcellaneous, and of too frequently flying off, in a tangent, from his ſubject. He has, certainly, enriched, or ſwelled his Eſſay, with an ample quantity of heterogeneous notes, in which he diſcuſſes many points relative to politics, religion, arts and ſciences. Theſe notes are often entertaining, and ſometimes inſtructive. We read them, however, with a diſagreeable diffidence as to the authenticity of the paſſages frequently quoted from the Chineſe books, more eſpecially thoſe of an ancient date. We have

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great difficulty in believing that music has been carried to that high degree of perfection in China, both in its powers as a mimetic art, and its influence in raising the affections, mentioned in one of these notes, and also in a Treatise concerning the ancient and modern music of China, which is inserted in the sixth volume of these Memoirs.

We are told, in one of these *Notes*, of a custom in China, which we wish to see adopted in all civilized nations. Beside the sages, who collect every day, the events and transactions that are to be recorded in the *Grand Annals* of the Empire, there are select *Literati* (or learned men) appointed to commit to a journal every thing remarkable that is either *said* or *done* by the Emperor, both for his own instruction, and that of his successors. 'Though these Memoirs relate simply the facts, a Prince, who reflects, and has any regard to his interest and his character, will learn from them many things, which none would be bold enough to tell him, and which, nevertheless, it is of importance for him to know. By this Journal he will be led and enabled to compare the different parts of his conduct with each other, to combine events, and to perceive beforehand, what the *annals* will transmit, concerning him, to future ages.—The Great families have also their particular Journals, or Memoirs, which relate their deeds, and are considered as the most precious part of the inheritance which descends from the parents to their children. All those who fill posts of any eminence in the state, or aspire after preferment, are obliged to acquaint themselves with the history of their ancestors. It is even usual for the Emperor, when a candidate is proposed for any eminent post, to make inquiries into his family, the employments that were filled by his father, grand-father, and the rest of his line, the faults they committed, the exploits they performed, and the success that attended their undertakings, as also the favour they enjoyed, or the punishments they had suffered. These domestic memoirs of the great families are, (as *our Author has been informed*) curious, circumstantial and instructive, and we must confess that, if all this be true, there is more practical wisdom and good sense in Chinese policy and politics, than is generally imagined. But these Missionaries do so paint and daub—however, let us believe and hope the best—it will do us no harm, as they are far from us.

What would still give us a higher notion of the Chinese (if *all was gold that glitters*) is the account we have here, in another note, of a work composed, during the dynasty of *Ming*, which contains a clearer and more accurate view of the Chinese government, than any other, and shews how its administration is founded upon *morals*, the only basis of public felicity (gentlemen of the ministry and of the opposition!) whatever form of govern-

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government is adopted. This work is entitled, *Ta hiq yen, y pou:* It is modeſtly propoſed as a ſupplement to another, which contains the fundamental principles of thoſe moral, relative, and ſocial duties, which give energy to the laws, and harmony to all the parts and ſprings of government, and it is, indeed, remarkable. The details it contains are prodigious, ſo that we are not ſurprized, that it conſiſts of an hundred and ſixty (Chineſe) volumes. By the ſummary of it, that lies before us we perceive, that it muſt rather ſuper-abound with repetitions; but the diviſion of the ample ſubject is accurate and perſpicuous; and it certainly deſerves notice.

The four firſt books of this great work, relate to the perſon, obligations, and duties, of the emperor. Among other wiſe things here ſaid, concerning the means of maintaining and ſecuring order, abundance, peace, and good morals, in the empire, the writer comprehends under five claſſes, what he conſiders as the main ſprings of a good government, and the true ſources of national felicity. *Firſt claſs*—filial piety or affection—conjugal union—fraternal love—fidelity to the ſovereign, and friendſhip, directed by the eternal law of TIEN.—*Second claſs*—diſtinction of rank, annexed to birth, office, virtue, talents, and age.—*Third claſs*, equity in the diſtribution of puniſhments and rewards, without diſtinction of rank or birth.—*Fourth claſs*, the attention of the prince to ſtudy the will of TIEN, and make it the rule of his conduct. *Laſtly*, An eaſy acceſs to the perſon of the ſovereign, of which the wiſe may always avail themſelves, to point out to him the good he may do, and the faults with which he is chargeable.

From the *fifth* to the twelfth book, incluſive, the Author treats of miniſters, officers, and mandarins, whom he conſiders as the *nerves* and *arteries* of the great political *body*, of which the prince ought to be the *heart*, by his virtue; and the *head*, by his wiſdom. The *ſeven* following books, relate to population and agriculture, the encouragement of induſtry, the manner of proportioning taxes to its products, the relief of the indigent and unfortunate, the methods of preventing inundations, the unhappy conſequences of bad harveſts, and other unforeſeen calamities, and ſo on.—The adminiſtration of the finances, and the riches of the ſtate, are the ſubjects of the *eighteen* enſuing books. Here the details are endleſs; no object of political œconomy, however minute, no mode of taxation, no form or branch of commerce, no method of improving the natural productions of the country, nothing relative to the ordinary or extraordinary expences of the ſtate, is omitted.—Muſic, and ceremonies, religious, political, civil, and domeſtic, are treated, in twenty-four books.

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The influence of religion, ſcience, and morals, upon government, and the methods of ſecuring and maintaining this influence, are diſcuſſed at large, in *ſeventeen* books. Among other obſervations, there is one, that our miſſionaries dwell on with a peculiar and truly jeſuitical complacence—It is, where the Author attributes the decline of all the dynaſties, and all the vices that have undermined the ſtrength of the empire, to the alteration of the true and *orthodox* doctrines of antiquity, and the introduction of theological innovations and hereſies.—The *fifteen* books, which treat of all the different parts and branches of the civil adminiſtration, are, in the eſteem of our editors, among the moſt curious of this voluminous work; and the fourteen following, which amply unfold the political ſyſtem, eſtabliſhed in China, for the adminiſtration of juſtice, are ſaid to contain the wiſeſt and pureſt leſſons of practical morality, laid down as the true principles of juriſprudence—leſſons which, had they been known in Europe, the pens of a *Domat*, an *Ageuſſeau*, and a *Monteſquieu*, would, according to our miſſionaries, have been ambitious to tranſlate and analyze.—*Twenty-nine* books are employed on the Chineſe armies, and the various details of the military art, and the following *fourteen*, which conclude the work, relate to the political meaſures which ought to be purſued by the Chineſe in their conduct towards the tributary ſtates, and the barbarous nations by whom they are ſurrounded. And here the hiſtory, manners, intereſts, and characters of each of theſe nations, are circumſtantially exhibited.

This muſt certainly be a work of conſiderable merit, whatever abſurdities may be mingled with its inſtructive contents; and we therefore thought it worthy of particular notice.

The next article we meet with in this volume, relates to the *Population of China*. M. *Bourgeois*, miſſionary, in a letter written from *Peking*, in 1768, which is inſerted in the eighth volume of this work, ſeems to contradict the opinion generally received on this ſubject. But this letter was written almoſt immediately after his arrival in China, and before he had time to receive proper information. He has, therefore, with candour, acknowledged and corrected his miſtakes, in a letter here inſerted, concerning the *extent of the city of Nankin*, and the *Population of China*; this was written from Peking, in 1777. We find nothing remarkable in *Nankin*, but its famous ſteeple, its vaſt circumference, the barren hills, and uncultivated tracts of lands, that are incloſed within its walls, and which make a ſtranger think, that he has left the city far behind him, when he is in the middle of it. The population of China, is certainly very great. This ſubject has been treated with the utmoſt attention

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attention and induſtry, by M. *Amiot*, in a diſſertation, dated September 1777, and inſerted in the ſixth volume of theſe memoirs. By eſtimates of the inhabitants of each province, made by authority, and communicated to the late M. *Allerſtain*, preſident of the mathematical department, it would appear that this great empire contains, at leaſt, two hundred millions of inhabitants.

This volume is terminated by a letter from the emperor of China, to *Talai-Lama*, ſome accounts of new ſervices and exploits of the prime miniſter Akoui, in the dyking and ſluicing buſineſs, and a lively deſcription of a terrible inundation that laid waſte two provinces in the year 1742. The emperor's letter is certainly long and tireſome; its object is to inform the *Talai-Lama*, of the civilities he had ſhewn to his envoy, who died at Peking; but its only merit conſiſts in its pourtraying the good, humane, and generous feelings of the Chineſe monarch, and the excellent ſimplicity with which they are expreſſed. So far it is characteriſtic, but its contents are moſt trivial. The deſcription of the inundation is terrible, and furniſhes an affecting occaſion of diſplaying the tender-hearted beneficence of the emperor, who ſeems to deſerve, in every reſpect, the noble title of The *Father of his People.*

The tenth volume of this work is in the preſs; and as it is to be the laſt, it will contain an alphabetical table of the contents of the whole work. This is neceſſary; for the *good things* which are to be met with in this large collection, are ſo widely diſtributed among heaps of rubbiſh, that the ſearch is fatiguing; they are like gold-ſand, ſparingly mingled with the froth and mud of a noiſy current.

Art. IX.

Hiſtoire Phyſique, Morale, Civile, et Politique, &c. i.e. A Natural, Moral, Civil, and Political Hiſtory of Ancient and Modern Ruſſia. By M. Le Clerc, Knight of the Royal Order, &c. Vol. II. Containing the Firſt Volume of the *Modern Hiſtory*. Paris. 4to. 1783.

WE have already * given ſome account of the firſt volume of the *Ancient Hiſtory* of this great empire. The volume now before us is called the *firſt* of the *Modern Hiſtory*; but before our author begins his narration, he has ſo many things to ſay to us about the language, literature (*ſi dis placet*), arts, government, police, climate, diſeaſes, finances, and nobility of the Ruſſians, that this volume is entirely taken up with *preliminaries*,

* See Rev. Vol. LXVIII. p. 571.

and

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and the history, properly, begins in the third. These preliminaries, however, deserve particular notice.

This volume commences with a kind of *Preface*, in which M. Le Clerc exhibits a concise view of the natural and political state of Russia, and an accurate map of that empire in its present state; to which we suppose he will soon have an occasion to add a supplement. He corrects the estimates made by *Voltaire*, *Busching*, and *L'Evesque*, of the extent of the Russian territories, which, according to *his* computation, amounts to 949,375 square miles *. He marks the limits of Russia, enumerates its different provinces, and makes some general reflections on the commerce, population, and marine of that country.

In the first Book, M. Le Clerc gives as ample an account of the Russian language and literature, as the subject will admit: this language, Sclavonian in its origin, is, as yet, very imperfect: it has few abstract terms, it can scarcely express any object that does not affect the external senses, and has no accurate grammar or dictionary; so that a motley mixture of different dialects is employed by some, and the aids of gesture, attitude, and vocal inflexions are used by others, to make themselves understood. There is, nevertheless, in this language, a great number of those mimetic terms which express sense by sound; and it is much richer than could be expected, considering the disadvantages under which it labours. It is enriched with augmentatives and diminutives from the Latin and the Italian; and who would imagine that both the Sclavonian and Russian languages have a very remarkable analogy with that which is spoken by the Algonquins and Hurons in America? Yet such is the case. What will still appear more surprising to our readers, is, that the Russian language, however harsh it may ap-

* According to *Voltaire*, Russia contains 1,100,000 square miles (*lieues* in French, and therefore equivalent to our *leagues*). M. *L'Evesque*'s computation is much less: counting from the Western extremity of the Isle of *Dagoe* to the point of *Tchoukichi*, and from the frontiers of *Turkey*, *Persia*, the *Calmoucs*, and *China*, to the most northern coasts of *Lapland*, *Nova Zembla*, and *Siberia*; he makes the extent of this empire amount to 520,000 square miles: and, at this estimation, he thinks it occupies nearly the fifth part of the known land surface of the globe. Our author employs much geometrical erudition in the refutation of this estimate. M. *Busching* reduces the extent of Russia to a much smaller compass, even to 300,000 square miles, 57,600 of which comprehend, according to the common estimate, the European part of that vast empire. *Who shall decide when Doctors disagree?* said Dan Pope. Whatever may be the extent of this country, it seems, some how or other, not to be, yet, large enough.

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pear on paper, is remarkably ſoft in pronunciation, and, by the delicacy of its different ſounds, is highly pleaſing to the ear. It abounds in vowels; and the inflexions, aſpirations, and other modulations of voice, when it is ſpoken, render it well adapted to muſical compoſition, as is ſufficiently proved by the Ruſſian operas, both comic and heroic. It is probable, that the Academy of Sciences of the capital, and the univerſity of Moſcow, will contribute to its farther improvement.

The Ruſſian literature is little known in other countries of Europe, and this circumſtance renders our author's account of it a natural object of curioſity. The art of writing, in Ruſſia, dates from the ninth century, when the inhabitants of that country were in relation with the Greeks of Conſtantinople. Hiſtory makes mention of treaties and contracts drawn up in that period. *Neſtor*, the firſt Ruſſian hiſtorian, was born, in the year 1056, at *Bielo Ozero*. Towards the commencement of the eleventh century, the Bible was tranſlated into the Ruſſian language: but when the Tartars made themſelves maſters of that country, the ſciences were neglected, and all ſcholaſtic education was ſuſpended during the courſe of three centuries. If, in this period, any literary productions came forth, they were buried in oblivion. *Kiprian*, or Cyprian, in the fourteenth century, compoſed a new hiſtory of Ruſſia from ſome materials he had diſcovered amidſt the ruins of barbariſm, and from that æra ſeveral works of the ſame kind were compoſed by writers, of whom our author gives an account. Among thoſe, who contributed to the improvement of the belles lettres, he mentions particularly Prince Kantemir, who tranſlated *Fontenelle's* Plurality of Worlds, the Epiſtles of Horace, the Odes of Anacreon (who was well adapted to teach the Ruſſians to drink like gentlemen), the Table of Cebes, the Morals of Epictetus, and other elegant and uſeful productions. It is certain, that the Ruſſians cultivated poetry, even in the early periods of their monarchy, but with a ſlow progreſs; their numbers were harſh and incorrect, and their genius was wild and ſavage. But early in the preſent century, a ſurpriſing genius aroſe on the dreary coaſt of the White Sea, whoſe poetic vein was accompanied with an extenſive knowledge of various branches of literature and ſcience, and this extraordinary man was LOMONOSOF. He followed, as his guides, ſays our author, Homer, Pindar, and Horace: His odes taught the Ruſſians the true rules of harmony; his Poem on Peter the Great, of which M. LE CLERC has tranſlated the firſt canto, is remarkable for energy of expreſſion and variety of cadence; and his acquaintance with grammar, rhetoric, hiſtory, natural philoſophy, and chemiſtry, was every way adapted to aſtoniſh his uncivilized countrymen, and to attract the wonder of more improved nations,

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tions. His rival in poetry SOUMOTOKOFF, and other bards, whose dramatic productions formed, imperceptibly, a Russian theatre, are passed in review by our author, who appreciates their respective merit, and by an enumeration of the writers, who made a figure in different branches of literature, gives us a new and curious literary history of Russia. This article is terminated by a translation of several Russian poems, among which we find one in five cantos, composed by Mr. KERASKOF, on the sea-fight off *Tzems* in the last war with the Turks. There is much lively imagery and high-coloured description in this poem; but the bard seems often to be rather intoxicated than inspired by his muse, and gets, *not seldom*, into the cloudy regions of bombast.

The state of the arts in Russia is the next object that attracts the attention of M. LE CLERC, who gives the history of their improvement and progress from *Rourik* to Peter the Great. The Vareges, who came with Rourik into Russia, somewhat later than the middle of the ninth century, gave this rude and uncultivated people the first ideas of navigation, and some other useful arts; and the incursions of the Russians into the Grecian territories contributed, no doubt, to enlarge their views with respect to this species of improvement. *Jaroslaf* sent for architects and painters from Greece: but the elegant arts never made any progress in Russia, and even the useful ones were not carried on with much vigour or success, before the reign of the immortal *Peter*, who excited the emulation of his subjects, by exhibiting to them models of the European arts; and we may add, shewed them in his own singular, but sublime compound, the transition from rudeness to civilization, and the striking lines of both.

In the second book our author examines the present state of modern Russia with respect to population. According to the poll or capitation made in the year 1764 (and which is soon to be repeated, as it is made every twenty years), the population of Russia amounted to nineteen millions of souls, which, considering the extent of the empire, as mentioned above, is far from being numerous. The males who are born, during this general review, are subject to the poll-tax from the day of their birth: those, who are born after the capitation, are exempt from this tax and pay nothing till the review following, which forms an immunity of about twenty years. Government is indemnified for this immunity by the obligation incumbent on the nobles and landed gentry, to pay the poll-tax for such of their serfs or vassals as die, after the capitation, during the whole period that intervenes between it and the following poll.

The reasons of this scanty population must not be sought for in the climate of Russia, which is temperate in the greatest part of

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of that empire, and even in thoſe diſtricts, where the cold reigns moſt, rather retards, than deſtroys the productions of nature, may makes ample amends for theſe delays by the ſurpriſing quickneſs of the ſucceeding vegetation. It is in the immenſe extent of the Ruſſian empire, in the form of its government, and in the vices and defects of moral character, that ariſe from ſervitude, that our author finds the principal cauſes of this ſcanty population. His deſcription of Ruſſian ſlavery is, indeed, adapted to prevent our ſurpriſe at the ſlow progreſs of population. It would ſeem, from our author's account of that matter, that ſervitude is far from ſitting eaſy on the Ruſſian, and that he, by no means, bears his yoke with contentment. On the contrary, he only marries through compulſion: he engenders with reluctance an offſpring that muſt inherit his chains, and often takes ſiniſter methods to prevent the propagation of his ſpecies. His days are abridged or paſſed in miſery and languor, by the ſeverity of the chaſtiſements that are inflicted on him for the moſt trivial faults; and, in ſickneſs, he is left, without ſuccour, to his own care, when means employed with impatience, precipitation, and indifference about the event, frequently put an end to his exiſtence. 'Beſides,' ſays M. Le Clerc, 'there is no ſuch thing as morals among the Ruſſian people: men, women and children lie promiſcuouſly together without any ſenſe of ſhame.'—(This alone is no proof of their immorality.) The two ſexes abandon themſelves early to 'a laſcivious and diſſolute life for want of induſtry and occupation;' and thus, no doubt, both morality and population muſt ſuffer eſſentially. The latter ſuffers alſo by other cauſes: by the venereal diſeaſe, which has ſpread its infection throughout Ruſſia and Northern Tartary; the ſmall-pox, which often rages epidemically, even in Siberia, and makes dreadful havock; the working of the mines of Siberia, which employs, conſtantly, according to our author's computation, 100,000 men, and the perpetual emigrations of the Tartars in the ſouthern parts of the Ruſſian empire.

It has been affirmed by Monteſquieu, that there is no *third eſtate* in Ruſſia, that is, no intermediate condition between nobles and ſlaves: but this a miſtake. For firſt, there is a claſs of men called *Odnovortſi*, who are neither *Nobles* nor *Serfs*, but free peaſants, who are proprietors of the lands which they cultivate. There are alſo other free peaſants, who are not ſubject to be enrolled in the land-militia nor among the troops, but guard the frontier, but only pay the Crown a yearly poll-tax. Our author alſo reckons among the free peaſants, all the burghers who are employed in commerce and the mechanic arts, and who are under the immediate direction of judges, whom they have choſen among their equals, and who are called their magiſtrates;

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giſtrates; they, however, pay a tax, and furniſh recruits to government; ſuch of them only excepted as have obtained a certain rank, or are not included in the capitation liſt: It is farther to be obſerved, that all ſtrangers, who have ſettled in Ruſſia, enjoy there the ſame liberty which they enjoyed in their own reſpective countries; and theſe ſtrangers, who are for the moſt part Germans, are conſiderable in number.

It is very remarkable, that ſeveral of the Czars attempted at different times to aboliſh ſlavery, but were oppoſed by the people in this generous undertaking. The word *liberty*, ſays M. Le Clerc, renders the Ruſſians more than half mad; becauſe they have no notion that there is any difference between liberty and licentiouſneſs, or that liberty is any thing elſe than the privilege of plundering, eating, drinking, and ſleeping, to the extent of one's wiſhes. The Ruſſian monarchs, who were for introducing liberty, even before civilization had made any conſiderable progreſs, went, perhaps, too haſtily to work. The great lawgiver and chief that preſides at preſent over that great empire, ſeems to be ſenſible of this; she has, conſequently, fallen upon the wiſe method of doing things more gradually; and of looking to the efficacy of the means as well as to the importance of the end. The dawn of improvement, which *Peter*'s ſublime genius lighted up from the thickeſt darkneſs, is going on, ſucceſſively, under her auſpicious influence, to its meridian luſtre. This appears from the ſeminaries ſhe has eſtabliſhed for public and national education, from the moral code which has been drawn up for the Ruſſian clergy, to *enable* them to inſtruct the people in the duties of civil and ſocial life, and alſo from a plan, already formed, to grant perſonal property and liberty to the ſerfs of the Ruſſian empire, on juſt and reaſonable conditions, and in a manner that will obviate their inconveniencies to government, and render the grant advantageous, even to thoſe, whoſe opulence principally conſiſts in the number of *ſerfs* or ſlaves which they poſſeſs as their property. Our author dwells largely on theſe important objects.

Art. X.

Voyage Pittoreſque de la Grece, &c. i. e. Voyages through different Parts of Greece, illuſtrated by a Series of Engravings. No. XII. By Count de Choiseul-Gouffier. Large folio. Paris. 1783.

This number, which concludes the 1ſt Volume of this ſplendid and learned work, calls up to our recollection ſeveral noble remains of ancient art, and contains the relation of our Author's voyage from the *Meander* to the gulph of *Adramytti*. This voyage was attended with ſeveral dangers and hardſhips

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hardships of which we have here an animated description. The route, followed by our illustrious traveller, is represented in the cxviith plate, which may be considered as a continuation of the map of *Caria* and a part of *Ionia*, given in the preceding number. The two principal objects, that seem to have attracted and fixed the attention of M. DE CHOISEUL were *Ephesus* and *Smyrna*. On his way to the first of these cities he observed a beautiful aqueduct, of which we have the view and the geometrical elevation exhibited in the cxviiith and the cxixth plates. The following cut represents the plain of Ephesus, watered by the Cayister (now *Chiay)*, and covered with the ruins of that celebrated city, which was formerly the pride of Asia. The famous temple of *Diana*, which was the work of ages *, existed once here; but the only remaining vestiges of its magnificence are its vast subterraneous vaults, which are become almost inaccessible by the heaps of mud and ruins that are accumulated at their entrance.

One of the gates of *Ephesus* is the subject of the cxxist. plate: the upper part of it is adorned with *basso-relievos* finely executed: in the middle, *Hector* appears, dragged after the chariot of *Achilles*, and on the sides are represented Bacchanalian children, playing with bunches of grapes. The two following plates represent the entablement and the ruins of a Corinthian temple at Ephesus; and these remains give a very high idea of the riches, magnificence, and beauty of that ancient edifice. An elevation of the temple of *Bacchus* at *Teos* is exhibited in the cxxivth plate. Our author smiles, with a rising sigh, at the place which gave birth to Anacreon; but he glows with admiration, at the remembrance of its inhabitants, who chose rather to abandon their native land, than live under the Persian yoke.

A *view* of the city, and a *plan* of the gulph of *Smyrna*, are exhibited in the following plates, and the medals relative to that city and Ephesus terminate this number. Towards the conclusion of it the author gives us an interesting account of the Russian conquests in Greece during the late war, and of the noble defence made by the *Maniotes* against the Turks, on that occasion. These valiant and invincible descendents of the ancient Spartans are now well known; but our author describes them *anew* with the spirit of a Lycurgus and the eloquence of a Demosthenes. 'It is here,' *says he*, 'upon the hills of Taygetus, that, armed in the common cause, sober, robust, undaunted, and free, they maintain against the Turkish fleets and armies that liberty, which formerly they defended against all the efforts of the Roman power, and shew that a small

* It was 220 years in building.

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number of men, who know the value of liberty, are able to defeat myriads of ſlaves: It was here, that, after the deſtruction of Conſtantinople, the *Commeni*, the *Paleologi*, the *Phocas*, and the *Laſcaris*, ſought an aſylum, and, after having reigned over a degraded nation, became the fellow-ſubjects of a free people. Here lie, buried in obſcurity, heroic deeds, worthy of being tranſmitted to poſterity by the immortal pens of a *Thucydides* and a *Xenophon*. Here exiſts,—I ſaw him,—a *Maniot* chief, who, called to arms by the arrival of the Ruſſians, and ſhut up in a tower with forty men, held out a ſiege, for ſeveral days, againſt ſix thouſand Turks; and when the beſiegers had deſtroyed his aſylum, they ſaw with aſtoniſhment only an old man and his ſon coming out of its ruins.'

The ſame ſpirit of liberty, that animates this deſcription, reigns alſo in the *frontiſpiece* and in the *preliminary diſcourſe*, that are to be prefixed to this firſt volume. The former repreſents GREECE under the form of a *woman* loaded with chains, ſurrounded with funeral monuments, erected in honour of the patriots and heroes, who had fronted death in defence of her liberty. She leans on the tomb of *Leonidas*, and behind her is the *Cippus*, on which was engraven the inſcription, that *Simonides* compoſed for the three hundred Spartans who fell in the battle of Thermopylæ:

Paſſenger! go and tell Lacedemon, that we died here in obedience to her laws.

The genius of Greece ſeems to have evoked the manes of theſe departed heroes, and, on a neighbouring rock, are inſcribed theſe words—*Exoriare aliquis . . .*

The Count evokes theſe manes with ſtill more energy in his *Preliminary Diſcourſe:* he expreſſes the moſt ardent *wiſhes* for the liberty of Greece, and ſeems to *hope* for the event: he points out the means by which this great and happy revolution may be brought about, and he thinks it would open new channels for commerce without injuring or weakening any nation, or offering to any power the *unfortunate* opportunity of augmenting its grandeur.

Our Author grounds the poſſibility, nay the facility of this important revolution upon the *natural diſpoſition* or *character* of the Greeks, which he has obſerved and ſtudied with the views of a politician, as well as with the ſpirit of a philoſopher. This natural character may be conceived from the paſſage above quoted, relative to the bold, free, and intrepid ſpirit of the *Maniotes*, which is adapted to correct the too general and inaccurate notion that we are accuſtomed to entertain of the deſpondent, daſtardly, and indolent character of the modern Greeks, who are looked upon as a people marked out by nature for ſervitude.

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vitude. Those, *says our author*, who judge thus of the Greeks, have only seen them in populous cities, the natural seats of tyranny and servitude. 'But,' *continues he*, 'it is among the inhabitants of the mountains that the spirit of liberty, which animated the ancient Grecians, still resides, removed from the corruption of vice and the reach of despotism. In all ages and in all nations the mountains are the asylum of liberty; these are the ramparts and fortresses that Nature has raised against the oppressors of mankind. *There* were formed the warriors that invaded Italy, under *Pyrrhus*, and who were formidable to Rome, even in the highest period of its power and its virtue, before it was corrupted by its conquests, and weakened by its grandeur. It was *there*, that Rome herself, when under the yoke of masters, went to seek for soldiers, who, under the denomination of the *Illyrian Legions*, were the strength of her armies, and, more than once, disposed of the empire. It was against these rocks that the Ottoman power employed, in vain, its hostile efforts, even in the most shining period of its grandeur; and it was *there*, that in the fifteenth century, the invincible *Scanderberg* repulsed the legions of *Amurath* and *Mahomet* II, and, with a small number of intrepid warriors, performed anew the prodigies of valour and victory, that had, in remote ages, rendered the plains of Attica and Bœotia famous in history. Nay, so inextinguishable is the military ardour of this people, that they ever seek the occasion of distinguishing themselves in the field of battle, and we find them, in the sixteenth century, under the name of *Albanians*, sharing the glory and the disasters of the French arms in Italy and other countries."

All this is, no doubt, remarkable. But how is this people to be made and maintained free? According to our author, the thing is entirely practicable. They must be made allies, not subjects: the weakness of their present oppressors, without being either increased or insulted, must be managed so as to promote the great end in view; it must be put under the protection of *all* the neighbouring powers: these must engage themselves to maintain a balance or equipoise between the Turks, no more oppressors, and the Greeks become free. And in consequence of such an arrangement the latter would become, for Europe, a new barrier against the Ottoman power. We shall make no remarks on this Utopian plan. It indicates a mind warmed with generous sentiments, and elevated by noble views; but it betrays a strange inattention to the narrow, mercenary, and disingenuous spirit of modern politics.

The Author, as we see with pleasure, proposes to give, in the continuation of this work, illustrations on several objects, relative to the literature, politics, and arts of ancient times, such

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as the progress made by the Greeks in the art of government, from the origin of the first republics in Peloponnesus, to the formation of the Achean confederacy,—the state of Grecian literature, from the time of *Homer* to the age of *Alexander*,—the state of Sparta, from the time of Lycurgus to that of Cleomenes,—and that of Athens, from Solon to the battle of Charonea.

Art. XI.

Kongl. Vetenskaps Academiens, &c. i. e. New Memoirs of the Royal Academy of Sciences, in Sweden. Vol. II. 8vo. for the Year 1781. 334 Pages. Stockholm. 1783.

THIS volume is divided into four parts, relative to the four quarters of the year. We shall give here only the titles of the memoirs of each quarter.

First Quarter (Trimestre).

1. Concerning the green colour obtained from Cobalt, by M. Rinman.—2. Researches concerning the worm called *Ascaris Lumbricoides*, which has a large bunch adherent to its body. By M. *Odhelius*.—3. A description of a worm, hitherto unknown, which is observable in the rasberry-tree. By M. Bierkander.—4. Observations on the *Gonium Pectorale*, an aquatic insect, that is imperceptible by the naked eye. By M. Muller.—5. A description of a sawing-machine, by which piles may be cut at the bottom of the sea. By M. Thunberg.—6. A memoir concerning the causes of the violent fevers, which reigned in the neighbourhood of *Abo*, during the year 1774, and the three following years. By M. Haartman.—7. Researches concerning the specific quantity of fire, which exists in solid bodies, and the method of measuring it. By M. Wilcke.—8. An account of certain hot baths in Asia and Africa. By M. Thunberg.

Second Quarter.

1. A memoir concerning the constituent parts of an iron ore, called in Sweden, *Tungsteen*, (or the *ferrum calciforme*, *terra quædam incognita mixtum*, of Cronsted) By M. Scheele.—2. A memoir on the same subject, by M. Bergman.—3. Remarks on the *lanius collurio*, a small bird of prey, by M. Tengmalm.—4. A memoir concerning the cure of a soldier, who was shot through the body with a bullet, by M. Biornlund.—5. Remarks on the preceding memoir, by M. *Acrel*.—6. Observations and experiments, made on the saline quality and real weight of sea-water, taken from the bottom of the Ocean, by M. Bradh.—7. Experiments made on the use of caustics in the cure of the hydrocele, by M. Acrel.—8. Observations concerning the elasticity and divisibility of heat, occasioned by the elevation and

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ind coolneſs of vapours in a rarefied air, by M. WILCKE.—9. A deſcription of the inſect called *cancer pulex*, by M. ODMANN.—10. A deſcription of two new inſects, by M. THUNBERG.—11. The deſcription of a worm found in oats, by M. BJERKANDER.—12. A deſcription of worms, which are found in cream, by the ſame.

Third Quarter.

1. Remarks on the ſeaſons, and on the various ſtates of the atmoſphere, from 1617, to 1635, found in the archives of Sweden, by M. NICANDER.—2. An indication of certain methods of diſcovering the conſtituent parts of foſſil coal and charcoal, by M. HIELM.—3. A deſcription of a method of drying gun-powder, by the means of a watery vapour, practiſed in England, &c. by M. GERHARDSON.—4. The deſcription of a ſea-bird, called *uria grylle*, or *griſila*, by M. ODMANN.—5. A memoir concerning the manner of preſerving ſea-water from corruption, by means of the vitriolic acid, by M. FAXE.—6. The deſcription of a new kind of ſilk-worm of Japan, called *noctua ſerici*, by M. THUNBERG.—7. *Bulbocerus*, a new kind of beetle, deſcribed by M. ACHARIUS.

Fourth Quarter.

1. Obſervations on powder for burning, by M. FISCHERSTROM.—2. A diſcuſſion of the queſtion, Whether it is proper to burn turf in forges? by M. RINMAN.—3. A deſcription of the ſituation, and the ſingular diviſion of the *vena cavæ aſcendens*, by M. MURRAY.—4. The continuation and concluſion of M. GERHARDSON's memoir concerning the method of drying gun-powder.—5. A deſcription, illuſtrated by a drawing, of the *congenial hernia (entero epiplo emphalix)* by M. BLOM. This diſorder, though not uncommon, was unknown till within theſe few years: it was diſcovered by the late Dr. *Hunter*, in 1755, and is ingeniouſly explained and accounted for in that great man's Medical Commentaries; as alſo by Mr. Pott, in his account of the *Congenial Hernia*, publiſhed in 1757, and in his remarks on the hydrocele, publiſhed in 1762.—6. Obſervations on the preceding deſcription, by M. ACREL.—7. The deſcription of a child, which was born without the *ſinciput* and a part of the *occiput*, and lived twenty-four hours, by M. SODERBERG.—8. Reflexions on the different methods, which have been propoſed, of ſupporting ſwimmers above the water, and preventing their being drowned, by M. WILCKE.—9. A memoir concerning the ſulphurous tin of Siberia, by M. BERGMAN.—10 and 11. Obſervations on the ſolar eclipſe of the 17th of October 1781, made at the obſervatory of Lunden, in Scania, and at Skara.

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ART. XII.

The Analyſis of Precious Stones. By M. ACHARD, Member of the Royal Academy of Sciences at Berlin.

A German work of great merit, which has been deemed worthy of a French tranſlation, and may be thus rendered more generally uſeful. The tranſlator is M. *Du Bois*, counſellor to the king of Poland, and member of many literary academies; his verſion has been lately publiſhed in 8vo. by *Moutard*, Printing-Bookſeller to the Academy of Sciences, at Paris.—The precious ſtones which M. ACHARD has attempted, and not without ſucceſs, to analyſe, are the *ruby*, the *ſaphir*, the *emerald*, and the *hyacinth* (all Oriental), the *garnet* of Bohemia, and the *chryſopraſus* of Sileſia. This analyſis is certainly one of the boldeſt undertakings of a chemical kind, that hath lately come to our knowledge: for when we conſider the hardneſs of precious ſtones, and their reſiſting the moſt violent action of fire, without any *real* ſeparation of their conſtituent parts, their decompoſition muſt appear ſubject to almoſt unſurmountable difficulties. For this decompoſition M. ACHARD, conſequently, found the action of fire alone inſufficient: he found alſo, upon trial, chemical diſſolvents ſubject to the greateſt inconveniences, on account of the force of *aggregation*, or adheſion of the parts of precious ſtones: the moſt powerful mineral acids proved alſo ineffectual, and could only extract, from theſe hard ſubſtances, a very ſmall quantity of calcareous earth, and martial earth, while the reſt of the maſs remained indiſſoluble: fixed alkalis, which act ſo powerfully upon hard earths and flints, as to prepare them effectually for diſſolution by acids, were alſo employed by our ingenious and indefatigable chemiſt; but while they acted upon the precious ſtones, they alſo diſſolved a part of the crucibles, and thus rendered the *reſults* of his analyſis defective.

However, all theſe difficulties neither ſuſpended nor relaxed the active perſeverance of M. ACHARD. He ſupplied what was wanting, and rectified what was defective, in his crucibles; and by a proceſs, largely deſcribed in the work before us (which conſiſted, principally, in preparing the precious ſtones by the action of fixed alkalis for their diſſolution in the marine, nitrous, and vitriolic acids) he carried his analyſis, at leaſt ſo far, as to demonſtrate that precious ſtones, even the hardeſt, inſtead of being homogeneous ſubſtances, are compoſed of different earths, which nature has combined in the moſt intimate union. The reſult of his experiments is, that theſe ſtones are compoſed of *four* principal kinds of earths, in different proportions, *viz. ſilicious*, or vitrifiable; *argillaceous*, or aluminous; *calcareous*,

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calcareous, and *martial*; of which the laſt only dyes the precious ſtones, whatever their colour may be.

It is remarkable, that while M. ACHARD was carrying on this analyſis by a long courſe of experiments, the celebrated M. BERGMAN was employing his laborious reſearches on the ſame object; and it is ſtill more remarkable, that, without any mutual knowledge of each other's labours, they attempted the analyſis of the ſame ſtones *, by the ſame experiments, and with ſimilar reſults. It is true, they do not always agree preciſely concerning the reſpective quantities of the four earths abovementioned, which enter into the compoſition of precious ſtones; and conſidering the difficulties that attend analytical proceſſes of this kind, and the variety of cauſes that may diverſify their reſults, this is not at all ſurprizing. The diverſity, however, that is ſometimes obſervable in their reſults, will ſtill render both the nature and the exact proportional quantities of the conſtituent parts of precious ſtones, more or leſs uncertain: but as they have begun their analytical inveſtigations with ſuch ſucceſs, they will probably remove all remaining doubts by new reſearches; and, in the mean time, the diſcoveries they have made of the compound nature of ſubſtances, that appeared hitherto ſo ſimple and homogeneous, muſt be conſidered as a new and important improvement of chemical ſcience.

M. ACHARD has not, as yet, employed his labours upon the diamond, which is a very ſingular production, and forms, by its combuſtibility, a ſeparate claſs; and the attempts of M. BERGMAN to decompoſe this ſtone, have not been ſucceſsful: he hopes, nevertheleſs, to effectuate this decompoſition by the ſame analytical method which he has employed in the decompoſition of other precious ſtones.

The experiments made by our ingenious Author, have furniſhed him with an occaſion of obſerving ſeveral phenomena, which have no relation to the principal object of his reſearches, but which, nevertheleſs, are highly intereſting. They are circumſtantially enumerated in the work before us. At the end of this work, we find an Appendix, *concerning the generation of Precious Stones, demonſtrated by experiments.* Here we are told, that the mephitic gas, commonly called *fixed air*, is the agent or inſtrument, employed by nature, in diſſolving the earths that are the conſtituent parts of Precious Stones, and thus diſpoſing them to unite and to form *cryſtals*. This idea led M. ACHARD to attempt an imitation of the proceſs of nature in the formation of theſe ſtones. He formed an apparatus of veſ-

* With this difference only, that inſtead of the Sileſian *chryſoprafus*, Mr. *Bergman* made his experiments on the Saxon topaz.

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fels, proper for filtrating gaſous water, highly charged with fixed air, through the earths, which he conſiders as the baſis of precious ſtones; and he aſſures us, that when he combined the gaſous water, only, with *calcareous earth*, he obtained white cryſtals of a middling hardneſs. This reſult cannot be queſtioned, as it has been confirmed by the experiments of other celebrated chemiſts. But M. ACHARD proceeded ſtill farther; for, when to a ſmall portion of calcareous earth he added a large quantity of aluminous earth, he obtained by this combination ſmall, white cryſtals, tranſparent, and very hard; and when to theſe two earths he added martial earth, he obtained cryſtals which had the colour of rubies. The reſult of the ſecond of theſe proceſſes, even the production of *hard* cryſtallizations from calcareous earth, with an addition of earth of alum, is aſcertained by the experiments of M. ACHARD alone. Theſe experiments were repeated by order of the academy of ſciences at Paris, but without producing any cryſtal, as appears by the report of the academy ſubjoined to M. ACHARD's work. It is to be hoped, that this intereſting diſcovery will be confirmed by farther reſearches and experiments.

ART. XIII.

Memoires pour ſervir à la Vie, de Voltaire, ecrits par lui-même. i. e. Memoirs of the Life of Voltaire, *written by* HIMSELF. 12°. Berlin, (a lying Title) 1784 *.

THE memory of Voltaire, though revived in this publication by *Himſelf*, does not here ſmell like *precious ointment*: its odour rather reſembles the vapour, which exhales from the *grotto del cane* †. This, however, is one of thoſe publications which we cannot paſs over in total ſilence, becauſe, notwithſtanding the abuſive and diſguſting traſh, which too frequently defile its indecent page, it contains ſome intereſting portraits and ſome facts and anecdotes, that are little known. Voltaire's diſmiſſion from the court of Berlin (the true reaſons of which is very little to his honour, he has paſſed over in ſilence in theſe memoirs) was a wound that ſelfiſh vengeance always kept rankling in his heart. A ſort of reconciliation ſeemed, indeed, to have taken place between the monarch and the poet; but it was only ſincere on the part of the former, who certainly continued

* There is an Engliſh edition, printed for G. Robinſon, in Pater-noſter Row; alſo a tranſlation, publiſhed by the ſame Bookſeller; of which we ſhall give a farther account in a ſubſequent Review.

† The Dog's Grotto, in Italy, remarkable for emitting noxious vapours.

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fter their ſeparation, to give the irritable and irritated bard, epeated marks of his condeſcenſion and regard. But all this would not do: and we know, from a variety of the moſt reſpectable *ear*-witneſſes, that Voltaire never let paſs any occaſion of ſpitting venom upon the reputation of his royal benefactor. Theſe memoirs are full of that venom; and it is of the moſt diſguſting kind. This is all that we ſhall ſay of it. We ſhall have no hand in bringing down to the level of an angry poet, a great monarch, whoſe reign bears, with reſpect to his ſubjects, the moſt reſpectable characters of paternal benignity and juſtice.

But, will ſome critic, perchance, aſk, Are theſe memoirs the genuine production of Voltaire? We are perſuaded of the affirmative; not merely from the *ſtyle* and *manner*, which are truly *his*, for there are copies in writing, as well as in painting, which paſs, even with connoiſſeurs for originals ‡; but we have credible information, that the original manuſcript of theſe memoirs is in the hands of M. *Beaumarchais*, from whom a ſplendid edition of Voltaire's works is, or *was*, expected.

The *memoirs* begin thus: 'I was tired with the idle and turbulent life of Paris, with beaux and coxcombs, with the multitude of wretched productions that are printed with the royal approbation and privilege, and the cabals of men of letters. In the year 1733, I met with the *Marquiſe de Chatelet*, a young lady of the ſame turn of mind with myſelf, who had formed the reſolution of paſſing ſeveral years in a rural retirement, to cultivate her mind at a diſtance from the tumult of the world. She was the woman in France, who had the fineſt genius for univerſal ſcience. Her father, the Baron de Breteuil, had her early inſtructed in the Latin language; ſhe could repeat the

‡ When the *three firſt volumes* of Lady WORTLEY MONTAGUE's truly genuine *Letters*, were publiſhed, her *manner* of writing was, one evening, highly applauded in a company of five friends and men of letters, one of whom pronounced it *inimitable*; another of the company affirmed, that no *manner* was inimitable, and laid a wager, that he would ſo copy her ladyſhip's manner, that the deception ſhould paſs unnoticed by the public, and even by the critics. This wager produced the *fourth volume*, publiſhed under her ladyſhip's name; the whole of which, excepting the two laſt pieces, was the compoſition of this imitator. *We* were among the crowd of connoiſſeurs who were deceived by this literary *impoſture*, which is now become *innocent* by the voluntary declaration of its author. For it is only a ſcrupulous regard to *truth*, that has engaged him to communicate this anecdote to the writer of the preſent article, that the deception may go no farther. A particular circumſtance, the knowledge of which is of no importance to the public, prevented his making this declaration ſooner.

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fineſt paſſages of Horace, Virgil, and Lucretius; and *all* the philoſophical works of Cicero were quite familiar to her: but her predominant taſte led her to mathematical and metaphyſical reſearches: ſuch an acute judgment, ſo fine a taſte, and ſuch an ardent thirſt for knowledge, are rarely met with in one perſon. Though ſhe loved the gay world, and was fond of the amuſements that were ſuitable to her age and ſex, ſhe renounced them all, and ſhut herſelf up in an old decayed caſtle, on the borders of Champagne and Lorrain, where the ſoil was barren and the country unpleaſant.'

In this rural manſion, which was for ſome years Voltaire's head quarters, the poet collected a curious apparatus of natural philoſophy, for the lady, who knew much more of that matter than he did. Several men of learning viſited the philoſophical muſe, ſuch as *John Bernouilli*, profeſſor *Koenig*, *Maupertuis*, and the amiable Venetian, Algarotti, who knew (ſays our author) a little of every thing, and ſhed grace and amenity on all that he knew. Leibnitz was at firſt the favourite author of the Marchioneſs, and ſhe unfolded a part of his profound ſyſtem in her *Inſtitutes of Natural Philoſophy*; but ſhe afterwards abandoned all metaphyſical ſyſtems, and turned the whole of her attention to the diſcoveries of Newton; while Voltaire was compoſing his four beſt Tragedies, and ſketching out his Eſſay on General Hiſtory.

After ſix years ſpent in this *charming* philoſophical retreat, VOLTAIRE went to Bruſſels, with his fair patroneſs, in 1740, to aſſiſt her in terminating a law-ſuit. 'At this time died (ſays he) the *Thick* King of Pruſſia, Frederick-William, of all kings the moſt impatient, the moſt ſaving, and the wealthieſt in ready money. With his ſon, who has ſince reigned with a very ſingular reputation, I was in a regular correſpondence for four years before this event. There never was, upon earth, a father and a ſon, who reſembled each other ſo little as theſe two monarchs. The father was a very Vandal, whoſe perpetual occupation, during the whole of his reign, was to ſcrape together dollars, and form an army of the fineſt troops in Europe.' Many ſtories, ſome of them incredible, are here told of the griping avarice and extortion of this monarch, who, by all ſorts of ways and means, is ſaid to have accumulated, during a reign of twenty-eight years, twenty millions of crowns, which he kept in the cellars of his Palace, in barrels ſecured by iron hoops. He took pleaſure in fitting out the grand ſaloon of his Palace, with furniture of ſolid ſilver, of clumſy workmanſhip, in which the *art* was very far from ſurpaſſing the *matter*, and he gave the queen, on account, a cabinet, of which the principal furniture was gold, even to the knobs of the tongs.—But none of this opulence was employed to embelliſh the perſon of

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the monarch. 'For he generally went out of his palace on foot, dreſſed in a ſhabby blue coat, with braſs buttons, which only came down to the half of his thighs; and when he *bought* a new frock he made the old buttons ſerve again. In this dreſs, and with an enormous cudgel in his hand, he reviewed his regiment of *giants*, which was his higheſt entertainment, and the principal object of his expence.—When the king had reviewed his regiment, he uſually took his walk through the ſtreets; on which occaſion, every body fled as if they ſaw the ——, and got out of ſight as faſt as they could. If he met a woman in the ſtreet he called her to nought, bid her get home to take care of her family, and accompanied, frequently, remonſtrances of this kind, with a box on the ear, or a kick on the belly. He ſometimes treated the clergy in the ſame manner, when he ſaw any of them at the parade.'

'It is eaſy to imagine, how ſuch a Vandal muſt have been ſurprized and vexed to have a ſon, who was witty, elegant, polite, fond of pleaſing, and who gave a part of his time to muſic and poetry. Accordingly, it ſometimes happened, that the book was ſnatched out of the hands of the young prince by his father, and thrown into the fire;—that his flute was broken by a blow of the cudgel;—and that his royal highneſs was treated like the woman above-mentioned, and the clergy at the parade.'

It is well known, that the hereditary prince, who was grown weary of theſe and other ſuch marks of *paternal attention*, endeavoured to make his eſcape, with two of his friends; but was prevented, and arreſted by the vigilance of his father. The cruel treatment which he and his ſiſter (the late princeſs of Bareith) met with on this occaſion, the execution of his friend Kat, on a ſcaffold raiſed under his window, which he was forced, by a file of grenadiers, to behold *, and many other indignities, too diſguſting to be mentioned, are related here at full length, and with a malignant kind of ſatisfaction and glee. It is well known, that the preſent king of Pruſſia ſpent not only the eighteen months of his confinement, and the leiſure that ſucceeded it, before his acceſſion to the throne, in a manner that few princes do. He ſtudied philoſophy in the moſt eſteemed productions of that time; he cultivated the fine arts; he correſponded with men of letters in different countries, and ſhewed diſtinguiſhed marks of attention and regard to our unworthy Author, who relates all this with a ſarcaſtic ſneer, which muſt excite indignation in every generous mind. But what moſt diſguſts us in this relation, is, the intolerable vanity with

* The moment before Kat was beheaded, the prince, as a laſt teſtimony of friendſhip, gave him his hand and fainted away.

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which the poet, intoxicated with all theſe honours, ſpeaks of himſelf.

The invaſion of Sileſia, after the death of the emperor Charles VI. is related here with a circumſtantial detail, including ſeveral anecdotes little known; but we are in a conſtant ſtate of uncertainty and pyrrhoniſm, when VOLTAIRE recounts facts that are only ſupported by his own veracity, and confirmed by no other teſtimonies. His account of the battle of Molwitz, which was the firſt trial of ſkill between the Pruſſian monarch and the Auſtrians, is coloured with a malignant pencil. If the royal warrior, then young and unexperienced, was too ſoon alarmed by the impreſſion of the Auſtrian on the Pruſſian cavalry, ſurely this ſingle inſtance of prudential precipitation was glorioufly effaced by the ſhining diſplays of perſonal valour and military genius, that ever after, without a ſingle exception, diſtinguiſhed this great commander, wherever he carried his arms. All this is paſſed over in ſilence, or but feebly hinted at, by this *candid* memorialiſt, whoſe principal talent is ſarcaſm, and who was the firſt man, of his time, at adorning a ſatirical ſtory with ridiculous colours. His account of the figure that Maupertuis, whoſe virtue and genius he could not bear, made at the battle of Molwitz, upon an aſs, which he had bought for two ducats, and of his falling into the hands of the Huſſars, in his flight, is, indeed, laughable.

After having mentioned, at length, the acquiſitions in wealth and territory which Frederick had obtained by the firſt Auſtrian war, our Author takes notice of ſome of the objects on which this opulence was employed. We ſhall quote a paſſage from this account, which is truly Voltairian. 'Other monarchs are ruined, but the king of Pruſſia was enriched by war. When peace was concluded, in the year 1742, he formed the deſign of embelliſhing the city of Berlin. He built there the fineſt opera-houſe in Europe, and invited artiſts of all kinds to ſettle in his dominions, for he frequented every path that could lead to glory, which, however, he was ſtudious to acquire at *the cheapeſt rate* he could: his father had lived in a wretched houſe at Potſdam; this *he* converted into a magnificent palace. Potſdam became a handſome town: Berlin a great city: the inhabitants *began* to enjoy *ſome* of the comforts of life, which the late king had never thought of: ſeveral perſons had furniture in their houſes; moſt of them even wore ſhirts: this was a novelty, for under the preceding reign, nothing of this kind was known, but the fore parts of ſhirts, which were faſtened with ſtrings, and the late king never had any other. In ſhort, the whole face of things was changed; Lacedemon became Athens; deſarts were converted into ſmiling paſtures: three hundred villages aroſe out of drained marſhes; and the king, amidſt

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amidſt theſe more ſerious occupations, employed his hours of relaxation in compoſing works of literature, and giving concerts. *(Well—old joker! — this deſcription is honourable to the monarch, in ſpite of your teeth,* as the boys ſay.) Things going on ſo, I ought not to have been reproached for calling him the *Solomon of the North*; I gave him, in my letters, this *nick-name*, which ſtuck to him for a long *time!*'

It is of very little importance to us, or to our readers, what intrigues or cabals were formed at Paris, to bring about or prevent Voltaire's obtaining a place in the French academy. He deſerved the honour, as a writer and a wit; and many who were much inferior to him, we mean in French literature, have been choſen, or thruſt into that ſociety. We have a long account of that unintereſting matter, in which there is a great deal of what one might call, *goſſip-ation*; but we leave it untouched.—We ſhall not do ſo with reſpect to another article, in which we ſee this wag, employed as a ſecret miniſter from the court of France to the court of Berlin, or rather a humorous ſpy, without oſtenſible credentials, who, under the maſk of a perſecuted *belle eſprit*, was to ſeek an aſylum in the protection of the Auguſtus of Brandenburg, in order to do the buſineſs of the cabinet of Verſailles. Voltaire was, in effect, perſecuted by the biſhop of Mirepoix, ſo far as an excluſion from the French academy can be called perſecution. But Voltaire was one of thoſe men who conſidered every mark of indifference or diſapprobation that was ſhewn him, as a high crime and miſdemeanour. Be that as it may, the occaſion was ſeized upon by the Duke de Richlieu, Madame de Châteauroux, the king's miſtreſs, and the king himſelf, to make Voltaire a ſecret negociator. 'I wrote (ſays he, with his uſual tone of *modeſty*) to the king of Pruſſia, *I told him*, that I could no longer bear the perſecutions of this prieſt (Mirepoix), that I was ſetting out to take refuge in the friendſhip of a king-philoſopher, and thus to get rid of the impertinences of a bigot: the king, who knew how to give their due to Monks and court-prelates, anſwered me with a multitude of pleaſantries, levelled at the aſs of Mirepoix: and invited me warmly to his court.'

But it ſeems there was the devil to pay with Madame de Chatelet: 'She would not (ſays our Author) allow me, on any account to abandon her for the king of Pruſſia: ſhe thought it the loweſt, the moſt abominable thing in the world to quit a fair lady, in order to run after a monarch: ſhe would have made a confounded noiſe, had ſhe not been let into the ſecret reaſons of my departure; to appeaſe her, therefore, ſhe was initiated into the myſtery; and it was agreed, that the letters ſhould paſs through her hand.'

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So then our Author set out, and in his way to Berlin sojourned a while at the Hague, where he tells us, pompously, that he was lodged in the palace of the old court, and, slily, that he obtained, by the means of the young Count Podewils, Envoy from Berlin, who was in the highest degree of favour with a Lady of quality in the Hague, the most secret resolutions of the States General at that time (how are things now changed!) very ill-disposed towards France. At his arrival at Berlin, he was lodged at Court, and he gives us here a narrative of the King of Prussia's manner of living. The greatest part of this narration exhibits nothing new: the scandalous and secret anecdotes, even were they true, could never have passed through the pen of an ingenuous and candid writer. How many brilliant reputations would be uselessly sullied, were *all* their secret passions and weaknesses drawn forth with malignity to public view? Was there ever a public character that would not be hurt by such an odious scrutiny? We therefore detest this part of the Memoirs under consideration, and execrate the spirit with which it is penned.

Voltaire's description of the œconomy that reigned at the court of Berlin, is just in several respects; but nothing can be more palpably false than the following passage: 'Whether it was from œconomy or policy, he never bestowed any marks of liberality on his ancient favourites, who had ventured their lives for him when he was Prince Royal; nor did he even pay the debts which he had contracted at that period.' This is one of the printed lies that have been often made a subject of reproach to our Author, who is known to have taken many poetical liberties with truth. He tells us, however, that the King's magnificence, on certain occasions, was still superior to his œconomy on others: 'for,' says he, 'it was a grand spectacle to see him at table at Berlin, on public days, surrounded with twenty Princes of the empire, served in gold by 32 Pages, and as many *Heiducs*. Then the Great officers, at other times scarcely visible, appeared with splendor. After dinner the company went to the Opera, where the finest voices, and the best dancers in Europe performed: among the latter was *Barbarini*, who was afterwards married to the son of the King's Chancellor; her appointments (which is incomprehensible) were equal to those of three Ministers of State; they amounted to 32,000 livres. The size, indeed, and structure of her legs were rather masculine. The King's Italian Poet, who set to music the operas, of which his Majesty always composed the plan, had only 1200 livres of wages; he was very ugly, and no dancer'. —But let us get on from these digressions to our Author's political (we had almost said, poetical) negociations.

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The miſtake would not have been very great, for our Author tells us, that many of his conferences with the King, about France and Auſtria, were introduced by converſations about Virgil and Tibullus. The account of this negociation is pitifully barren, both in point of diſcuſſions and facts. All that we learn from it is, that the King of Pruſſia was angry at France for knocking at every door to obtain peace; that he had an antipathy againſt the late King of England, and ſaid, at laſt, *Let France declare war againſt England, and then my troops ſhall march.* With this ſatisfactory declaration our Poet mounted his Pegaſus, and brought the joyful news to Verſailles. But as the Miniſter, Amelot, was diſmiſſed by the King's Miſtreſs, our Author was involved in his diſgrace, and was ſcarcely thanked for his negociations.

Another Miſtreſs, however, Madame d'Etiole, afterwards Pompadour, procured him a place in the French Academy, the title of Hiſtoriographer to his Majeſty, and that of Gentleman of the Chamber. After this we find him with Madame de Chatelet at Luneville, the court of Staniſlaus, where this eminent Female Philoſopher died, after an illneſs of two days. 'It was my fate (ſays he, after mentioning his ſorrow at this event), to run about from King to King, though I loved liberty even to adoration.' The Pruſſian monarch, when he had got rid of his rival Madame de Chatelet (as our Author humbly expreſſes himſelf), renewed his ſolicitations to have me at his court, and left no method of perſuaſion unemployed to obtain his purpoſe.—And indeed how could I reſiſt the preſſing invitations of a King, who was a conqueror, a muſician, a poet, a philoſopher, and who alſo *pretended* to have a friendſhip for me? Beſides, I *imagined* that I loved him. I went accordingly to Potſdam, in 1750. To be lodged in the apartments of Marſhal Saxe, to have cooks and coachmen at my orders, when I choſe to dine at home or to take the air, were among the ſmalleſt favours that attended my new ſituation. The King's ſuppers were very agreeable; I know not whether I am miſtaken or not, but *it ſeemed to me*, as if there was really wit going about at table. The King had wit, and he excited it in others, and (what was the moſt extraordinary circumſtance of all) there reigned the *greateſt freedom* in theſe ſocieties. I ſtudied with the King two hours a day, corrected his compoſitions, praiſed every good paſſage, and blotted out every bad one.—On the whole, I could conceive nothing more agreeable than my preſent ſituation.'

This honey-moon did not laſt long; for we had ſcarcely got two pages farther, than this pleaſing deſcription of the King's ſelect convivial ſociety, when we found Voltaire repreſenting it as a ſcene of conſtraint, under the eye of tyranny; calling the *free* charming ſupper, the ſupper of Damocles (who as our Readers

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will recollect, was far from ſitting at eaſe at the table of Dionyſius), and reſigning his Chamberlain's key, his order and his penſion at the Pruſſian court. We are intimately perſuaded that the reaſons which brought about this eclipſe of our Author's glory at the court of Berlin, are unfaithfully repreſented in the Memoirs now before us.—In the reſtleſs, jealous, ſelfiſh, ſuſpicious, ſarcaſtic, and inſolent ſpirit of Voltaire, we muſt look for the true cauſe of the King's coolneſs, which alarmed and ſhocked the Poet's pride, and which, joined to ſome facts that belong to ſecret hiſtory, occaſioned his retreat. There was a great deal of goſſiping, tittle-tattle work at the bottom of this change of court favour. We do not think it worth while to retail all that Voltaire ſaid of the King, or of his poetry, or of Maupertuis, of whom he was jealous, or of other court-rivals. The Reader muſt ſeek for this in the work itſelf: and even here he will find but a ſmall part of it, and no reaſons adequate to ſuch a rupture, after ſuch an intimate connexion. A mathematical diſpute between *Maupertuis* and *Koenig*, which made a noiſe in the literary world, and alſo engendered ill-humour and perſonal abuſe, contributed, no doubt, more or leſs, to this ſeparation. The King protected Maupertuis, with warmth, in this affair, and ordered Koenig's name to be ſtruck out of the liſt of the members of his academy; Voltaire took the part of Koenig, and wrote a great number of witty and virulent pamphlets againſt his antagoniſt, which turned the laugh of all the jokers in Europe againſt Maupertuis. In ſhort, this diſpute, embittered by exaſperating ſallies of wit on both ſides, ended by Voltaire's retreat from Berlin. On his arrival at Francfort he was arreſted by the King's order, for having carried off the Royal Poems. He was roughly handled, on this occaſion, by ſome military officers of juſtice, and there is a great deal of humour in his deſcription of this part of his adventures. Our Poet went, after ſome intermediate peregrinations, to Ferney, where he bought a fine eſtate, and lived with great taſte and hoſpitality, upon a fortune of near ten thouſand pounds a year. His correſpondence with the King of Pruſſia, afterwards, is what our Readers would not have expected. Such a correſpondence was, however, revived; and it furniſhes ſome anecdotes which are ſingular and entertaining, but which would loſe a part of their ſalt and flavour by being detached from their place in theſe Memoirs; we ſhall therefore leave them to the curioſity of ſuch as are lovers of ſecret hiſtory, and who propoſe to read the preſent work.

ART.

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Art. XIV.

Henrici Constantini Cras, J. U. D. et Illustri Amstelodamensium Athenæo Juris Professoris Disputatio, qua demonstratur nullum in Ethica Christiana præceptum esse, quo et singuli cives in commodis suis sequendis, et principes in republicâ secundum politices regulas administrandâ, impediantur. Quæ Legati Stolpiani præmium reportavit — A Dissertation, in which is demonstrated, That nothing is inculcated in the Gospel system of Morality, that impedes either private Citizens in the Pursuit of their temporal Interests, or Rulers, in governing the State according to the Maxims of sound Policy. By Henry Constantine Cras, L. L. D. and Professor of Laws in the College of Amsterdam; to whom was adjudged the Prize appointed by the Stolpian Fund. 4to. Leyden.

THE fund left by the will of Mr. Stolp, a citizen of Leyden, for Prize-Dissertations on subjects relative to Natural Religion, and Moral Philosophy, has produced, for many years past, a miscellaneous collection that is not unworthy of attention. We are indebted to the Stolpian fund for Professor Cras's Dissertation, which is sensible and judicious: his method is clear and perspicuous, his reasoning solid, and his sentiments are liberal; his Latinity is far from being exceptionable, and may be read with pleasure. If no great novelty of matter should occur to the Reader, this must be attributed not to the Author, but to the subject, which has so often been treated by very able Authors, that it is difficult to strike out of the beaten track. The directors of this institution seem to complain, that the several dissertations delivered to them, have proceeded in a track different from what they had intended, and have not investigated the truths which they wished to ascertain. They appear, however, to have been written with a view conformable to that, which, from the terms wherein the subject is proposed, obviously seem to have been intended; but if the Directors had any more remote object, they would have done well, either to have proposed the subject in a more particular manner, or to have added such an explanation, as should have guided the writer into the very channel they wished him to pursue.

The learned Professor divides his dissertation into three parts. In the first, he shews that the general system of evangelical morality, tends greatly to promote the happiness of individuals, the prosperity of the state, and the honour of a good government.

In the second, he explains and vindicates some precepts which have been misunderstood and misrepresented; and in the third part, he demonstrates that those precepts of the Gospel to which objections have been made as prejudicial to civil happiness, are, on the contrary, greatly conducive to the felicity

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licity of the private citizen, and to the welfare of the community.

As a specimen of his mode of arguing, we shall present our Readers with the following extract from the latter part of the work.

'Because the enemies of Christianity are obliged to acknowledge that its sincere professors are humble, mild, pacific, observant of the laws, and obedient to magistrates, (1 Peter, ii. 11, 13, 17, 18.) they explain this into an assertion that Christians must be cowardly, pusillanimous, mean, abject, and servile; that, as it is indifferent to them whether they are slaves or freemen, whether they conquer or are conquered, they may easily be enslaved by any tyrant; and are wholly unfit for great martial actions, and for vigorously repelling an enemy. The former part of this accusation, that Christians tamely submit to the usurpation of any tyrant, is thus argued by Rousseau, in his Essay on the Social Contract. *If there should unfortunately be a single ambitious hypocrite among them, a Catiline or a Cromwell, for instance, he may be certain of enslaving his pious countrymen with the utmost facility. Christian charity suffers them not easily to think ill of their neighbour. No sooner has he, by some stratagem, acquired the art of imposing upon them, and usurped a part of the public authority, than he is a man appointed to honour; it is the command of God that he should be respected: he soon becomes one of the powers that are ordained; it is the command of God that he should be obeyed. Does the depositary of this power abuse it? He is the scourge with which God punishes his children. To depose the usurper, would be violating the dictates of conscience; the public tranquillity must be disturbed; violence must be used, blood must be shed; all this but ill agrees with the mildness of the Christian; and, after all, of what importance is it, whether, in this vale of misery, they be freemen or slaves. To go to heaven is all that is essential, and for the attainment of this end resignation is one of the best means.——But I speak improperly, when I say a Christian republic; these two expressions destroy each other. Christianity preaches nothing except slavery and dependence: Tyranny always derives advantage from a spirit so favourable to it. Real Christians are made to be slaves, they know it, and are but little concerned about it. This short life is of too little value for their attention.*——In these words Rousseau draws not the real character of the true Christian, but paints an imaginary picture of a superstitious fanatic, such as can scarcely be found even among the unwarlike Anabaptists. Rousseau had certainly an incredible fertility of genius for fictions of every kind, and the most powerful eloquence in describing them. But though, in many respects, these faculties may be of excellent service, the Philosopher should be cautious, lest his warmth and fertility of genius lead him into error, and make him embrace empty fiction,

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ication, instead of solid truth. For what can be more unfair, than because the gospel obliges us to observe the laws, and to be obedient to the rulers and magistrates of the state, to infer that Christians deem it contrary to their religion to resist a tyrant, or fear to expel an unjust oppressor of liberty? Nay, it is those vices which are most foreign to the spirit of the gospel, vain glory, avarice and ambition, that render men mean, abject, servile flatterers of authority, and that easily subdue and bow them beneath the yoke of a tyrant. Besides, if we attend to the records of history, these fictions are not only not confirmed, but directly contradicted by the most authentic testimony. The limits of this dissertation will not permit me to adduce a number of instances, with which every part of history abounds. I cannot, however, forbear mentioning one, which occurs to me while writing, in which the greatness of soul that resolutely opposes the cruelty of a tyrant, is admirably tempered with the just respect due to a sovereign. When Charles IX. King of France, issued the cruel orders to massacre the Huguenots in every part of his kingdom, the Governor of one of the provinces answered the King in these excellent words: *Sire, I have imparted your Majesty's commands to the loyal inhabitants, and the troops of the garrison; I have found good citizens and brave soldiers; but not one executioner: Therefore both they and I most humbly intreat your Majesty to employ our arms and lives in things that are possible, however dangerous they may be; in these we will chearfully sacrifice the last drop of our blood.* Mezeray's History of France, vol. III.

'Another charge, deduced from the gentleness of mind, and humility, commanded in the gospel is, that Christians are utterly disqualified for all martial glory. *Does any foreign war happen,* continues Rousseau, *the citizens readily march to battle, none of them indulge even a thought of flight: they do their duty; but without any passion for victory; they know how to die better than how to conquer. But what avails it whether they conquer, or are conquered? Does not Providence know better than they what is proper for them? Conceive then what advantages a fierce, impetuous, ardent enemy may derive from their stoicism! Oppose to them those generous nations who glow with a fervent love of glory, and of their country. Suppose your Christian republic engaged with those of Sparta and Rome: your pious Christians would be beaten, overwhelmed, destroyed, before they had time to recollect themselves; or they would owe their safety only to the contempt which their enemies would conceive for them.* The nature of the argument has made me particular in quoting the words of Rousseau, in which it is plain, there is much less of truth and reason, than of arrogance, rashness and audacity, in drawing a fictitious character of a Christian, after the visions of his own luxuriant fancy. What can he mean by saying that Christians will fight resolutely, and yet that they are not influenced by any desire of victory? Rousseau always recurs

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to this opinion, that Chriſtians, becauſe they make heaven, and their eternal ſalvation, their chief care, have therefore little or no concern for the advantages of this life. Is it then of no importance, that Chriſtians ſcorn a flight from battle, and that they magnanimouſly deſpiſe death? But it is obvious what poor feeble reaſoners thoſe muſt be, who blame the gentleneſs and mildneſs of Chriſtians. For in order to be good citizens, to be magnanimous, loyal, brave, and ardent lovers of our country, it is by no means neceſſary to be inhuman, cruel, unpitying, inflamed with the thirſt of revenge, and inflated with empty pride and arrogance. A laudable veneration of antiquity, from which I wiſh not to detract, produces a partiality for the names and hiſtories of Greek and Roman heroes; yet there are not wanting Chriſtian heroes, whoſe unconquered fortitude, and greatneſs of ſoul, have deſervedly excited in all the higheſt degree of admiration!'——

Three Diſſertations, which alſo contended for the prize, are ſubjoined to that of M. CRAS, as worthy of publication. One of theſe is compoſed by Profeſſor *Pap de Fagaras*, and we may ſay of the victor and this competitor, *et vitulâ tu dignus et hic.*

ART. XV.

Sur les Poiſons, et ſur le Corps Animal, i. e. on Poiſons, and on the Animal Body; by the Abbé FELIX FONTANA, Keeper of the Cabinet of Natural Hiſtory of H. R. H. the Grand Duke of Tuſcany. Florence. 4to. 2 vols.

THIS Publication, which, from its importance, no doubt, claimed our earlieſt notice, conſiſts of ſeveral Tracts. Of theſe, the *firſt* is by far the moſt conſiderable, as it takes up the whole of the firſt volume, and a great part of the ſecond. It is entitled, *Philoſophical Reſearches on the Poiſon of the Viper*. It is divided into four parts, the firſt of which had been publiſhed in Italian, in 1765, and was, in 1776, tranſlated into French by M. Darcet, who made ſeveral additions to it. But a Treatiſe of M. Le Sage having appeared ſoon after, at Paris, in which the Author recommends the uſe of the volatile fluor alkali as an antidote againſt the venom of vipers, and aſſerts various things very contradictory to what our learned Abbé had ſuggeſted in his above-mentioned Treatiſe, he thought it neceſſary to make ſome farther Experiments before he ſuffered M. Darcet's tranſlation to be publiſhed. Theſe Experiments, and the obſervations which he deduced from them gave riſe to the three ſubſequent parts: and ſome farther diſcoveries made whilſt the work was in the preſs, are added by way of Appendix.

This mode of compoſing a work is, doubtleſs, liable to many inconveniencies, ſince it cannot but occaſion frequent repetitions,

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titions, and muſt, in a great meaſure, prevent the arrangement which Readers may think they have a right to expect. The Author is not blind to this defect, and we cannot exculpate him better than by tranſcribing what he himſelf alleges in his own defence:

'I know, ſays he, that I have been too prolix; I might have abridged my work, and perhaps have methodized it into a better form, had I followed the *ſynthetical* inſtead of the *analytical* order; but I preferred the latter, on a conviction, that though it be neither the moſt conciſe, nor the moſt favourable to the writer, it is yet, by preſenting the experiments in the order in which they were made, by far the moſt perſpicuous and concluſive. It moreover helps to point out any errors that may have been committed in the courſe of the inveſtigation, from which I do not, by any means, claim an exemption.'

This paſſage, while it muſt be received as a ſufficient apology for ſome tediouſneſs in the work, points out to us the more comprehenſive order in which (being permitted to refer to the work itſelf for the evidence) we may be allowed to ſtate the facts; and we the rather adopt this method, as it exempts us from dwelling upon the multiplicity of cruel experiments that this enquiry rendered abſolutely neceſſary, being no leſs than 6000 in number, in which upwards of 4000 animals (ſparrows, pigeons, hens, frogs, guinea pigs, rabbits, cats and dogs) were bitten, and moſt of them killed by vipers.

Deſcription of the Teeth, Poiſon, &c. of Vipers.

Much of what we collect under this head, is an inveſtigation of the ſeveral contradictory obſervations, and frequently erroneous opinions of former writers. Redi was the firſt who gave a deſcription of the hollow canine teeth of Vipers, of the ſheath that envelopes them, and of the yellow fluid which is now known to be the poiſon; but he was miſtaken concerning the ſeat of this poiſon, conceiving that it reſides in the fibrous ſheath juſt now mentioned. Mead, in his Treatiſe on Poiſons, and Nichols, in an appendix to that book, have accurately deſcribed the teeth of the Viper, and corrected Redi's miſtake as to the ſeat of the venom; but they have adopted a falſe notion concerning the ſaline nature of that venom.

The Viper has ſometimes four, ſeldom three, but generally two canine teeth in each jaw; they are all ſhaped like the talons of a bird of prey (falcated), and are inſerted and fixed in a ſocket. At their baſes, and behind them, are ſix or ſeven ſmaller teeth, which adhere only by means of a membrane, and may be eaſily torn away. Theſe it is thought are intended to ſupply the place of the larger teeth, which, owing to their hooked ſhape, the viper ſometimes loſes in the act of biting. They have each two cavities; the one a tube beginning near the baſis, and

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proceeding along the convex ſide, to near the extremity: this tube is open at each end, the aperture, near the baſe, being nearly elliptical, and the other longitudinal. The other cavity, which is ſituated behind this tube, had never been obſerved before; it is broad at the baſe, but diminiſhes as it approaches toward the point. It has only one aperture as the inſertion in the gum, through which the nerves and blood veſſels of the tooth are admitted.

The fibrous ſheath that covers all theſe teeth, ſeems to be a continuation of the external membrane of the palate; it is always open near the points of the teeth.

The receptacle of the venom is a ſmall bladder, or ſpongy gland, ſituated under the muſcles of the ſide of the upper jaw; it ſeldom contains more than three or four drops of a yellow fluid, which is conveyed thence by an excretory duct to the ſocket of the canine teeth; it then enters the lower aperture of the tube, and finds its way out again at the longitudinal orifice, near the point, into the internal part of the wound occaſioned by the bite. This fluid receives its impulſe from a conſtrictor muſcle, which however acts in ſuch a manner, as never to propel at once the whole of the contents of the gland.

This yellow fluid is the virus. Its venomous quality does not depend on the irritation of the viper; it is rather its peculiar and ſpecific character. It is found to be neither acid nor alkaline, nor does it partake of the nature of any ſalt. It has no determined taſte nor ſmell, excites no inflammation upon the tongue, nor does it in any inſtance exhibit any acrid or cauſtic appearance. When dried upon a glaſs, it contracts into a number of molecules, which leave interſtices between them. Mead took theſe interſtices for cryſtals, and hence he aſcribed to the virus a ſaline nature.—Thus we ſee a number of very ingenious hypotheſes concerning the cure of the bite of vipers at once overſet by theſe well attested facts.

This fluid ſubſides in water; it is not inflammable; when freſh it is rather viſcous, but when dried it acquires a conſiſtency ſomewhat ſimilar to that of pitch. In this concrete ſtate it is partly ſoluble in water, but not in ſpirit of wine. By all the other teſts to which it has been hitherto ſubmitted (and thoſe have been extremely numerous, and as much varied as poſſible) it exhibits the characters of a gummy ſubſtance; and if this be confirmed, we ſhall have a new principle to enter in our catalogue of chemical elements, namely an *animal gum.*

Effects of the Poiſon of Vipers.

Mead was miſtaken when he aſſerted, that the bite of the viper is fatal to its own ſpecies; nor is there an inſtance of an animal furniſhed with an excretion deleterious to its own kind; even the long adopted notion of the ſuicide of ſcorpions, when ſurrounded by fire, being here exploded by a

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number of experiments repeated by our Author.—Neither is this a poiſon for all kinds of animals, it having been found harmleſs when applied to leeches, ſnails, and ſome other animals of cold blood: there is reaſon to believe, that, if applied in ſufficient quantity, in proportion to the ſize of the animal, it always proves fatal to the hot-blooded animals. Succeſſive bites of the ſame animal become gradually leſs virulent, and in time quite harmleſs. A pigeon bit by a viper in one of its legs, died in 12′, a ſecond in 18′, a third in 16′, the fourth in 52′, the fifth after 20 hours, a ſixth ſeemed but little affected, and a ſeventh not at all: whence we may infer, that the poiſon in the veſicle is gradually exhauſted. In another inſtance a large viper killed 12 pigeons ſucceſſively. A fact worth remarking here is, that among 200 vipers which the Abbé diſſected, he found two whoſe veſicles contained none of the yellow poiſon, and five in whom, inſtead of the poiſon, he found a white opaque viſcous matter, which, in two of them, was perfectly innocent, and in the three others had retained ſome venomous quality.

It was found, that animals die the ſooner the more places they are bit in, ſo that the effect of this poiſon appears to be proportionate to the quantity of it relatively to the ſize of the animal: $\frac{1}{1000}$th part of a grain has been found ſufficient to kill a ſparrow; five or ſix times that quantity was found neceſſary to kill a pigeon—and thus, comparing the weight of theſe animals, our author inferred from calculation, that three grains will be required to kill a man, and twelve to deſtroy an ox. Now as a viper of a moderate ſize contains ſeldom more than two grains of virus; and as vipers are known to emit but a ſmall proportion of their venom at every bite, he farther concludes, that a man cannot be killed by leſs than five or ſix vipers wounding him nearly at the ſame time, and in parts the moſt ſuſceptible of the infection; and that an ox will require twenty to produce that effect. Cats reſiſt the action of this venom more than any of the animals hitherto tried: and a dog of a moderate ſize has ſeldom yet been killed by a ſingle bite.

Our author went through a long ſeries of experiments, to aſcertain which are the parts of an animal moſtly affected by this poiſon. He never found it any ways noxious unleſs it had penetrated the cellular membrane: ſome animals that were bitten in a tendon died, but by comparative experiments this was found to be owing to the operation of ſtripping the tendon of its outward tunic, and not to the venom.—It had no effect whatever upon nerves;—a fact of great conſequence in the theory of diſorders, where nerves are generally, though it ſhould ſeem by this experiment erroneouſly, conſidered as ſuch powerful agents.—It proved alſo harmleſs when applied to bones,

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the marrow, the brain, the tongue, or palate.—In general it was found, that the operation of this poiſon was the moſt rapid and fatal when it affected thoſe parts of the animal that abound with blood: on this principle the more ſanguineous muſcles, the liver, and all the viſcera and inteſtines, are ſeldom bitten with impunity; but the effect of this poiſon is never more rapid than when it is injected immediately into the blood. The venom of two vipers injected into the jugular vein of a rabbit, cauſed immediate convulſions, and in a few minutes death.—On diſſecting the animal, the whole maſs of the blood in the heart, and larger veſſels, was found coagulated and black. Although it hence appear, that this virus acts immediately upon the blood, it has yet been found that blood out of the circulation, even whilſt warm, and the inſtant it leaves the vein, is no ways affected by it: and if a limb be bitten and immediately amputated, no marks of coagulation will appear in the blood. In the ſupplement, our author mentions ſome experiments which prove, that contrary to the opinion of Redi, Celſus, and ſeveral others, this poiſon is mortal when taken in a proportionate quantity into the ſtomach.

Of the Cauſe of the Death of Animals bitten by Vipers.

Under this head we have much nice diſquiſition; the various opinions on the ſubject having hitherto been equally numerous and vague. Some have thought that death is occaſioned by the immediate coagulation of the blood, others by a ſudden inflammation of the whole frame. Hoffman and his diſciples, who accounted for every thing by the atony of the nervous ſyſtem, aſcribed this death to an univerſal ſpaſm; Mead, to the effects of the cauſtic ſaline property of the virus; Buffon, who ſees organic molecules in all animated nature, aſſerts, that they exiſt in this venom, and that they conſtitute its deleterious property. Baker, laſtly, maintains, that this poiſon affects the figure and ſolidity of the red globules of the blood, and that a ſingle atom thereof is ſufficient to corrupt the whole maſs of that fluid. Our readers are already poſſeſſed of ſome arguments and experiments which refute theſe ſpecious theories, all which, upon ſtrict examination, are found to be the reſult of partial obſervation, and of a deluſive attachment to ſyſtem.

The many inſtances of cold-blooded animals, which live after their hearts are taken out, led our author to the ſuggeſtion, that the life of an animal does not depend on the circulation of the blood.—A remarkable inſtance of a ſuſpended circulation, is here adduced in the example of a microſcopic animal, known by the name of the *wheel polypus* (Rotifer). The heart here appears to be a voluntary muſcle, and frequently, during long intervals, inactive, although the animal moves, and performs all its functions as uſual: one of theſe animals was dried and kept

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in that ſtate during two years and a half, ſo that it ſeemed to have loſt every principle of life, and yet when put into water it recovered both life and motion in leſs than two hours.—This ſubject our author intends to treat more fully in a future work, *on the life and apparent death of animals.*—Purſuing his object here, he arrives at a number of facts and obſervations which ſeem actually to confirm his opinion, that the life of an animal is wholly dependent on the *irritability of its muſcular fibres.*—He now adduces his reaſons for maintaining, that the deleterious property of the poiſon of vipers is to be aſcribed to its effect upon that irritability which it deſtroys, and diſpoſes the parts to a very rapid putrefaction.—He derives ſome arguments in ſupport of this opinion, from the analogy of opium and the mephitic air, which he finds operate in the ſame manner: and, laſtly, he ſuggeſts, that this tendency of the poiſon to promote putrefaction, ſeems to indicate that its uſe in the animal œconomy of the viper, is its operating as a menſtruum to promote digeſtion. In the ſequel our author found reaſon to modify, in ſome meaſure, the above hypotheſis, and to admit that this loſs of irritability may rather be an effect than a cauſe, and the conſequence of the change produced in the blood by the venom. Upon the whole, he candidly acknowledges, that much remains yet to be done in this line of inveſtigation.

Of the Remedies for the Bite of Vipers.

Here again much opinion is demoliſhed, and but little demonſtration reared in its ſtead.—The proofs we have ſeen that the poiſon of vipers is not of an acid nature, at once precludes the utility of the volatile alkali, ſo ſtrongly recommended by Juſſieu and Le Sage. Cantharides, applied outwardly, always did miſchief by increaſing the inflammation; when given inwardly they operated as an emetic, which there is reaſon to think is ſometimes beneficial. Scarification produced the ſame effect as the cantharides applied outwardly: Peruvian bark, theriaca, oils, the ſuction of leeches, and of the mouth, were all found ineffectual. It having been proved, that the poiſon doth not operate on the nerves but on the blood, amputation and ligatures were tried to prevent its communicating to the maſs of the blood: it was found that Guinea-pigs, bitten in the leg, generally recovered, if the part was cut off in leſs than ſix minutes after the bite: and having cauſed a pigeon to be bit in the leg, a ribband was tied cloſe round the limb; the part was ſoon affected, the limb ſwelled, became livid and ſphacelous; but after ten hours, the ligature being taken off, the limb recovered: hence it was conjectured that the poiſon after a certain time loſes its efficacy. The experiment having, however, ſometimes failed when tried on rabbits, renders this general concluſion as yet

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premature. The boaſted virtue of the *Piedra de Cobras*, as an alexipharmic, is here exploded. Quick-lime when applied to the wound in pigeons has ſometimes been of uſe, but not ſo as to juſtify any confidence in the remedy.

Upon the whole, we find that the greateſt ſecurity we have againſt the bite of vipers, in our ſpecies, is the little probability of its being poiſonous to the degree that has always been imagined, and that has cauſed ſuch dreadful alarms, which alone are ſufficient to irritate a tainted habit. It is very rare, ſays our Author, that of two perſons who have been bitten, each ſhall apply the ſame remedy, and yet they both recover. He aſſerts having himſelf ſeen ten or twelve perſons, and to have heard of fifty more, bitten by vipers, who all recovered, except one, whoſe death he thinks is rather to be aſcribed to the deep ſcarifications that were made on the part affected, which brought on a gangrene, than to the poiſon. He has his doubts, whether the bite of the rattle ſnake is actually ſo venemous as is generally imagined.

The next treatiſe relates to *the American poiſon called Ticunas*, and ſome other vegetable poiſons. Of this we have already given an account in our Review * of the LXX volume of the Philoſophical Tranſactions, where it was firſt printed. The few additions made in this publication do not require our reſuming the ſubject.

The firſt part of a memoir on *the laurel water* is alſo contained in the ſame volume of the Philoſophical Tranſactions, and was noticed by us in the article referred to. But we find here a ſecond part, containing experiments on the ſame poiſon made after the Author's return to Italy, in the year 1780. The reſults of the former part are here confirmed, namely, that the ſpirit of the *lauro-ceraſus* acts neither on the blood nor the nerves, but is fatal when introduced into the ſtomach, and applied to the eyes. And it is moreover proved, what was there left undecided, that the eſſential oil of this plant is perhaps ſtill more poiſonous than the ſpirit: that it kills when only applied to the inſide of the mouth, without even touching the œſophagus; that it is fatal when introduced into the blood, or applied to the eyes; that it acts equally upon animals of warm and of cold blood; that when dried into a reſinous ſubſtance, it ſtill preſerves its poiſonous quality: and as a proof that this quality does not reſide in the odorous parts of the oil, it was found, that ſome of it perfectly deprived of ſmell, ſtill preſerved its noxious energy. The Abbé acknowledges, that we are as yet perfectly in the dark concerning the nature of this poiſon, and the manner in which it operates.

* See Monthly Review, Vol. LXIV. p. 267.

Two

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Two ſmall tracts follow next, on the juice of the *Toxicodendron*, and the *oil of tobacco.* A ſingle drop of the former applied to the back of his own hand, occaſioned a very extraordinary ſwelling over a great part of the body, eſpecially of the face and hands, with here and there watery tumours: this diſorder laſted about thirty days; after which the epidermis peeled off, and he recovered. He experienced nearly the ſame ſymptoms twice after, merely by touching the leaves of that plant. This juice was applied to the ſkin and wounded muſcles, &c. of pigeons and rabbits, and likewiſe adminiſtered internally, but had no effect upon them. The oil of tobacco, when applied to a wound on a pigeon, cauſed ſickneſs, but in no inſtance was it attended with death.

Next follow ſome obſervations *on the ſtate of the nerves in the diſeaſed animal.* The arguments frequently adduced before are here collected, which tend to prove that the diſorders are not to be ſo frequently aſcribed to a *derangement* in the nervous ſyſtem as Hoffman and his diſciples, and, lately, our countryman Muſgrave, have maintained. One proof no doubt is, that there are poiſons which evidently produce no effect whatever on the nerves, and yet, when applied to the blood, or the ſtomach, excite all the ſymptoms which, in general, are called nervous. Whether the medicines called nervous really act upon the nerves muſt hence appear doubtful.

In a ſmall treatiſe *on the reproduction of nerves,* the learned Abbé firſt propoſes ſome doubts, whether Mr. Cruikſhanks's diſcovery of the reunion of nerves, when divided, be a real reproduction of the primitive nervous cylinders, or only a gradual prolongation of the cellular membrane of the nerve? Several experiments on the eighth pair and intercoſtal nerves of rabbits, favoured the former opinion; for the Author plainly ſaw here a reproduction of the ſpiral lines and white bands which are obſerved in all other nerves. The experiment, however, failed, when the operation was performed on the ſciatic nerves; and hence the matter remains ſtill to be inveſtigated.

The laſt treatiſe is entitled, *Obſervations on the primitive ſtructure of the animal body, and alſo of vegetables and foſſils.* And here we find, firſt, an account of the experiments made by the Abbé in London, in the year 1779, *on the ſtructure of the nerves.* Having briefly ſtated the hypotheſes of Haller, de la Torre, Prochaſka, and Albinus, and the little he could at that time learn of Dr. Monro's opinion on the ſubject, [who it ſeems declined anſwering a letter the Abbé wrote to him, requeſting a more ample account of his diſcoveries, than was contained in the Edinburgh Medical Commentary,] he proceeds to his own obſervations; the reſult of which is, that the nerve, when ſtripped of its integuments, exhibits to the eye an appearance of ſpiral bands, which, when viewed

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viewed with a power magnifying only eight times, and with a moderate light, appear diſtinct and uniform; but when the light is conſiderably increaſed, aſſume the appearance of longitudinal, twiſted, or undulated fibres. This laſt he adopts as the true appearance, the ſpiral bands being merely an optical illuſion. As to the body of the nerve, he found it to conſiſt of a number of uniform tranſparent cylinders of an homogeneous texture, which he now conſiders as the primitive elements of the nerve. Theſe cylinders are covered with a ſheath of twiſted fibres, and ſo very ſlender is the whole, that although the diameter of this fibre do not exceed $\frac{1}{1300}$ of an inch, yet it adds about $\frac{2}{3}$ to the diameter of the primitive cylinder. What is the ſubſtance of the nerve, or what its cavity contains, our Author propoſes to make the ſubject of future inveſtigation.

In the next ſection, *on the ſtructure of the brain*, the Abbé examines the appearance of the medullary ſubſtance, which he finds to conſiſt of irregular, twiſted, and tranſparent ducts, like inteſtines, filled with a gelatinous fluid. The cortical ſubſtance is to all appearance of the ſame texture. The deſcription of the *retina of the eye*, which follows next, is as curious as it ſeems accurate. The *tendons* are, on careful examination, found to contain no nerves, and to conſiſt of a ſubſtance very different from the muſcular. The different appearances, when viewed through a microſcope, of the nervous, muſcular, and tendinous fibres are deſcribed, and reaſons are aſſigned in favour of the opinion, that they are not reciprocally convertible into each other. Our Author ſpeaks here, with great commendation, of the work of Profeſſor G. Prochaſka, *de carne muſculari*, printed at Vienna in 1778. In a diſtinct ſection on the *twiſted cylindrical fibres* that conſtitute the cellular ſheath of the nerve, and, as is ſince found, of the tendons and muſcles, the Abbé gives his reaſons for conſidering them as *the elements of the greateſt part of the ſolids in animals*; and he ſuggeſts a ſuſpicion that theſe are the parts of the body on which poiſons act, and that the principal functions of life depend upon them.

We find, next, ſome *obſervations on muſcular motion*, which tend to ſubvert all the hypotheſes of former phyſiologiſts. Muſcles conſiſt of the fleſhy threads (the muſcular fibres juſt mentioned), a ſmall number of primitive nervous cylinders, and an intermediate proportion of red, or ſanguineous veſſels, the contraction of a muſcle having generally been conſidered as the effect of the irritability of the nerve; this irritability was examined into, but none of the experiments hitherto made by our Author have as yet evinced the exiſtence of it. The analogy of the gymnotus and the torpedo incline our Author to ſuſpect that this contraction is an electrical phænomenon, or the effect of ſome fluid

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fluid ſimilar to the electric, of which the nerves are the conductors; but this he advances with diffidence.

He, laſtly, traces the twiſted cylindrical fibres in the hair, epidermis, nails, bones, and fat, and likewiſe as they appeared in ivory, ſponges, vegetables; and what is more extraordinary, in ſtones, ſalts, and metals, when viewed with a microſcope. He then concludes with a letter to Profeſſor Murray at Upſal, containing the deſcription of a new canal which he diſcovered in the eye, formed or rather ſurrounded by the *ligamentum ciliare*, and connected with, but eaſily ſeparated from the *ſclerotica*. He acknowledges himſelf as yet at a loſs concerning its uſe, and the tranſparent liquid with which it is moiſtened.

Beſide ſome farther experiments on the poiſon of vipers, the *Lauro Ceraſus*, and ſome remedies againſt them, our Author preſents us, in the ſupplement, with a number of obſervations and experiments on the effects of opium, from which he derives arguments confirming his former opinion, that opium diſſolved in water, acts upon the blood and humour, but has no effect whatever on the nerves. He finds himſelf here involved in a controverſy with moſt phyſiologiſts, eſpecially with Dr. Whytt, who maintains that it acts with great energy upon the nerves.

The length of this article not only prevents us from entering into any particulars concerning this laſt object, but has alſo induced us, though with much regret, to be perhaps too *ſummary* in our account of the latter parts of this valuable work.

Art. XVI.

Förſök till Järnets Hiſtoria, i. e. An Eſſay on the Hiſtory of Iron, by Sueno Rinman, Aſſeſſor in the Royal College of Mines, Director of the Forges, Knight of the Order of Vaſa. Member of the Swediſh Academy, &c. Stockholm. 4to. 1072 pages. Stockholm. 1782.

IN his preface the Author tells us that iron, though the moſt common and uſeful of all metals, has hitherto been little examined by chymiſts, except with a view to medicine. Swedenburg, the Dictionary of Arts, and Mr. Jars, inform us how iron is reduced from its ores in various countries, and give us various proceſſes for its improvement relative to the uſes for which it is deſigned; but they are ſilent with regard to the reaſon why different methods of extraction are uſed, as well as to the preference due to ſome of them; neither are the properties of iron in its different ſtates, nor the manner of improving it, or applying it to the various arts in which it is employed to the greateſt advantage, either examined into or explained. Mr. Reaumur, in the year 1722, gave us a treatiſe on the art of converting malleable iron into ſteel, which was the firſt work of any importance

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importance on this ſubject. In 1773 Mr. Horn publiſhed, in England, Eſſays concerning Iron and Steel *, which contain an examination of ſome proceſſes of Reaumur, and of others at that time unknown in France, but their contents are far from anſwering to their titles. Mr. Berret's Memoir on Steel, publiſhed at Paris, in 1779, contains the beſt and neweſt methods of adapting ſteel to the uſes of different manufacturers.

In 1763, Dr. Lewis propoſed to print a more ample treatiſe on metals; and in 1764 he actually did publiſh a work under the title of *A Hiſtory of Gold, and the various Arts depending thereon*, a continuation of which was long expected, but in vain. This induced Mr. Rinman to collect all the materials neceſſary to a full hiſtory of iron, on the ſame plan as that which had been followed by Dr. Lewis; and to this undertaking he was greatly encouraged by the Œconomical Society of Sweden. He has avoided, as much as poſſible, repeating what has been ſaid by others, but he gives a more ample account of his own diſcoveries and experiments, and alſo of thoſe of his countrymen that are not generally known; alſo of ſome ſucceſsful proceſſes hitherto kept ſecret: the whole written particularly for the uſe of manufacturers.

This work is compriſed in ten treatiſes; the firſt is on the colour of iron, likewiſe of its grain, both on the ſurface and in its fracture, and of the difference, in this reſpect, between caſt iron, ſteel and bar, or malleable iron, with the manner of ſcouring, poliſhing, &c. And an account of the different powders, &c. uſed for thoſe purpoſes. Laſtly, of preſervation from ruſt, of varniſhes, of damaſking, &c.

The 2d, treats of the weight of iron and its ores: its elaſticity; how procured, increaſed, &c.

The 3d, relates to its magnetic power; how produced, deſtroyed, or increaſed. A number of new experiments are here related.

The 4th, gives an account of the manner in which iron is affected by heat and cold; its dilatation, warping, change of colour, flaking, burning, loſs of weight, magnetic power, calcination, reduction, the manner of ſoftening it by various mixtures, alſo of ſtiffening it; with other particulars.

The 5th, concerns the malleability of iron, whether red-ſhort, cold-ſhort, hard, ſoft, brittle, &c. their marks and properties. The improvement of faulty iron-ores; of the German, French, Corſican, and Engliſh methods: alſo thoſe uſed in different parts of Sweden: of producing or improving the malleability of iron.

* Vide Review, Vol. L. p. 68.

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The 6th, enumerates the various alloys of iron, with other metals and their properties; of gilding, incruſting, &c.; and the manner of ſeparating iron from other metals.

The 7th, exhibits, at large, the various colours which iron communicates to ſtones, earths, glaſs, porcelain, enamels.

The 8th, relates to the various ſolutions of iron, in air, water, acids, alkalis, its precipitates, and the mode of applying theſe to the purpoſes of engraving, &c.

The 9th, treats of ſteel; its nature, characters, ores, and its fabrication from various ſorts of iron, by fuſion, or cementation, the manner of hardening or ſoftening it, of ſteel wires, &c.

The 10th, diſcourſes, at large, of the nature, properties, ores, and various other particulars concerning caſt iron.

Short as the preſent account is of this important work, we would not, however, omit inſerting it here, as it muſt point out the neceſſity of ſpeedily procuring a good Engliſh tranſlation of it. Our artiſts, in the ſeveral branches of iron manufactures will, we doubt not, find it their intereſt to give every poſſible encouragement to ſuch an undertaking.

ART. XVII.

Jani Peterſen Michell, Medicinæ Doctoris, de Synchondrotomia Pubis, Commentarius. 8vo. pp. 260. Amſt. 1783.

FROM this work, for which we are obliged to the learned Author, we learn with pleaſure that another antagoniſt has ariſen to an operation, the invention of which we cannot but look upon as an addition to the calamities of mankind. As we have ſo lately given our readers a pretty full account of an elaborate work on the ſame ſide of the queſtion, by a countryman of our own (Dr. Oſborn) *, we ſhall not detain them in going over again the ſame ground. One remarkable difference, however, prevails between theſe two writers, *viz.* that while Dr. Oſborn compares the new operation chiefly with that of opening the child's head and extracting by the crotchet; Dr. Michell ſcarcely mentions this mode of delivery, but conſiders either the forceps, or the Cæſarian operation, as the alternatives to the ſection of the *ſymphibis pubis.* On this account, it is a conſiderable object with him to diminiſh the unfavourable opinion now generally entertained of the Cæſarian operation, and to repreſent it as by no means ſo generally fatal as the trials of it in this country, at leaſt, would lead us to conclude. And it muſt be acknowledged, that its having been practiſed here almoſt ſolely upon women deformed through diſeaſe, and exhauſted by long previous ſufferings, will account for a good part of the extraordinary ill ſucceſs attending it; eſpecially as in ſome of the caſes,

* See Review for March laſt, p. 205.

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death ſeems rather to have been the conſequence of mere debility and inanition, than of the operation itſelf. We learn from this publication, that it was performed with perfect ſucceſs both as to the mother and child, no longer ſince than January 1782, at Leyden. What was the degree of neceſſity for it, does not appear from the narration. With us, poſſibly, the ſciſſars and crotchet might have been a ſubſtitute to it, and where theſe will ſucceed, we hope they will always be preferred in this country. We meet with a very ludicrous circumſtance in this part of our Author's work, which is, that Triſtram Shandy has been ſeriouſly taken for a writer in midwifery, and tranſlated as ſuch in France, and is here quoted for his opinion on the Cæſarian operation. Another incidental matter ſtruck us, of a nature by no means laughable. A poem of Wetſteins, to the praiſe of M. Braund, who performed the operation abovementioned, begins thus:

Juſta laceſſitus dum ſurgit in arma Batavus
Perfidiæ vindex, dire Britanne tuæ.

Art. XVIII.

Remarkable Prospects of the Alps and icy mountains in Switzerland, in a Series of Plates engraven with Colours, and accompanied with ample Deſcriptions of the Objects they repreſent. Publiſhed *by Subſcription*, by Mr. Hentzy, Tutor to the Pages of his Serene Highneſs the Prince of Orange, and Agent to the Court of Saxe-Gotha.—Paris, 1784. Large Folio.

THIS publication may be conſidered in two points of view: *firſt*, as a lively and well-executed repreſentation of the moſt ſtriking parts of the Alps and Icy Mountains in Switzerland; and, *ſecondly*, as a natural hiſtory of the ſingular diſtrict, that contains in its boſom theſe ſtupendous objects, which are ſo worthy of the attention of an inquiſitive traveller. It is certain, that, in this latter reſpect, there is no publication of the kind that can vie with the preſent work, of which we have ſome beautiful ſpecimens before us.

This work was formerly announced by its firſt undertaker, the ingenious Mr. Wagner, citizen of Bern in Switzerland; and, at that time, ſeveral Engliſh Gentlemen encouraged it by their ſubſcriptions. But the death of Mr. Wagner retarded its publication, though it was then finiſhed, and ready for the preſs.

The Alps and the Icy Mountains of Switzerland exhibit, undoubtedly, a ſeries of wonders, in which Nature diſplays her operations with peculiar majeſty, and accumulates awful and ſmiling ſcenes of grandeur and beauty. Mr. Wagner, a fond admirer of theſe ſingularities of his native country, undertook the laborious taſk of having theſe noble proſpects drawn from Nature with the utmoſt accuracy, and faithfully repreſented in

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their native colours. He accordingly made frequent, perilous, and, we may add, learned excursions through the Alpine regions, in company with a celebrated Natural Historian *, and an eminent Landscape Painter †; and these excursions have produced a series of beautiful and interesting pictures, accompanied each with a learned description, which will throw new light upon the topography, curiosities, and Natural History of a country, now much frequented by English travellers.

The late celebrated Baron HALLER, who perused the descriptions, and examined the drawings, that form the contents of this work, composed a PREFACE which will be prefixed to it: and the manner in which he speaks of it, is the highest possible testimony that can be given to its merit. We have this Preface now before us, and it is worthy of the great man who penned it. He expresses, with ardor, his zeal for the success of this noble work: he declares it superior to any thing of the kind that has yet appeared; 'I dare answer,' *says he*, 'for its favourable reception, and I am persuaded it will fulfil both the expectations and desires of the curious. Eight journies that I have made along the northern ridge of the Alpine Mountains, have enabled me to judge of the accuracy and merit of the descriptions and drawings that are here offered to the public.'

In the publication of this work by subscription, the Editor has avoided every thing that might render his proposals disagreeable, or look like an imposition on the liberality of those who are generously disposed to contribute to the advancement of useful knowledge, and the fine arts; for no part of the payment is required of the Subscribers beforehand, as appears from the fifth article of the conditions, which are as follows:

1st. Thirty-six drawings (which will perhaps be encreased to forty) are selected from the rich collection of Mr, WAGNER, which will be sufficient to convey a clear and accurate idea of the most curious views that are exhibited by the Alps.

2dly. Each number will contain six plates, engraven in colours after the original pictures or drawings. These engravings will be executed under the inspection of Mr. VERNET, by Mr. JANINET, an artist of the greatest merit. A sheet of printed text, of the same size with the plates (*i. e.* in large folio) will accompany each number, and contain a compendious summary description of the six plates which compose it.—These plates, separated from the text, may be glazed and framed as ornaments to a cabinet, or, bound with it, may add to the riches of a library.

3dly. A frontispiece, with the learned Preface of Mr. Haller, as also a profile of the Alps, with the names of the peaks and

* The Rev. Mr. WYTTENBACH, of Bern.

† The ingenious Mr. WOLFF.

mountains,

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mountains, will be given *gratis* to ſubſcribers, who are to pay for each number (conſiſting of ſix plates) 36 livres (about 1 l. 15 s.) a moderate price, if the expences of this undertaking are duly conſidered.

4thly. Only five hundred copies of the work will be printed, which the ſubſcribers will receive, according to the date of their ſubſcriptions.

5thly, Not only no payment is required beforehand, but every ſubſcriber who ſhall think that the Editor has not fulfilled his promiſes, *ſhall be at liberty to efface his name* in the liſt of ſubſcribers.

6thly, and 7thly. Thoſe who have not ſubſcribed, will be obliged to pay 45 livres, inſtead of 36, for each number.

8thly. Thoſe who poſſeſs already the plates, engraven by Mr. Janinet, which Mr. Wagner had begun to deliver to ſubſcribers before his death, need not purchaſe them a ſecond time; they will make a part of the numbers to which they belong.

Subſcriptions are taken in by Meſſieurs Alexander Aubert and company, Middle Moorfields, London, where ſpecimens of the work may be ſeen.

Art. XIX.

Eloge de Nicholas Pouſſin, &c. i. e. The Eulogy of Nicholas Pouſſin. 8vo. 56 pages. 1784.

THE prize was adjudged to this piece by the Royal Academy of Rouen. It is the production of M. N. Guibal, firſt painter to the Duke of Wurtemberg, and director of his gallery of pictures, *&c.* and it is a very elegant performance.

*** The following is an extract of a Letter from Prof. Leske, of Leipzig, (a man of conſiderable eminence in his line of literature) to a worthy Correſpondent of our's, at whoſe requeſt we here inſert it, in hope that it may prove of ſome uſe toward increaſing the communication between men of letters, from which ſo much benefit often accrues to the progreſs of ſcience.

"*Poſt abitum tuum mortuo Reichelio, coactus fui directionem & editionem Commentariorum de rebus, &c. ſuſcipere. Si poſſis in Anglico quodam diario hoc inſerere, atque meo nomine rogare auctores, ut ad me mittant libros novos & alia nova phyſico-medica, (mutabo enim paulo inſtituti rationem,) quæ his commentariis inſerantur, gratum reddes. Alii enim libri, niſi qui ad me mittuntur, non cito inferuntur, ſed tum demum, cum jam cogniti ſint ut boni ex Anglicis diariis. Sed quo citius ad me mittuntur eo citius etiam inferuntur.*" *Dabam Lipſiæ. Sept.* 28, 1783.

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